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HEBREW GRAMMAR OF GESENIUS

AS EDITED BY

ROEDIGER

TRANSLATED, WITH ADDITIONS, AND ALSO A

HEBREW CHRESTOMATHY

BY

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PREFACE.

THE sixth edition of my Hebrew Grammar being exhausted, the Publishers invited me to renew my labour, and furnish them with material for a seventh. Engaged as I have been in other labours, I hesitated for sometime whether to accept the invitation. In this state of things, Roediger's edition of Gesenius' Hebrew Grammar came to hand, (the fourteenth edition of that work), and a perusal of it led me to the conclusion, that it would cost not much more labor to translate and publish that, than it would to remodel my own so as to satisfy my own mind, and meet the present state of Hebrew literature. GESENIUS, for a period of nearly forty years, continued to correct and remodel his smaller Grammar; and notwithstanding the many and able competitors which he had in Germany, he so far outdid them all, as to make his work popular and secure its reception in most of the High Schools. ROEDIGER, his pupil, colleague, and intimate friend, was entrusted with the editorship of the recent edition, issued since the death of Gesenius. He has executed the work with great ability. It embodies the results of all the recent advances in the knowledge of the Hebrew, and is the most complete representative of the present state of Hebrew philology, with which I am acquainted. Roediger's preëminent attainments in oriental philology, no well informed scholar will venture to call in question. The Grammar of Gesenius, as edited by him, bears marks of his extensive knowledge, on nearly every page. His own testimony in regard to what he has done will describe the nature and extent of his labours, as briefly and plainly as any thing which I could say; and for the satisfaction of the reader I will place it before him.

"The doctrine respecting the Aspirates (§ 7—10), and the theory of the Vowels, and of Sheva (§ 7—10. 25—28), are more or less changed. The Gutterals א and ה (§ 23) are separated from the feeble letters ו and י (§ 24). In the second part, which treats of the *forms* of words, the sections on the Article, on the Verbal-Suffixes, and on the Verbs פ״ר, פ״א, ע״ו, ע״י, and ל״ה, have undergone *essential* alterations. In respect to Nouns, a variety of changes were needed; but much could not be done here without completely breaking up the arrangement. In the mean time, § 88 has been rewritten; also § 79. 86. 86 b, and much besides, have been modified anew. In the Syntax, a new arrangement of the whole might be desirable, with which a new treatment of many topics should be connected. But I was not allowed to make so great a change; and therefore had to limit myself to a variety of emendations. *In all parts of the Grammar, here and there, additions are made* in this new edition." Pref. p. viii.

When I knew, from actual comparison, that this account of what Roediger has done, is true, I did not long hesitate to select the work, as shaped by him, for republication. My translation is designed to be a free one; not in respect to modifying or changing the views of the writer, but merely as to the costume with which they are invested. It has been my design and effort to *Anglicize* the style, certain *technical* words alone excepted. I have, in some cases, interwoven a marginal note, with the text; in some few cases abridged the mode of expression; in others I have enlarged, or added something, merely in order to make the matter as perpicuous to the be-

ginner as might be. Many paragraphs, printed in large type by Roediger, and which are merely illustrations or examples, I have here printed in smaller type, as being more appropriate. No inconsiderable *additions de novo* have also been made to the work, from notes of my own which were made in the course of my Hebrew reading, or from renewed study as exigencies demanded. These I have included in brackets, and to these I have appended my initial [S], wherever they are long enough to be thus distinguished. But when the additions that I have made, were very short and merely *exegetical* of the original work, I have not generally distinguished them thus; as it would serve no important purpose. I have aimed to give Roediger as he is; and in the few cases where I differ from him, I have expressed my reasons for it, without concealing or designedly changing his views, in a single instance. I would hope, that I have done some service to the reader, at least in a part of these cases. Certain I am, that some of my additions have cost me much labor and investigation.

I have added a new page (p. 310) of *Paradigms* of the doubly irregular Verbs, in order to aid the beginner. To the whole work, I have appended a *Chrestomathy*, on a plan, which, if it is not new, is at least more thorough as to *grammatical praxis* than my own former one, or than any one which has come under my notice. My reasons for not printing the *Hebrew text* with it, are obvious. It is superfluous; it would augment the price of the student's apparatus; and it would swell the present volume to an inconvenient size. Those who prefer it, can now bind up the Chrestomathy by itself; as the other part of the work is completed independently of it.

I feel quite certain, that if the student will faithfully follow out the method of study which is commended in the Chrestomathy, and exemplified in the Notes, he may promise himself to acquire, in a moderate length of time, a radical and profitable knowledge of the Hebrew.

Another translation of Roedigers' Grammar has been made, and recently published in England. Of this I had no knowledge when I began my labour, and have not, to the present time, been able to procure a copy. Whatever coincidences between the English edition and mine there may be, they are of course entirely accidental.

In justice to the printers and publishers of the present work, I ought to say, that they have spared neither pains nor expense, to present it in an appropriate dress to the public. Some few errors I have occasionally found, in consulting every part of the Grammar in order to make the Chrestomathy. Most of them result from the breaking of the vowels in striking off the sheets. All that was possible to be done, for the sake of accuracy, has been done.

If the noble language of the Hebrews, the very genius and nature of which is poetic and animated beyond the conception of any mere English reader, was not the original language of our first progenitors, it is at least one which deserved to be spoken in Eden itself. It is impossible that it should not create enthusiasm in all intelligent readers of it, provided that they attain to a critical knowledge of its true idiom and character. Without a knowledge of these, many a passage in the New Testament must always be left to conjecture. It is therefore to be hoped, that the study of it may be extended greatly beyond its present limits; and especially that the ministers of the divine word, may in general become familiarly acquainted with it. Independently of the *sacred* nature of the Old Testament, the book is altogether the most extraordinary in its character of any production that the ancient world has bequeathed us.

M. STUART.

Theol. Seminary, Andover,
Oct. 1846.

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INTRODUCTION.

§ 1.

On the Semitic Languages in general.

1. The Hebrew is only one particular branch of a more extensive parent-language of hither Asia, which was native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia, and also in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the southern coast of Arabia. In ancient times, moreover, it spread itself from Arabia over Ethiopia, and by means of Phenician colonies over many islands and coasts of the Mediterranean, and particularly over the whole of the Carthaginian coast-lands.* An ancient name appropriate to this parent-language of many nations, is wanting. *Semitic language*, however, is an appellation at present generally received; and inasmuch as a more appropriate one has not been furnished, this may be retained. This appellation is borrowed from the fact, that most of the nations who spoke this language, were the descendants of *Shem* (*Sem*); Gen. 10: 21 seq.†

2. This Semitic parent-language is divided into three main

* In the regions also of the Numidian kingdom are found monuments in the Phenician language (inscriptions and coins); but it is doubtful whether this language was much diffused among the Numidian population. See Gesenius' Palaeographische Studien, s. 67 f. Monumenta Phenicia, p. 182 seq.

† In this passage, the Aramaean and Arabian tribes, as well as the Hebrews, are derived from Shem; but not the Ethiopians and Canaanites (Phenicians), who are derived from *Ham;* see vs. 7, 15 seq. On the other hand, in v. 21, the Elamites and Assyrians are reckoned among the Semitae, while their language is not of the same stock with the so called *Semitic*. [At a later period, this is undoubtedly true; but at the time when Genesis was written, the Semitae may have been in possession of more countries.—S.]

branches: (*a*) The *Arabic;* which has its seat in the southern part of the Semitic domain of language. To this belongs the Aethiopic, as the offspring of the South Arabian (Himyaritic). (*b*) The *Aramaean;* in the north and northeast. This is called the *Syriac*, in the form which it takes in Christian Aramaean literature; but it is named *Chaldee*, as presented in the Jewish Aramaean writings. To this last belong some later portions of the Old Testament, viz. Ezra 4: 8—6: 18. 7: 12—26. Dan. 2: 4—7: 28.* As the Chaldee very frequently has a Hebrew colouring, so also has the *Samaritan*, which belongs to this same class. The Aramaean of the *Nasoraeans*, (Disciples of John, Sabians), is a very debased dialect, even more corrupt than the present Vulgar-Syriac.† (*c*) The *Hebrew;* with which the *Canaanitish* and *Phenician* (Punic) nearly coincide.—These languages stand in about the same relation to each other as the Germanic family of languages, (e. g. the Gothic, Old North, Danish, Swedish, high and low German, in the older and more recent dialects); or as the Slavish family, (e. g. the Lithuanian, Lettish; old Slavish, Servian, Russian; Polish, Bohemian). They are either altogether extinct, as the Phenician; or they exist only in an altered and distorted form, as the Aramaean among the Syrian Christians in Curdistan and Mesopotamia; the Aethiopic in the new Abyssinian dialects (Tigre, Amharic); and the Hebrew among a part of the Jews now living, (although these aim at a reproduction in their writings of the Old Testament language). The Arabic language, however, has not only retained until the present time its original seat, Arabia proper, but has penetrated in every direction into other domains of language.

The Semitic language, on the north and east, is hemmed in by another far more extended language, which stretches itself from India to the west of Europe; and since this comprises several branches, the Indian (Sanscrit), old and new Persian, Greek, Latin, Slavic, Gothic, with other Germanic tongues, it has been named the *Indo-Germanic.* In ancient times, the Semitic exhibited many points of contact with the old Egyptian language; a derivate of which is the Coptic. Both had many things in common, but their

* The oldest passage in the Bible, which contains Aramaean words as such, is Gen. 31: 47. Comp. the Aramaean verse in Jer. 10: 11.

† See Roediger, in Zeitschrift für die Kunde des Morgenlandes, B. II. s. 77 f.

mutual relation is not as yet accurately defined.* The Chinese, Japanese, Tartar, and other languages, bear an entirely different stamp.

3. *The grammatical structure* of the Semitic parent-language has many peculiarities, which as a whole stamp a distinctive character on it, although many single words are found in other languages. Such are the following: (*a*) Among the *consonants*, which generally form the germ and body of this language, are many gradations of *gutturals*. The *vowels*, which spring from the three leading sounds (*a*, *i*, *u*), serve the purpose of subordinate distinctions. (*b*) For the most part, the *word-stems* consist of three consonants. (*c*) The *Verbs* have but two forms of tenses; while there is great regularity and all pervading analogy in the formation of *verbals*. (*d*) The *Noun* has only two genders, and a very simple designation of cases. (*e*) The *Pronouns* form all their oblique cases by forms appended to words, (*Suffixes*). (*f*) Almost no *composite words* exist, either in nouns (proper names excepted), or in verbs. (*g*) In the *Syntax*, there is a very simple sequency of words, without much periodic subordination of clauses.

4. In a *lexical* respect, the storehouse of the Semitic is far and essentially remote from that of the Indo-Germanic languages; but still, the resemblance is greater in this respect, than in a grammatical one. Not a few *stem* and *root words* agree, in respect to sound, with those of the Indo-Germanic. But apart from those expressions that are immediately borrowed, (see in the sequel), actual resemblance limits itself partly to words imitative of sound, (*Onomatopoetica*), partly to those wherein the same or a like meaning flow from the nature of the same sound, according to the general type of human language. Neither the one nor the other implies actual historical (national) relation; for to the more specific proof of this, an agreement in grammatical structure would be necessary.†

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* See Ges. in Allgem. Lit. Zeitung, 1839, No. 77 f. 1841, No. 40. Th. Benfey, Ueber das Verhältniss der Egypt. Sprache zum Semit. Sprachstamm. Leipzig, 1844. 8vo.

† Gesenius, in his later lexical works, has made an attempt to show the points of contact between the Semitic and Indo-Germanic stems; and others have carried this comparison still further, or have undertaken it in their own way. One cannot well deny, indeed, a remote connection between the Semitic and Indo-Germanic languages. Investigation by comparison should not therefore become weary, but exercise its powers of comparing and deducing; for even the development of concordant *Onomato-*

Roots of words imitating sounds, which are found in Sanscrit, Greek, Latin, and German, are such as לָחַךְ, לָקַק, *λείχω*, *lingo*, Sansc. *lih*, *lecken*, [English, *lick*]; גָּלַל (related אָגַל, עָגַל), *κίλλω*, *κέλλω*, *κυλίω*, *valvo*, *quellen*, *wallen*, English *to well*; גָּרַד, חָרַשׁ, חָרַת, *χαράττω*, Pers. *khariden*, Ital. *grattare*, French *gratter*, Engl. *to grate*, *to scratch*, *kratzen*; פָּרַק, *frango*, *brechen*, etc. An example of another kind is *am*, *ham*, (*sam*), *gam*, *kam*, with the meaning of *sammt*, *zusammen* [together]. In Hebrew, אֶמֶשׁ, (related אֻמָּה, people, properly an assembly), עַם *together with*, גַּם (whence גַּם *moreover*), Arab. جمع *to assemble*; Pers. *hem*, *hemeh*, together with; Sansc. *amâ* with, Greek ἅμα (ἄμφω), ὁμός, ὁμοῦ, (ὅμιλος, ὅμαδος), and with more stress of sound *κοινός*, Lat. *cum*, *cumulus*, *cunctus*, with the corresponding hissing sound in Sanscrit, *sam*, Greek *σύν*, *ξύν*, *ξυνός* = *κοινός*, Gothic *sama*, German *sammt*, *sammeln*; but still, several of these are attended with considerable doubt.

Essentially different from this internal connection is it, when languages borrow words from each other, and confer upon them the rights of natives. Thus:

(*a*) When Indian, Egyptian, or Persian objects are designated, in the Hebrew, by their native names; e. g. יְאֹר (Egypt. *yero*) river, Nile; אָחוּ (Egypt. *ahhi*) Nile-reed; פַּרְדֵּס = *παράδεισος*, Persian grove-garden, park; דַּרְכְּמוֹן, Daricus, Persian gold-coin. Several of these foreign names are transferred also to the Greek; e. g. קוֹף (Sansc. *kapi*) ape, in Greek *κῆπος*, *κῆβος*; תֻּכִּיִּים, from the Ind. *togei* (Sansc. *sikhi*) peacock; כַּרְפַּס (Sansc. *karpâsa*) cotton, *κάρπασος*, *carbasus*.

(*b*) When Semitic words for Asiatic things have passed over to the Greeks along with the things themselves; e. g. בּוּץ, *βύσσος*; לְבוֹנָה, *λιβανωτός*, frankincense; קָנֶה, *κάνη*, *κάννα*, *canna*, reed; כַּמּוֹן, *κύμινον*, *cuminum*, Engl. cummin.

5. The *writing* of the Semitae exhibits a striking imperfection in one respect, viz. that only the *consonants*, (with which the meaning of roots is closely allied), are arranged in the line

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poetica has its value for lexicography. But nowhere is deception easier or more frequent, than in these matters. Much circumspection, and particularly a comprehensive knowledge of the relation of the sounds in general of both languages, is needed for such a work, in order that one may not go astray. As investigation now stands, it is almost as important strenuously to distinguish that which has *not* in itself all the conditions of homogeneousness, as it is to discover what are points of agreement. Thus much at least we may regard as a certain result, viz. that *the two great parent-languages do not stand in any sisterly relation or near kindredship to each other*. Besides this, it needs an analysis and resolution of the characteristic structure of both languages, in order to discover any common constituent elements. Finally, this comparative analysis belongs rather to the *lexicon*, than to the grammar.

as actual letters. On the other hand, merely the more extended vowels, and not always even these, are expressed by vicarious consonants, i. e. those which are put in the place of vowels, (§ 7). In order to exhibit all the vowels to the eye, special small signs, attached to the consonants, (viz. points or small strokes over and under the line), were introduced at a later period, (§ 8); which however, for the more expert readers, might be omitted. Besides this, the Semitic writing always takes its direction *from right to left.* Only the Ethiopic makes an exception; but this was probably an innovation of the first missionaries who introduced Christianity into Ethiopia; while, at an earlier period, this writing, like its counter-part the south Arabian or Himyaritic, in like manner as in the other Semitic dialects, originally ran from right to left.* For the rest, so unlike as the Semitic alphabets are as to *forms*, when compared together, yet they all sprung from the same original alphabet, which has undergone various adjustments and modifications. The truest picture of the *original* method of writing, which is now to be found among the alphabets at present extant, is the *Phenician;* from which the old Greek, and through this all the European, writing is derived.

A view of the Phenician Alphabet, and of the oriental and occidental ones that have proceeded from it, may be seen in Gesenius' Monumenta Phenicia (Lips. 1837, Tom. I.—III. 4to.) Tab. 1—5. Comp. p. 15 seq. Also the same writer's Article, *Palaeographie*, in Ersch and Gruber's Encyclopädie, § 3. Th. 9, with the Table thereto annexed.

6. As it respects the relative *age* of the Semitic languages, the oldest works before us are in the *Hebrew* tongue, (see § 2). The Aramaean commences about the time of Cyrus, (in the book of Ezra); but the Arabian branch begins its development in the centuries immediately after the commencement of the Christian era, e. g. in the Himyaritic inscriptions, and afterwards in the Aethiopic version of the Scriptures during the 4th century, and in the North Arabian literature since the 6th century. But the progress of *spoken* language among a people, or among different tribes, depends on other causes than the development of a literature; and oftentimes the complete formation of a language is interrupted before it attains to a literature, by early en-

* See Roediger in Zeitschr. für die Kunde des Morgenl. Bd. II. S. 332 ff., and Wellsted's Reisen in Arabia (Halle, 1842) II. 376 ff.

counters with nations speaking a strange language. So, within the Semitic domain, perished the Aramaean dialects, in great part, and at a very early period; and next to these, the Hebrew-Canaanitish. Longest of all did the Arabic preserve the natural fulness of its forms, since, among the retired tribes of the desert, it could remain at rest and undisturbed in its fully stamped organism, until the overturns in consequence of Mohammedism occasioned a great decline; so that it then, at so late a period, reached about the same stand-point where we find the Hebrew, in the time of the Old Testament.

Hence the appearance, (which has erroneously been regarded as something quite striking), that the old Hebrew, in its grammatical structure, agrees much oftener with the later than with the earlier Arabic. Hence too the reason why the last, although it is presented to our notice and examination (like the other Semitic languages) at a late period, still maintains in various respects the like place among these languages, that the Sanscrit holds among the Indo-Germanic tongues. How a language can sometimes preserve, within itself and in the midst of perishing sister-tongues, its full organism, is shown by the Lithuanian, compared with the appropriately so-named Slavish languages. In like manner did the Doric, with tenacious steadfastness, preserve its old forms and sounds; and so the Friesian and Icelandic, among the German and Northern tongues. But even the most steadfast and lasting structure of language often wears away, as to particular forms, by reason of a propensity in men to new formations; while, on the contrary, amidst even the general wreck of a language, here and there something original and ancient remains. So is it with the Semitic languages. The Arabic has its deficiencies, and its later accessions; but, in general, there belongs to it a precedence, specially in regard to the *vowel-system*.

A more particular confirmation and further explanation of these matters belong to a *comparative* Grammar of the Semitic languages. From what has been said it follows: (1) That the Hebrew language, as it develops itself in the ancient literature of the Hebrews, has suffered more considerable losses in regard to its organism, than those Arabic dialects which have at a later period come within the sphere of our observation. (2) That still, we are not entitled in all respects to give to this last the preference or priority. (3) It must be regarded as an error, when many, on account of the simplicity of Aramaeism, hold it to be the oldest among Semitic tongues; for this apparent simplicity has been brought about, by the decay of the organism of the language and by the contraction of the forms.*

* In respect to the character and literature of the Semitic languages, and also the grammatical and lexical consideration and treatment of them, see Pref. to Gesen. Manual Lex., from the 2nd edit. onward.

§ 2.

*Sketch of the history of the Hebrew language.**

1. The *Hebrew language* is the mother-tongue of the Hebrew and Israelitish people, during the period of their independency. The name *Hebrew tongue* (לָשׁוֹן עִבְרִית, *γλῶσσα τῶν Ἑβραίων, ἑβραϊστί*) occurs not in the O. Test., but appears to have been an appellation given to it by foreigners. Instead of this, we find, in Is. 19: 18, *the language of Canaan* (poetic), i. e. it is named from the country in which it is spoken. We find also in 2 Kings 18: 26 and Neh. 13: 24, יְהוּדִית (*Jewish*); comp. Is. 36: 11, 13. This last appellation seems to have taken its rise after the exile of the ten tribes. The tribe of *Judah*, which was the predominant one of the two remaining tribes, gave both the national name, and the name of the national language. See the word *Jews*, in Jer. Neh. Esther.

The name *Hebrews* (עִבְרִים, *Ἑβραῖοι, Hebraei*) is so distinguished from *Israelites* (בְּנֵי יִשְׂרָאֵל), as that the last constitutes the *patronymic genealogical* name, which the people were accustomed to attribute to themselves, with patriotic reference to their origin; while the first (*Hebrews*) is an appellation bestowed upon the Hebrew nation by foreigners, and is used either when a distinction from other nations is intended to be made, (Gen. 40: 15. 43: 32), or when a foreigner is represented as speaking of the Hebrews, (Gen. 39: 14, 17. 41: 12, comp. עִבְרִי in the Lex.). On the other hand, among the Greeks and Romans this is the only appellation which is employed; e. g. by Pausanias, Josephus, and Tacitus. It means, when appellatively understood: *Those beyond, People from a country beyond;* and it is derived from עֵבֶר, which means *country beyond*, in particular *the country beyond the Euphrates.* The derivative ending ־ִי (§ 85. 5) is attached to עֵבֶר, and thus makes a *gentile* or *national* name. Perhaps it has relation to the fact, that Abraham and his tribe emigrated from the country east of the Euphrates, and came to Palestine, Gen. 14: 13. The Heb. genealogies, however, seem to regard the name as a *patronymic*, derived from Eber, [Gen. 10: 21—25, the grandson of Shem]; see Gen. 10: 21. Num. 24: 24.

At the time of the N. Test., *Hebrew*, (*ἑβραϊστί*, John 5: 2. 19: 13, 17, 20, *ἑβραΐς διαλέκτος*, Acts 21: 40. 22: 2. 26: 14), designated the then *Palestine dialect*, (see No. 5 of this §), in distinction from the Greek. Josephus employs the same word in this sense, (about A. D. 95), as also to designate the *ancient* Hebrew.

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* See Gesenius, Geschichte der Heb. Sprache und Schrift; Leips. 1815. §§ 5—18.

The holy tongue (lingua sancta) was first employed for the like purpose, in the Chaldee Targums or translations of the holy books into Chaldee. The appellation is employed here in opposition to *lingua profana*, by which the translators meant the Chaldee language.

2. In the oldest Hebrew writings, as they lie before us, i. e. in the Pentateuch, we meet at the outset with the language about in the same state in which it appears down to the Babylonish exile, and some time after; and all historical notices of its earlier formation are wanting. So far as we are acquainted with its history, Canaan was its proper home; and before the Hebrews settled there, it seems for substance to have been spoken by the Canaanitish and Phenician nations,* from whom Abraham and his posterity received it. Thence it was transplanted by the latter to Egypt, and again brought back with them to Canaan.

That the Canaanitish tribes in Palestine spoke the language which we now call *Hebrew*, is shown by the fact that the proper names of persons and places belong to this language; e. g. מַלְכִּי צֶדֶק *king of righteousness*, קִרְיַת סֵפֶר *book-town*. [How could such a name be given to a place by the Canaanites, unless the *art of writing* was older than the time of Moses? —S.]

Not less accordant with the Hebrew are the remains of the Phenician and Punic language. We find these partly in their own peculiar character (§ 1. 5), as employed in inscriptions and on coins; partly in the writings of the Greeks and Romans, which have preserved many of their words. The inscriptions are about seventy in number; see in Ges. Mon. Phenic. Tom. III. tab. 6—48, with explanations p. 90—328; see also Plautus' Poenulus, 5. 1, 2, which exhibits a continuous piece of the Punic. The native *orthography* is evident from the monuments; the *pronunciation* and *vocalization*, from the words as imitated in Latin and Greek. Both together exhibit very graphically the nature of the language itself, and its relation to the Hebrew.

The most important diversities in orthography and the forms of words, are, (1) The almost constant omission of the *vowel-letters* [Quiescents]; e. g. בת for בַּיִת, קל for קוֹל; see § 7. 2. (2) The fem. forms, even in the absolute state, ending in ת (§ 79. 2) instead of ־ָה. (3) The article is as fre-

* The name כְּנַעַן or כְּנַעֲנִי (Canaan or Canaanite) was the common domestic name both of the Canaanitish tribes in Palestine, and also of those who dwelt on the Syrian coast, at the foot of mount Lebanon, whom we call *Phenicians*. On their coins was stamped the name כנען. The Carthaginians were called, moreover, by the same name.

quently expressed by א as by ה, (§ 32). More striking still is the *pronunciation*, especially the Punic. In this, the ו is predominantly read as *û*; e. g. שֹׁפֵט is pronounced *sufet*, יְשׁוּעָה *salus*, רֹשׁ (= רֹאשׁ) *rûs*. For the short *ĭ* and *ĕ* we frequently find the obscure obtuse *y*; e. g. הִנֵּנוּ *ynnynnu* (ecceeum), אֵת *yth*. The Ayin (ע) as *o*; e. g. מעקר *Mocar*, (comp. מַעֲכָה, Sept. *Μωχά*). See the synopsis of the grammatical peculiarities, in the Mon. Phenic. p. 430 seq.

3. As to the language of the O. Test. records which are extant, we can definitely distinguish only *two periods*. The first reaches to the end of the Babylonish exile, which we name the *golden* age of the Hebrew; the second or *silver* age commences with the end of the exile.

The first comprises the larger half of the O. Test. books, namely the *prosaic historic* writings of the Pentateuch [including Joshua?] the books of Judges, Ruth, Samuel, and Kings; of the *poetic*, the Psalms (with the exception of a number of the later ones), Proverbs, Canticles, Job; the older Prophets in the following chronological order, Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, who lived and taught a short time before and during the first years of the Babylonish exile, and in like manner the last part of the book of Isaiah, (chap. 40—66 with some preceding ones), stand on the limits of the two ages.*

The commencement of the period of Hebrew literature in general is doubtless to be assigned to the time of Moses, even in case the Pentateuch, in its present form and compass, be the work of later remodeling. For the history of the language, and for our purpose, it is sufficient to remark, that the Pentateuch undoubtedly has some peculiarities of language which may pass for *archaisms*. The הוּא (*he*, see § 32, note 6), and נַעַר (*young man*) are of the common gender, and stand also for *she*, *young woman*, (like ὁ and ἡ παῖς); and certain rougher forms of words, such as צָצַק, צָחַק, which are common here, are exchanged in other books for softer ones, e. g. זָצַק, שָׂחַק.

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* [This last statement, as to the so-called *Pseudo-Isaiah*, is generally acceded to by the liberal critics of Germany, and by some of their opponents. The internal evidence, so far as the *diction* is concerned, is much against this; and even the critical difficulties which such a position involves, amount, after all, to something of grave and serious consequence. But this is no place to discuss the question. Hävernick, in his recent Einleitung, has placed the matter in some new attitudes; and I venture to suggest, that the question is still somewhat remote from being settled, as Gesenius and Roediger suppose, in the manner which the sentence above implies.—S.]

On the other hand, in Jeremiah and Ezekiel are examples of decided approach to the Aramaean hue of the silver age.

4. Although particular writers and books have their peculiarities, yet they are not such as enable us to make any very important distinctions in respect to the history of the language at this period. The time, moreover, when several books were composed, particularly the anonymous historical ones, cannot be accurately determined. On the other hand, the *poetic* dialect everywhere distinguishes itself from the *prosaic* one, not merely by a *rhythmus* which consists in measured parallelisms, but also by its peculiar *words*, *meaning* of words, *forms* of words, and *syntactical connections;* although this distinction is not so striking, as it is (for example) in the Greek. Most of these poetic idioms are to be found in the kindred languages, particularly in the Aramaean, where they are ordinary modes of expression, and ought to be regarded partly as *archaisms* which poetry has retained, and partly as additions to the stores of the Hebrew, which were made by Hebrew poets skilled in the Aramaean language.* In fine, the prophets are almost entirely to be considered as *poets*, in respect to language and rhythm; with the exception, that in these poetic orators the sentences frequently are carried to a greater length, and the parallelism is less measured and regular, than in the poets appropriately so called. The language of the later prophets approaches near to that of prose.

In respect to the Rhythm of the Hebrew poetry, see in particular, De Wette, Comm. über die Psalmen (4th edit. Heidelb. 1836), Einleit. § 7. Also the short sketch of Gesenius, Heb. Lesebuch, Vorerinn. zur 2ten Abtheilung. Comp. H. Ewald, die poet. Bücher des Alt. Test. Th. I. (Göttingen, 1839).

Words which are used in poetry, together with others belonging to prose, are such as אֱנוֹשׁ = אָדָם, אֲרַח = דֶּרֶךְ, בּוֹא = אָתָה, מִלָּה = דָּבָר.

To the poetic *meaning of words* belongs the use of certain poetic *epithets* for nouns; e. g. אָבִיר, *the mighty one*, for God; אַבִּיר, *mighty*, for bull, horse; לְבָנָה, *white*, for moon; יְחִידָה, *the only, the dearest*, for life.

As to the *forms* of words, one should note the protracted forms of *local* prepositions (§ 101); e. g. עָלַי = עַל, אֵלַי = אֶל, עָדַי = עַד; the endings

* That at the time of Isaiah, (second half of the 8th century B. C.), the more educated Hebrews, at least the civil officers, understood the *Aramaean*, is plainly signified in 2 Kings 18: 26, comp. Is. 36: 11.

־וֹ, ־וּ, appended to nouns; the suffixes מוֹ, ־ֵימוֹ, ־ֵימוֹ, for ם, ־ָם, ־ֵיהֶם, (§ 33); the plural ending ־ִין for ־ִים, (§ 86. 1). To the syntax, moreover, belongs the much less frequent use of the article, of the relative pronoun, and of the Acc. particle אֵת. The const. state also frequently stands before prepositions; the shortened or apocopate Imperfect is employed with the same meaning as the usual form of the same; and generally, there is an intensitive brevity of expression.

5. The *second* or *silver* age of the Hebrew language and literature comprises the period reaching from the return out of exile [B. C. 536], to the time of the Maccabees (about 160 B. C.). It is marked by an approximation of the language to the kindred Aramaean (Chaldee) dialect; to which the Jews residing at Babylon had become accustomed the more easily, because it approached pretty near to the Hebrew. Even after the return from exile, the Aramaean continued in use among the Jews; and it had great influence upon the older book-language, particularly upon the prose, and gradually expelled it from common use, although the knowledge of the ancient language, and of compositions written in it, still continued among the learned.

One may appropriately illustrate the relation between these two languages, by a reference to the high and low German in Lower Saxony; or still more exactly, by comparing the high German and the popular dialect in South Germany and Switzerland, inasmuch as here the popular dialect produces an influence even upon the well educated, in respect to their mode of speaking and writing high German. The idea which has become current, in consequence of an erroneous interpretation of Neh. 8: 8, is quite incorrect, viz., that the Jews, after the exile, entirely forgot their ancient language, and were obliged to learn it from priests and scribes.

The O. Test. writings belonging to this second period, in all of which a Chaldee colouring, although in different degrees, is exhibited, are the books of Chronicles, Ezra, Nehemiah, Esther; Jonah,* Haggai, Zechariah, Malachi, Daniel. Of the poetic

* [The book of Jonah is regarded, by the liberal critics in Germany, as a factitious romantic production, fabricated at a very late period, and made up of scraps of the O. Test. and pieces of tradition. Hence the rank assigned it as above. In the mean time, how comes it to be in such a *position in the Canon*, i. e. among the very oldest of the prophets? Why is it not put with Haggai and Malachi? But of what use is argument against *a priori* assumption? For example; 'first, a miracle is judged to be an impossibility. Secondly, the book of Jonah relates several uncommon miracles. Therefore, thirdly, it cannot be true, and must have been made up in an age of ignorance and fiction.' Truly a short method of deciding *critical* questions!—S.]

books, there are Ecclesiastes and the later Psalms. In a *literary* respect these books fall far behind the more ancient ones; but still there are not wanting some productions of this period, which in purity of language and aesthetic worth fall little short of the golden age. E. g. Psalms CXX. CXXXVII. CXXXIX.

Later (Chaldaizing) *words*, instead of which the earlier writers employ others, are, for example, such as קִבֵּל = לָקַח, סוּף = קָץ, שָׁלַט = מָלַךְ. Examples of later *meaning* are אָמַר *to command*, עָנָה (to answer) *to address* any one, *to commence speaking*. *Grammatical* peculiarities are, the frequent use of the *scriptio plena* by inserting וֹ and יִ–; e. g. דָּוִיד (older form דָּוִד); even such cases occur as קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; also the exchange of ־ָה and ־ָא at the end of words, and the frequent use of the noun-ending, –וֹן, ־ָן, –וּת, and the like.

Finally, not all the peculiarities of the later writers are Chaldaisms. Several of them are not found at all in the Chaldee, and must have belonged to the Hebrew language at an earlier period, particularly, as it would seem, to the North Palestine dialect. There the books of Kings and Canticles may have taken their rise. Hence in these older writings we find שְׁ for אֲשֶׁר, which is predominant usage in the Phenician.

NOTE 1. Of dialectical discrepancies in the old Hebrew a few traces are found; but they are of little importance, e. g. Judg. 12: 6, according to which the Ephraimites seem to have pronounced שׁ like שׂ or ס. Also in Neh. 12: 23, 24, where the dialect of Ashdod (Philistine) is spoken of.

NOTE 2. It cannot well be supposed, that the present remains of the ancient Hebrew Literature have preserved the *whole* stores of the ancient tongue. These must have been of greater compass and copiousness than the canonical books of the O. Test. now before us, since only a part of the ancient Hebrew literature has been preserved.

§ 3.

*Grammatical treatises on the Hebrew language.**

1. After the extinction of the Hebrew language, and the completion of the almost contemporary collection of the O. Test. books, the Jews began partly to explain their sacred Codex and to bestow critical labour upon it, and partly to translate it into the then predominant language of the country. The oldest translation is that into Greek, at Alexandria under Ptolemy Philadelphus, which began with the Pentateuch, and was subsequently completed by different authors. This is usually named

* Consult Gesenius Geschichte der Heb. Sprache, § 19—39.

the *Septuagint*. In part, this was executed by persons who had a vernacular knowledge of the original language; and the object of it was, to aid those who spoke the Greek, particularly the Alexandrine Jews. Somewhat later, the Chaldee translations or Targums (תַּרְגּוּמִים) were made, in Palestine and in Babylonia. The *explanations*, which were partly drawn from pretended tradition, have reference almost exclusively to the civil and ritual Law and Doctrines, and have as little of a scientific character as the remarks on various readings. Both are also treated of in the Talmud; the first part of which (the *Mishna*) was composed in the third century, the second (the *Gemara*) in the sixth century after Christ. The Mishna forms the commencement of the *new Hebrew* literature; while, on the contrary, the Gemara has more of a Chaldee hue.

2. In the interim between the conclusion of the Talmud and the first grammatical writers, falls, in the main, the *vocalization* of the hitherto unpointed text (§ 7. 3). To the same period must we assign the collection of critical remarks, which bears the name of Masora (מָסֹרָה tradition); from which, in a form prescribed by this, the Hebrew text was continued down by Mss., and now constitutes what we name the *received text* of the O. Testament. In reference to the source whence its modifications come, it is denominated the *Masoretic* text.

One of the most important parts of the Masora is the various readings denominated *Keri*, § 17. But one should be on his guard, so as not to confound the work of pointing the text with the compilation of the Masora. The former belongs to an earlier period, and it is the fruit of a much more thorough labour than that of the Masora.

3. In the ninth century, after the example of the Arabians, were the first beginnings in *grammatical* compositions made on the part of the Jews. The attempts at such composition by Rabbi Saadia (†942) are lost; but the works of Rabbi Judah Hhayug (named also Abu Zacharia Yahya, about 1040) are still extant in Mss., in the Arabic language; as also of Rabbi Jonah, (Abul Walid Mervan ben Gannach, about 1050). Aided by these works Abraham ben Ezra (about 1150), and Rabbi David Kimchi (about 1190—1200), acquired a classical reputation as *grammarians*. From these first grammarians arose many of

the methodical arrangements and technical terms of grammar, which are still in part retained; e. g. the names of the several conjugations and of the irregular verbs after the model of פָּעַל, the mnemonic or memorial words, such as בְּגַדְכְּפַת, etc.*

4. The father of Hebrew grammatical knowledge among Christians, was *John Reuchlin* (†1522), whose merits in respect to Greek literature were also great. He, however, like all grammarians of the following period even down to Buxtorf (†1629), followed almost entirely the Jewish tradition. It is only since the middle of the seventeenth century, that the circle of knowledge in respect to this subject has been enlarged. The study of the kindred languages was made very fruitful in results which had a bearing upon Hebrew grammar, particularly by *Albert Schultens* (†1750), and by N. W. Schroeder (†1798).

The labours bestowed upon Hebrew Grammar, so far as they are of permanent scientifical value, may be best judged of, when one represents the demands now made on those who treat grammatically of an ancient language. These may be summarily represented thus: (1) One must notice in the most complete and accurate manner possible the phenomena of a language still extant; and then these must be represented in an organic connection. (This is the empirical or historico-critical element). (2) He must endeavour to explain these facts, partly by a comparison among themselves and by analogy with kindred languages, and partly by the general principles of the philosophy of language. (This is the philosophic or rational element).

§ 4.
Division and Arrangement of Grammar.

The divisions and arrangement of a Hebrew Grammar are obvious, by reason of the three constituent parts of every language; viz. (1) Articulate sounds expressed by letters, and the connection of them in syllables. (2) Words. (3) Sentences.

The *first* part (*elementary* science) contains, in accordance with this, instruction respecting the *sounds*, and the designation

* On the rise and ancient history of Hebrew lexicography, see Pref. to Ges. Lex. edit. IV. s. X. f. Respecting the first grammarians, see Sam. David Luzzato, Proleg. ad una Gramm. ragionata della lingua Hebraica, (Padova, 1836), p. 26 seq.

of them by *letters*. It also teaches the manner of uttering the sounds represented by the letters (orthoëpy); the customary method of writing (orthography); and then considers the sounds as connected in syllables and words, and explains the laws and conditions under which this connection can take place.

The *second* part (the doctrine of *forms*) treats of words in their quality as parts of speech; and it contains, (1) Rules for the formation of words, or the rise of the several parts of speech out of the roots, or out of one another. (2) Rules for declining words (flexion) in the various forms which they take, according to their relation to each other, and to the sentence.

The *third* part, (Syntax, or the junction of words), has for its object to show, partly how the different flexions of words existing in a language are employed in designating different ideas and those of delicate shades, and how other ideas, for which the language has coined no appropriate forms, are expressed by circumlocution; partly, moreover, to give the rules according to which the parts of speech are connected together in sentences. (These last are called *sentence-rules*, or *syntax* in the narrower sense of the word).

FIRST PRINCIPAL DIVISION.

ELEMENTARY PRINCIPLES.

CHAPTER I.

OF WRITTEN SIGNS OR LETTERS, AND THEIR VOCAL SIGNIFICANCE.

§ 5.

Of the Consonants. Form and Name.

1. The Hebrew characters in present use, in which the manuscripts of the Old Testament are written, commonly called the *square* character, also the *Assyrian* character, are not original. On the coins of the Maccabaean princes is found a different character, which very probably was in general use for writing the Hebrew at an early period, and has a strong resemblance to the Samaritan character, and of course to the Phenician (§ 1, 5). The square character may also be traced back to the Phenician; but for the most part it harmonizes with certain *Aramaean* inscriptions on monuments found in Egypt, as also with those of the Palmyrene monuments.

See the Alphabets of these kinds of writing, in Ges. Monum. Phenic., tab. 1—5.

2. The *Alphabet* consists, like all Semitic ones, of *consonants* only. These are *twenty-two* in number; some of them having occasionally the power of vowels, (§ 7, 2). The forms, sounds, names, and numerical value, are exhibited in the following table:

Form.	Represented by	Sounded as	Names in Hebrew;	which are represented by	and sounded as	Numerical value.
א	א	’	אָלֶף	ālĕph	Aw′-lĕf	1
ב, בּ	bh,b	v, b	בֵּית	Bēth	Baith	2
ג, גּ	gh, g	g	גִּימֶל	Gīmĕl	Geé-mĕl	3
ד, דּ	dh, d	{th in that, d	דָּלֶת	Dālĕth	Daw′-lĕth	4
ה	h	h	הֵא	Hē	Hay	5
ו	v	v	וָו	Vāv	Vawv	6
ז	z	z	זַיִן	Zăyĭn	Zâ-yin	7
ח	hh	hh	חֵית	Hhēth	Hhaith	8
ט	t	t (hard)	טֵית	Tēt	Taith	9
י	y	y	יוֹד	Yōdh	Yoadh	10
כ, כּ, (ך)	kh, k	kh, k	כַּף	Kăph	Kăf	20
ל	l	l	לָמֶד	Lāmĕdh	Law′-mĕdh	30
מ, (ם)	m	m	מֵם	Mēm	Maim	40
נ, (ן)	n	n	נוּן	Nūn	Noon	50
ס	s	s	סָמֶךְ	Sāmĕkh	Saw′-mĕkh	60
ע	ע	“	עַיִן	ăyĭn ע	A-yĭn	70
פ, פּ, (ף)	ph, p	f,p	פֵּא	Pē	Pay	80
צ, (ץ)	ts	ts	צָדֵי	Tsādē	Tsaw-dhéy	90
ק	q	q	קוֹף	Qōph	Qoaf	100
ר	r	r	רֵישׁ	Rēsh	Raish	200
שׁ	sh	sh	שִׁין	Shīn	Sheen	300
שׂ	s	s	שִׂין	Sin	Seen	
ת, תּ	th, t	th, t	תָּו	Tāv	Tawv	400

3. Five letters have a form, when *final* or standing at the end of a word, different from the form elsewhere; viz. ך, ם, ן, ף, ץ. In the alphabet above, these are included in a *parenthesis;* and they are technically named *finales*, i. e. final letters; the Hebrews call them כַּמְנַפֵּץ (*kam-nap-pêts*), a mere *vox memorialis.*

[It is plain that these *final* letters would assist the reader much, in ancient times, when no division or space was left between words in writing. This circumstance probably gave rise to the invention of them.—S.]

4. Hebrew is read from *right to left.* Words are not broken at the end of a line (as in English); but to fill out such spaces as must often occur, certain letters are *dilated* (*dilatabiles*); viz. the following five:

ם, ת, ל, ה, א, (technically named אֲהַלְתֶּם).

(1) The *figures* of the letters were originally rapid and abbreviated sketches of sensible objects, the name of which began with the letter designated. E. g. ᒣ, ᐱ, the rough figure of a camel's neck, properly means *camel* (גָּמָל = גֶּמֶל); but as a *letter*, it merely means ג. So O, properly *eye*, עַיִן, but the letter ע stands for merely the first sound in this word. In the Phenician alphabets, the similitude of the figures to the objects after which they are named, is, for the most part, still discernible; and in the square alphabet this is preserved in respect to several of the letters, e. g. ו, ל, ץ, ש.

The most probable meaning of the *names* of the letters is as follows: אָלֶף ox, בֵּית house, גֶּמֶל camel, דָּלֶת door, הֵא air-hole, window, וָו hook, זַיִן weapon, חֵית hedge, טֵית winding, perhaps leather-pouch, (al. serpent), יוֹד hand, כַּף crooked hand, לָמֶד ox-goad, מֵם water, נוּן fish, סָמֶךְ prop, עַיִן eye, פֵּא mouth, צָדֵי fish-hook, קוֹף hinder-head, רֵישׁ head, שִׁין tooth, תָּו cross-sign.

Certain as it is that the Semitae first constructed this alphabet, yet, on the other hand, it is quite probable, that the Egyptian writing (the so-called *phonetic* hieroglyphics) served as the exemplar of it in respect to the principle concerned with its construction, although not as to the forms of the letters; for these hieroglyphics designate, not objects themselves by sketches like to those in *kyriological* hieroglyphics, but only the commencing sounds of their names; e. g. the hand (*tot*) represents the letter *t*, the lion (*laboi*) the letter *l*.*

* See the writings of Young, Champollion, etc., respecting the hieroglyphics. A view of the principal results is given by Lepsius, Lettre a M. Rosellini sur l'Alphabet hieroglyphique. Rom. 1837, 8. Comp. Gesenius, in Allgem. Litt. Zeit. 1839. No. 77—81. Hitzig, die Erfindung des Alphabets. Zürich, 1840. fol. J. Olshausen, über den Ursprung des Alphabets. Kiel, 1841, 8.

(2) The *order of sequency* in the alphabet was originally determined, in part, by a grammatical consideration of the sounds. This is plain from the continuous succession of the three softest Labials, Palatals, and Dentals, ב, ג, ד; then the three Liquids, ל, מ, נ; and other like arrangements. (See Lepsius, Sprachvergleichende Abhandlungen, Berlin, 1836, No. 1). But other influences have also operated in respect to this matter. Surely it is not the result of mere accident, that *hand* and *hollow hand* (י, כ), *hinder-head* and *head* (ק, ר), *water* and *fish* (מ, נ), *eye* and *mouth* (ע, פ), are ranged together. Both the order and the names of the alphabet of the Phenicians passed from them over to the Greeks, with slight variations, [and some additions necessary to complete the *phonetics* of the latter].

[The *number* (22) and *order* of Hebrew letters are settled by the *alphabetic* compositions of the O. Test., viz. Ps. 25. 34. 37. 111. 112. 119. 145. Prov. 31: 10 seq. Lam. i—iv. In Ps. 25. 34. 145, one letter is omitted; in Ps. 27, צ is repeated and ע omitted. The separation of ש into שׁ and שׂ was later than the period of the early alphabet.—Several *names* of the letters exhibit forms of words that must have been more ancient than the Hebrew of the O. Test.; e. g. גַּמָל, דָּלֶת, לָמֶד, סָמֶךְ, etc., *Segholate* forms very rare in the Hebrew Scriptures. So also וָו, שִׁין.—S.]

(3) The Hebrews have no *numeral cyphers*, like ours, but employ consonants to designate numbers. This usage, however, belongs not to the O. Test. of itself. We can trace it no farther back than the coins in the time of the Maccabees, (about 150 B. C.) But at a later period, all chapters and verses of the O. Test. came to be marked or numbered in this way; in like manner as enumeration was designated by the Greeks. (*a*) The alphabet from א—ט designates the *units* 1—9; (*b*) From י—צ, *tens;* from ק—ת, some of the *hundreds*, viz. 100—400. The hundreds 500—900, some designate by the *final* letters, ך, ם, ן, ף, ץ; others by adding to ת (= 400) the other letters that designate the additional hundreds which are needed, e. g. תק, i. e. 400 + 100 = 500. In composite numbers, the larger stand first; e. g. יא = 11, קכא = 121, etc. The number 15 is marked טו = 9 + 6, because the regular designation would be יה, which (being one of the names of God) the Jews would not employ. *Thousands* are designated by the unit-letters with two points above them; e. g. א = 1000, etc.

(4) No abbreviations of words occur in the text of the O. Test.; but they are found on coins. In later times the use of them is very frequent among the Jews. When they are employed, they are marked by an oblique stroke; e. g. יִשְׂרָאֵל = יש׳; וְגוֹמֵר = וגו׳, i. e. *et completio* = etc; and in like way, יְהוָה or יי for יְהוָה.

§ 6.

Pronunciation and Division of the Consonants.

1. A more exact insight into the original sound of each consonant is of the greatest importance, because many grammatical

peculiarities and changes (§ 18 seq.) are dependent on the pronunciation, and are comprehensible only in this way. We obtain our knowledge of this, partly from the pronunciation of the kindred dialects; partly from the living Arabic; partly from observing the approximation of certain letters to each other and their exchange for one another; and partly from the tradition of the Jews.*

In the usages of the modern Jews, there is much that is contradictory. The Polish and German Jews follow the analogy of the Syriac; the Spanish and Portuguese Jews, (whom, after the manner of Reuchlin, most Christians follow), more correctly lean to the Arabic.

The oldest and most weighty testimony in regard to pronunciation, is the Hebrew proper names as exhibited by the Septuagint, i. e. the Hebrew written in Greek letters. But the sounds of several Hebrew letters, e. g. ע, שׁ, could not be imitated in Greek; and of course various expedients were resorted to, in order to relieve this difficulty.

2. Several consonants which have peculiarities, should be compared as to their resemblances of sound, and specially investigated.

(1) Among the Gutturals, א is the most slender. It is a scarcely audible impetus of the voice from the lungs, = the *spiritus lenis* of the Greeks. It is like to the ה, but is more slender. *Before* a vowel it is almost lost to the ear, (אָבַר, *ἀμαρ*), like the *h* in the French *habit, homme.* Still more imperceptible is it *after* a vowel, and indeed it altogether coalesces with it, (מָצָא *má-tsá*), § 23, 2.

The ה *before* a vowel = our slender *h*, (like the Greek *spiritus asper*); *after* a vowel, at the end of a syllable, (when not quiescent), it is a Guttural = our stronger *h*, e. g. נֶהְפָּךְ *neh-pakh*; but when quiescent (like א) it coalesces with the vowel, § 7, 2. § 14.

Nearest related to א is ע, a letter peculiar to the Semitae. When the *stronger* sound is given, it is a kind of hoarse quavering *g* sound, formed in the back part of the palate; as in עֲמֹרָה *Γόμορ̣ρ̣α*, עַזָּה *Γάζα*; the *weaker* sound is almost like that of the א, as in עֵלִי *Ἠλί*, עֲמָלֵק *Ἀμαλέκ*. In the mouth of

* Accurate physiological observation of the whole system of sounds, and the formation of them by the organs of speech, performs an important service here. See Liskovius, Theorie der Stimme, Leipz. 1814. J. Müller, Handbuch der Physiologie, Bd. II. s. 179 ff. Also Strodtmann, Anatomische Vorhalle zur Physiologie der Stimme und Sprachlaute, Alt. 1837, 4. With reference to Grammar, see H. Hupfeld von der Natur und den Arten der Sprachlaute, in Jahn's Jahrbb. f. Philol. Bd. IX. 1829. H. 4. H. E. Bindseil, Abhandlungen zur allgem. vergleichenden Sprachlehre (Hamb. 1839), I. Physiologie der Stimm- und Sprachlaute, s. 1 ff.

the Arabian, [who has divided it into two letters], the first sound is like a slender guttural *r;* the second is almost like that of a simple vowel, e. g. *a.* At present, Europeans, in reading Hebrew, do not aim to imitate it, but merely sound the vowel which follows or precedes it; as in *Eli, Amalek* above. A method of expressing the stronger sound by our letters, which comes nearest to the correct one, would be by *gh* or *rg*. [This means a deep guttural, or a quavering guttural sound]. But ע is not so strong; so that we might represent אַרְבַּע by *ar-bag*^{h}, עֲמֹרָה by $^{r}g^{a}mo$-*ra*. Altogether erroneous is the Jewish mode of uttering the letter by a nasal *gn* or *ng*.

The ח is the firmest Guttural = ch, [Eng. *hh*], as the Swiss pronounce it; e. g. in *Macht* [nearly *mahht*], *Zucht* (nearly *zuhht*], and like to the Spanish guttural *x* and *j*, [i. e. = *hh*]. In the living language, this letter, [as in the Arabic], was sometimes sounded stronger, and sometimes weaker.*

The Hebrews, moreover, sounded the ר more as a quavering Guttural, than as a tremulous Lingual. On this account, ר is not merely reckoned with the Liquids, but, as to several of its qualities, it is assigned to the rank of the Gutturals; § 22, 4.

(2) In Sibilants or *hissing* letters the Hebrew is richer than the Aramaean; which substitutes for them in part the low broad Linguals.

The letters שׂ and שׁ were originally one and the same, ש = *sh*. They are still so in writings without the vowel-points. But inasmuch as this letter not unfrequently had a more slender sound, almost = *s*, so the grammarians separated the one sound from the other, by the diacritical points, viz. שׁ = *sh*, שׂ = *s*.

שׂ in its sound must have approached quite near to ס; yet, being nearly related to שׁ, it might have been somewhat stronger than ס. At least, a difference of meaning is sometimes grounded on the difference between שׂ and ס; e. g. שָׂבַר *to shut up*, and סָבַר *to recompense;* שָׂכַל *to be dextrous* or *wise*, and סָכַל *to be foolish*. The Syrians used, for these two sounds of *s*, only the letter ס (ܣ); the Arabians merely س. In later Hebrew they are often exchanged; e. g. סָבַר = שָׂכַר *to buy*, Ez. 4: 5; סִכְלוּת and שִׂכְלוּת *folly*, Ecc. 1: 17.

Zayin (ז) is a slender whizzing *s* = the Greek ζ, (which the Septuagint employ to represent it), and like the French and English *z*, and quite differ- from the German z = *ts*.

The letters ט, ק, צ, are uttered with strong articulation from the back part of the mouth. The first two are separated in this way, essentially, from

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* In Arabic, diacritical points separate the stronger and weaker sounds of ע and ח; and so each letter is, in their alphabet, divided into two, viz. ע into ع *Ain* and the stronger غ *Ghain*, ח into the slender ح *Hha* and the harder خ *Kha*. Besides this, the Arabians mark variation, in the like way, in the sounds of ד, ט, צ.

ת and כ which correspond to our *t* and *k*, and moreover are often softened still more by aspiration, (see No. 3 below). [The צ Roediger marks, in the Alphabet as = *ss* strongly enunciated. Gesenius, and nearly all Hebrew grammarians, represent it by *ts* or the German *z*. This seems altogether more probable than the sound assigned it by Roediger, considering that the Hebrew alphabet has (besides this) at least three *s*-es, viz. ס, שׂ, שׁ, and only one *z*, ז. I have therefore retained *ts* in the alphabet above.—S.]

3. Six Consonants, ת, ח, פ, כ, ד, ג, ב, (technically named בְּגַדְכְּפַת *Beghadh-kephath*) have a double sound; (1) Like *b*, *g*, *d*, *k*, *p*, *t*. (2) A weaker sound accompanied with a slight breathing or spiritus; (then called *Aspirates*). The first sounds (unaspirated) are the original ones. These sounds are employed at the *beginning* of words and syllables, when not immediately preceded by a vowel; and they are marked by a point in the bosom of the letter (e. g. ב = *b*, etc.), which is named *Daghesh lene*, (§ 13). The *aspirated* pronunciation is employed, when a vowel immediately precedes, [which vowel may be either pure, or have a quiescent letter coalescing with it. The aspirated sounds are represented by *bh* or *v*, *gh*, *dh* (= *th* in *that*), *kh*, *ph*, and *th*.]

In Mss., *Raphe* (§ 14. 2) stands over these letters when they are Aspirates; in *printed* editions, the *Daghesh lene* is merely omitted, [by which omission the reader knows, of course, that they are *Aspirates*]. [By one who speaks the English language, ג = *gh* and כ = *kh* can hardly be pronounced in a different way from ג = *g* and כ = *k*. The modern Greek easily aspirates *β*, *γ*, *δ*; and we easily sound *dh*, as directed above. The Greek language, moreover, easily distinguishes כ, כ; פ, פ; ת, ת; e. g. as = *κ*, *χ*; *π*, *φ*; *τ*, *ϑ*. But we have no sound, in English, corresponding to כ = *kh*. The Germans practically make it a *Guttural* in sound; which can hardly be correct. But the true sound we have no adequate means of ascertaining.—S.]

See more particulars about the distinction of the two sounds, in § 21. The modern Jews pronounce ב as = *v*, and the aspirated ת like *s*; e. g. רֵאשִׁית = *reshis* [which is manifestly wrong], רַב = *rav*. The ת seems to be exactly the English *th* soft.

4. From what has now been said, a division of the consonants, based upon the organ specially employed to utter them, becomes more intelligible and more useful. They are thus arranged:

(*a*) Gutturals	א	ח	ה	ע	technically called	אַהֲחַע
(*b*) Labials	ב	ו	מ	פ		בּוֹמָף
(*c*) Dentals	ז	ס	צ	ר	ש (שׂ)	זָסְצַרְשׁ
(*d*) Linguals	ד	ט	ל	נ	ת	דַּטְלֶנֶת
(*e*) Palatals	ג	י	כ	ק		גִּיכֶק

Of these, the class most frequently appealed to is the *Gutturals;* and therefore the student should make them familiar. The letter ר is ranked above with the *Dentals.* But it is often treated as a *Guttural,* having frequently the like effect upon the vocalization; as will be seen in the sequel.

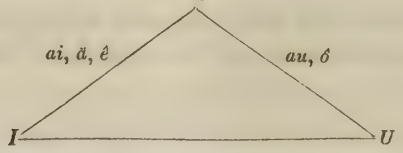
[Besides these classifications, some others, on a little different ground, are frequent and practically important, viz. (1) The *Liquids*, i. e. ל, מ, נ, ר. (2) The *Quiescents*, i. e. א, ה, ו, י; which are so called, because their sound frequently *quiesces* or *coalesces* in that of the vowel which precedes them. א and ה are *practically* Gutturals, only when they do *not* quiesce.—S.]

A historical view of the *pronunciation* of the Hebrew, and also of the other Semitic languages, would show, that in more ancient times the enunciation was stronger and firmer; in later ones it flatted away and became weaker and softer. By reason of this, not a few of the earlier and minuter distinctions, attached to modes of pronouncing, were neglected and lost. This shows itself, partly in the substitution of weaker for stronger letters, e. g. earlier עָנָק, later עֲנָק, comp. Syr. ܥܢܩ, (§ 2. § 3); and partly in the mode of pronouncing particular letters. So in the Syriac, ע is throughout only a feeble and soft sound. The Galileans uttered both ע and ח as they did א, [i. e. they were scarcely audible]. In Aethiopic, שׂ = *s*, and ח = *h*, i. e. each is of a slender sound.

§ 7.

Vowels in general; Vowel-Letters and Vowel-Signs.

1. That the leading tones of the vowels *a*, *e*, *i*, *o*, *u*, sprung from the original vowels *A*, *I*, *U*, is more plain in Hebrew and in the Semitic languages, than in any other. *E* comes from *I* with preceding short *a;* and *O* from *U* in the same way. Both *E* and *O* are strictly contracted diphthongs; for *ê* comes out of *ai*, and *ô* out of *au*. The process may be thus represented:



The older Arabic did not employ the vowels *é* and *ó*, but instead of them employed *ai*, *au*; e. g. בֵּין, Arab. *bain*; יוֹם, Arab. *yaum* [i. e. *youm*]. Later idiom contracted these diphthongs. The like in Greek and Latin; as *Καῖσαρ*, Caesar, *θαῦμα*, Ion. *θῶμα*. So with the French *ai* and *au* [= *é*, *ó*]; and so the popular dialect in German, *óch* for *auch*.

2. With this stands connected the designation of the vowels in writing. As there were only *three* leading vowel-sounds, so no more were *originally* designated; and even this was done, not by inventing new and appropriate signs, but by employing some of the feebly sounding letters, e. g. א, ו, י, for this purpose, because their weak sounds easily flowed into the vowel sounds. [In respect to their frequency, as thus employed, and the sounds which they represented, they may be thus arranged:]

ו	represented	U and O.
י	"	I and E.
א	"	A.

EXPLANATIONS. (*a*) [Vav (ו) thus employed, resembles the old Latin V and the old German W, often used as the vowel U; and Yodh (י) the old Latin I, used for both I and Y. In English, also, Y is both vowel and consonant. The comparative frequency of thus employing these letters is expressed by the order of their arrangement above. *Vav* is somewhat frequently inserted as a mere vowel; *Yodh*, in the same way, but with rather less frequency; and א is altogether rare as standing merely for A, because this vowel is so frequent that it was easily and naturally supplied by the reader].*

(*b*) Besides the use of these three *vowel-letters*, (so called when put for a vowel), *He* (ה), at the *end* of a word, was usually employed for the vowel A long; and much less frequently, א, in the same way. But both of these letters, א, ה, sometimes stand for the vowels E, O. Only familiarity with the language could readily distinguish these diverse cases.

(*c*) Regularly, the *vowel-letters* represented only the *long* vowels. But the reader must not suppose, that these letters were *always* actually inserted where long vowels actually occurred. This would be far from the reality of the case; for in general only the more doubtful cases were thus distinguished; see §8. 4.† All the other gradations of tone, viz. the short vowels,

* So in the Sanscrit, and old Persian Keil-character; and in the Aethiopic, short *ă* is not designated, because, if a consonant has no other vowel-mark, *ă* of course belongs to it.

† The Phenician hardly ever employs *vowel-letters* at all; and specially the oldest monuments have scarcely any designation whatever of them. See Mon. Phenic. p. 57, 58. Comp. §2. 2 above.

the absence of vowels, and the decision whether one of the above letters was employed as a vowel or a consonant, were left to the skill and judgment of the reader. [In like manner, all the current Arabic writing and correspondence of the present time is destitute of any *vowel-signs*, and these are left to the reader, excepting the small aid which the vowel-letters occasionally afford.] E. g. קטל might be read: qâ-tăl, qā-tēl, qā-tōl, q^{e}-tōl, qō-tēl, qĭt-tēl, qăt-tēl, qŭt-tăl. So דבר might be read: dā-bhār (word), dē-bhĕr (pestilence), dĭb-bēr (he spake), dăb-bēr (to speak), dō-bhēr (speaking), dŭb-băr (it is said). So מות, mā-vĕth (death), mūth, mōth (to die). The like in בין, which is bēn, bīn, ba-yĭn, etc. [The exigency of the sense guided the reader in all such cases.]

(*d*) It is easy to see how imperfect and exposed to various interpretations a method of writing was, which designated only the stronger elements of speech. Yet such an one, and such only, of the vowels without any proper designation, had the Hebrews, during the whole period when Hebrew was a living language. Reading was of course a much more difficult task than it is among us, inasmuch as we have a much more perfect alphabet. A vernacular knowledge of the language could make up, in some good measure, for these deficiencies; [just as we can read *short-hand* characters, and, after a little practice, could easily read most words in case the vowels were omitted in the writing.]

3. After the Hebrew language had ceased to be a living one, and there was danger of losing the true pronunciation, and moreover because the doubtful meaning of unpointed words often became perplexing, in order to render plain and establish both of these, the VOWEL-SIGNS or VOWEL-POINTS were invented. In this way, whatever remained undetermined before, became permanently established. The particular history of this is indeed wanting; but by a combination of other historical facts we come to the conclusion, that of the Christian era, the system of *vocalization* was introduced, *since the seventh century*, by learned Jews well acquainted with the language. This example, it is probable, was followed by the Syrian and Arabian grammarians.

See Ges. Gesch. d. Heb. Sprache, s. 182 ff., and Hupfeld in Theol. Studien und Kritiken, 1830. No. 3; where may be found the latest proof, that the Talmud and Jerome make no mention of vowel-signs.

4. The pronunciation of the Palestine Jews probably lies at the ground of the vowel-system; but the analogy of the sister dialects is a good voucher for the correctness of the same, at least in the main or generally. The *Punctators* laboured to

express all the little gradations of the vowel-sounds, by appropriate signs; and even the half-vowels and the involuntary helping-sounds, which all languages adopt but do not usually express by writing, are carefully noted in the Hebrew. During the same modeling of the text of Scriptures, came in also the various reading-signs, (Daghesh, Mappiq, etc. § 11—14); as also the Accents, § 15. § 16.

Far more simple is the apparatus for the vowels among the Arabians and Syrians. The former have only *three* signs, according to the ancient classification as described above; the latter, *five*, viz. *a, e, i, o, u*. This may have been the case with the earlier Hebrews; but the evidences of it are not within our reach.

§ 8.
Of the Vowel-Signs.

I. The complete vowels, arranged agreeably to their leading sounds, are as follows:

First Class; A sound.

(*a*) ◌ָ Qāmĕts = *ā, â*; as יָד *yādh*, קָם *qâm*. (Eng. *a* in *all*.)

(*b*) ◌ַ Păttăh = *ă*; as in בַּת *băth*. (Eng. *a* in *man*.)

(*c*) ◌ֶ S^{e}ghōl = *ä* (Eng. *ai* in *sail*, only shorter), when this S^{e}ghōl is derived from an original *a*; e. g. in the first syllable of מֶלֶךְ mä-lĕkh. A *Seghol* of this kind often stands before a quiescent Yodh (י); as in יָדְיָה *yā-dhä-khā*, גֶּלְיָנָה *gelä-nā*, sounded as above.

Second Class; I and E sounds.

I
(*a*) ◌ִי or ◌ִ = *I* long, (like the Eng. *i* in *machine*), e. g. שִׂים *sīm*, and (with the Yodh omitted) צַדִּקִים *tsădh-dī-qīm*. This is called *Hhireq magnum*, whether the Yodh is expressed or only implied.

(*b*) ◌ִ short *I*, (Eng. *ĭ* in *sit*), e. g. אִמּוֹ *ĭmmō*; named *Hhireq parvum*.

E
(*c*) ◌ֵי and ◌ֵ = *ê, ē*, (Eng. *ey* and *ai* as in *they, hainous*); e. g. בֵּית *bēth*, שֵׁם *shēm*; called *Tsere with Yodh*, and *Tsere without Yodh*.

(*d*) ◌ֶ S^{e}ghōl = *e* obtuse and short, as שֶׁן *shĕn* (Eng. *e* in *men*); also *è* with tone, as in חַוֶּה *hhōzè* (*ey* in the Eng. *prey*).*

* [That some confusion attends this classification, is evident. Gesenius ranks Se-

Third Class; U and O sounds.

U { (*a*) וּ Shūrĕq = *ū* (Eng. *oo* in *book*), e. g. מוּת *mūth*.
(*b*) ◌ֻ Qĭbbūts, usually *ŭ* short (Eng. *u* in *full*); e. g. גֻּלָּה *gŭl-lā*; but oftentimes, also, it stands for Shūrĕq without Vav, i. e. Shūrĕq a little abridged, as in מֻתִּי *muthi*.

O { (*c*) וֹ and ◌ֹ Hhōlĕm, i. e. Hhōlĕm with ו i. e. impure, and Hhōlĕm without ו i. e. pure;* e. g. קוֹל *qōl*, רֹב *rōbh*. (Eng. *ō* in *slow*, *sober*).
(*d*) ◌ָ Qāmēts Hhātūph = *ŏ* short; e. g. חָכְמָה *hhŏq*. (Eng. *ŏ* in *not*).

[Remark. Roediger adds to this last class of sounds, that of abridged *e* (◌ֶ) when it arises out of an original *u* or *o*; as in אַתֶּם *attem* (from אַנְתֻּם, § 33. n. 4), and אֵת *ēth* (from אוֹת). These cases are so very few, (and withal attended by some doubt), that I have deemed it best not to arrange this category with the usual vowel sounds].

The names of the vowels are nearly all made out from the manner in which the mouth is affected in pronouncing them; as is usual among Semitic grammarians. E. g. קָמֵץ Qāmēts, closing (the mouth); פַּתַח Pāttăhh, opening; חִירֶק Hhīrĕq, grating; צֵרֵי Tsērē (also שֶׁבָא) tearing open; שׁוּרֶק Shūrĕq, whistling, a hissing; קִבּוּץ Qĭbbūts, compressing; חוֹלֶם Hhōlĕm, fullness, (also מְלֹא פּוּם full mouth); קָמֵץ חָטוּף Qāmēts Hhātūph, i. e. short Qamets = *ŏ*. The reason why the same form (◌ָ) represented both *ā* long and *ŏ* short,† is to be drawn from the impure sound given by the Rabbins

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ghol as in גִּלְיָנָה, Class I. *c* above, under *d* of Class II; while Roediger ranks it as above, on the alleged ground of its arising out of *a*. Gesenius puts down קֶדֶשׁ as one example of short *ĕ* (Seghol); while in such forms it is a mere assumed euphonic and helping sound, and no proper vowel; and Roed. exhibits סֶגֶר for the same purpose. Ges. omits such cases of Seghol as occur in forms like חֶזֶה; Roed. merely says, that they are *è accented;* allowing nothing for the Quiescent ה. It is quite plain, that this matter is not cleared up by either writer. Seghol (◌ֶ), like most of our vowels, is *double-timed*. Without a Quiescent either expressed or implied, i. e. without a י or a ה after it, it is *short;* when coalescent with these letters, i. e. quiescent in them, it is virtually *long;* in a *Segholate* form (e. g. קֹדֶשׁ) it is a mere euphonic slide of the voice joining two consonants together. Doubtless, in the living pronunciation of the language, some slight differences of sound, either in quality or intensity, belonged to each of these Seghols. It is in vain, now, to seek for their recall.—S.]

* [In not a few cases, ו is a mere *vowel-sign* for O, and then the Hhōlĕm (וֹ) is *pure*, i. e. does not coalesce with the ו; e. g. Inf. קְטוֹל *qĕtōl*. In a great majority of cases, Hhōlĕm with Vav (וֹ) is *impure*, i. e. coalesces with the ו. Familiarity with the language is the only thing that will enable the student to distinguish the cases from one another.—S.]

† Some suppose Qamets was originally written ◌ָ, and Qamets Hhatuph ◌ָ, and that through negligence these came to be written alike. But these two were identical in meaning; the first is the original one; the second, derived from it.

to the vowel ◌ָ, like the Swedish å. [Admitting the Spanish Rabbinic sound of ◌ָ long, like *a* in *all*, (which I can hardly doubt is correct), the near approximation of this to the O sound is very plain; and as Hholem already represented two O's, so, in certain peculiar circumstances, ◌ָ was chosen to represent short *ŏ*]. For the cases where it is to be read as *ŏ*, see § 9. Note. Only S^{e}ghōl (סְגוֹל) borrows its shape from resemblance to an object, as the name means *cluster of grapes*. All the names give the sound of the vowel in the first syllable, excepting S^{e}ghōl, Qībbūts, and Qāmēts Hhātūph.

2. Nearly all the vowel-signs stand *under* the letter, *after* which they are pronounced; e. g. בָ, בִ, בֶ, בֵ, etc. The so-called *Pattah furtive*, however, under a Guttural at the end of a word, is sounded before it; e. g. רוּחַ rū^{a}hh, see § 22. 2. b. Hholem is written *over* the letter; e. g. מֹ *mo*, מוֹ *mo;* Shureq, in the bosom of the Vav, as מוּ *mū*.

(*a*) In some cases, Hholem coincides with the diacritical point over שׁ, שׂ, and then it is not separately noted; e. g. מֹשֶׁה *mō-shĕ*, שֹׂנֵא *sō-nē*. When Shin has two points, and *begins* a syllable, the *left* one is Hholem, e. g. שֹׁמֵר *shō-mēr;* when it has two, and *ends* a syllable, the *right* point is a Hholem, e. g. יִרְפֹּשׂ *yĭr-pōs*.

(*b*) The figure וֹ, in different positions, the Vav being a proper consonant, is read *ov* or *vo;* e. g. לֹוֶה *lō-ve*, עָוֹן *ā-vōn*. In the first case the Hholem belongs to the preceding syllable; in the second, it follows the Vav consonant. The latter, fully written, would be עָוְוֹן. Very nice pointing would distinguish the different cases by the position of the Hholem, the first on the right, the second on the left of the top of the וֹ, and a third (= *o* simply) over the middle. But this is hardly practicable with types.

3. The first class of vowels are usually accompanied or marked by no *vowel letters* (§ 7, 2); excepting ◌ִי in the middle, ◌ֵה, ◌ֶא, at the end, of a word; the other classes usually designate their *long* vowels by the accompaniment of a *vowel-letter* or *Quiescent*. Thus ◌ִי Hhireq magnum, ◌ֵי Tsere, ◌ֶי Seghol protracted; וּ Shureq, וֹ Hholem. In this way the *longest* vowels of these classes are distinctively marked.*

4. In writing, however, the Hebrews did not always insert the *vowel letters* which would distinguish the *long* vowels of classes II. III. When inserted, they call the method of wri-

* In Arabic, long *ā* usually has an א as its accompanying sign; and then, the three classes of vowels are marked by the three vowel-letters. In Hebrew, the relation is somewhat diverse; see § 9, 1. § 23, 2.

ting, *scriptio plena*, as קוֹל, קוּם; when omitted, it is named *scriptio defectiva*, e. g. קֹלֹת (for קוֹלוֹת), קֻם (for קוּם).

The *full* method is regularly necessary at the *end* of words, as קָטְלוּ, יָדִי. The *defective* one is usual, when the vowel letter (quiescent) comes in contact with another of the same kind which is a consonant, e. g. גּוֹיִם instead of גּוֹיִים. Beyond this is no general rule; for the same word may be found written in a variety of ways; e. g. הֲקִימוֹתִי Ezek. 16: 60, הֲקִמֹתִי, הֲקִמוֹתִי, all the same as to sound. (*a*) In general, (but not uniformly), the *defective* method prevails as to syllables in the root of a word, which have received an accession that throws the accent forward; e. g. צַדִּיק, plur. צַדִּקִים; so קוֹל, קֹלוֹת, etc. (*b*) The later O. Test. books abound in the *plenè*; the earlier in the *defectivè*.*

5. When a *vowel-letter* has a *vowel-sign* before it which is not kindred or homogeneous, a *diphthong* arises in the cognate dialects; e. g. ָו, ֵו, ַי, ָי, = *au*, *eu*, *ai*. But the *Hebrew* language treats the vowel-letters in such cases as proper consonants; e. g. in the cases above it reads *āv*, *ev*, *ay*, *ây*.

Thus we have וָו *vāv*, גֵּו *gēv*, חַי *hhăy*, גּוֹי *gōy*. The not unusual syllable ָיו is read as *av*, e. g. דְּבָרָיו d^ebhâ-râv. But the Seventy more usually express a *diphthongal* sound, in such cases, like that of the Arabic; which seems to denote that the older pronunciation of the Hebrew leaned the same way as the Arabic. The modern Jewish method (given above) resembles the modern Greek, where αὐ, εὐ, = *av*, *ev*. In Ms. copies, Yodh and Vav, in cases where they retain a consonant-power, are written with a *Mappiq*, § 14, 1.†

§ 9.

Character and powers of the several Vowels.

Numerous as the vowel-signs are, still they do not perfectly

* The like is seen in the Phenician and Arabic. In the latter, the Mss. of the Koran, and inscriptions on coins, make the fact very plain.

† [When vowels are such as that they may combine or coalesce with the letter which follow them, we say that the vowels are *homogeneous*. The older grammarians name the letters (א, ה, ו, י) in such cases *Quiescents*, because their consonant-sound ceases, and only the prolonged sound of the vowel preceding is heard. The same letters are also called *Mobiles*, when they have a *consonant-power*. Roediger objects to these designations, and avers that it would be more proper to say, that the letters in question are *spoken as vowels*, or *take the place of vowels*. Yet, as no one can well be misled by the older names, when properly explained, and as they are not only very convenient, but describe very well what is matter of fact, viz, that the letters in question, after a *homogeneous* vowel, lose their own proper sound, I prefer not to drop the designation in question, viz. *Quiescents*. The same letters, on account of their frequently standing for vowels, are often technically named *matres lectionis*, because of the help which they afford the reader.—S.]

express all the modifications of sound as to length and shortness, or as to quick acuted or extended sound; and hence the designation of sounds by means of the vowel-signs, is not always perfectly congruous. I subjoin therefore a brief commentary, in respect to the nature and power of the vowels, and the mutability of the same; comp. § 25. § 27.

Class I.; A sound.

1. *Qamets* proper is everywhere *ā* long, and is of two kinds:

(1) That which is essentially long, fixed, and immutable, e. g. in כָּתָב kᵉthābh, גַּן gān-nābh, קָם (sometimes written קָאם). In Arabic, this vowel is accompanied regularly by the Aleph.

(2) The long *ā* of mere prosody, may stand either *in* the tone-syllable, or *before* or *after* it. Everywhere it springs from short *ă*, and is found in open and closed syllables;* (§ 26, 3). Such a Qamets stands in a closed syllable only when it has the tone or accent; in an open syllable it may *precede* the tone, and usually does; e. g. דָּבָר.

When the tone is lessened (as in the construct state, § 87), the Qamets in question goes over into Pattah, as דָּבָר, const. דְּבַר; when the tone is thrown forward, it goes into Sheva (§ 27, 3), as דָּבָר, pl. דְּבָרִים, where דָּ goes into דְּ. Qamets pure or prosodial may stand at the *end* of a word, as in קָטַלְתָּ; but here frequently ה quiescent is added to support it, as אַתָּ, usually written אַתָּה.

2. *Pattah*, as a short *ă* in an appropriate sense, stands only in a *closed* syllable, either with or without the tone, as קָטַל, קָטַלְתָּם; and those words which now have Pattah in an open syllable, for the most part originally exhibited it in a closed one; e. g. נַעַר, orig. נַעֲרָ; בַּיִת, orig. בַּיְתָ; § 28, 4.

For cases in which Pattah is connected with א (ַא), see § 23, Note 2. For *ă* short in *Pattah furtive*, see § 22, 2, *b*.

3. *Seghol*, as belonging to the *first* class of vowels, comes in in the place of Pattah as a more obscure sound, e. g. אֶרֶץ for אַרְצ. Although a curtailed sound, yet it can stand in a tone-syllable, as in אֶרֶץ; and even in a pause-syllable at the end of a verse.

Class II.; Sound of I and E.

4. Long I, (= *ee* in *seen*), is more usually expressed by the

* [An *open* syllable is one ending with a vowel sound; a *closed* syllable is one ending with a consonant; e. g. קָטַל the first syllable *open*, עוֹלָם the last syllable *closed*.]

aid of Yodh, (ִי), i. e. written *plenè;* but if not so written, the nature of the vowel is not changed (§ 8, 4), e. g. צַדִּיק, צַדִּיקִים; יְרָא, יִרְאוּ, יִרְאָה.

Whether a Hhireq is *long* when י is omitted, is best decided by a knowledge of the grammatical origin and condition of the form; often, from the condition of the syllable (§ 26); or from the placing of a Methegh (§ 16, 2) after it, as יִרְאוּ.

5. *Short Hhireq* (always written *defectivè*) is commonly used in a closed and toneless syllable, as לִקְטֹל, לִקְטֹל. Sometimes this vowel is put in the room of *ă* shortened; as בְּתִי from בַּת, דִּבְרֵי (= דִּבָּרֵי) from דָּבָר. Sometimes it is employed as a mere euphonic helping-vowel; as בֵּיִת for בַּיְתָ (§ 28, 4).

The Jewish and older grammarians named every Hhireq written *plenè*, Hhireq magnum; and every one written *defectivè*, Hhireq parvum. But this is an erroneous view of the sounds appropriate to long and to short Hhireq.

6. The longest E (ֵי) is a contracted sound of the diphthong ַי (§ 7, 1); which in Arabic and Syriac is employed instead of the Tsere. E. g. Heb. הֵיכָל, hē-khāl, Ar. Syr. hai-khāl. Such a Tsere is a very long and immutable vowel, and approaches near to a diphthongal length. The ֵי is longer than ֶי. Very seldom is ֵי written *defectivè*, as עֵנֵי for עֵינֵי, where both are of the same sound.

At the *end* of words, the *omission* of the Yodh is not normal. Seldom indeed do such cases occur as קָטַלְתִּי = קָטַלְתִּ.

7. *Tsere without Yodh* is long E of a secondary order, and, like the Qamets in Class I. 1. No. 2 above, may be *in* or *out* of a tone-syllable. In an *open* syllable, it may have the tone, or be without it, as in סֵפֶר, שֵׁנָה; in a *closed* syllable it must have the tone, as בֵּן, קֵטֶל.

8. *Seghol*, so far as it belongs (as it principally does) to the second Class of vowels, is a short curtailed E sound, arising from the abbreviation of the (ֵ); e. g. בֶּן out of בֵּן. It arises also from the half-vowel or Sheva (§ 10, 1), when a tone is thrown upon the very short syllable which this makes; e. g. וַיְהִי, וַיֶּהִי; לְחִי, לֶחִי. Besides this, it forms the usual factitious involuntary vowel of the last syllable in Segholate forms, as in סֵפֶר for סִפְרְ, יֵגֶל for יִגְלְ, (§ 28, 4).—Seghol with Yodh (ֶי) springs from the

diphthongal *ai*, and is long, but not so long as ־ֵ, and is like the French *è* and German *ä;* e. g. in גְּלֵינָה. In such cases it belongs to Class I. of the vowels.

See further on the rise of Seghol out of other vowels, § 27, Note 1, 2, 4.

Class III; Vowels U and O.

9. In the third class, the relation of the two vowels is altogether like that between the two in the second class. One must separate as to the U sound:

(1) The long U, either (*a*) Written *plenè* with Shureq (וּ), as in זְבוּל; or, (*b*) Written *defectivè*, as in זְבֻלִי, where the *Qibbuts vicarious* (as the old grammarians name it) is the same in length or quantity as the proper Shureq above. The shortening is merely *orthographic.*

Comp. Hhireq magnum, in No. 4 above, written *plenè* and *defectivè* (ִי, ִ).

(2) The short *ŭ*, the proper Qibbuts (comp. short Hhireq in No. 5 above) is employed in closed unaccented syllables, and is specially frequent in syllables with a sharpened sound; e. g. שֻׁלְחָן, קֻבָּה.

For this acuted sound, the Seventy usually employ an *o* as the representative; e. g. עֲדֻלָּם Ὀδολλάμ. It does not follow, however, that this is an exact expression of the true sound; for they express Hhireq also by *e.* Erroneous is it to sound Qibbuts proper as *ü.*

10. The O sound is related to the U, as in the second class the E stands related to the I. It has four gradations:

(1) The longest O, which springs from the diphthong *au* (§ 7, 1); mostly written *plenè*, as וֹ (Hholem plenum); e. g. שׁוֹט shōt, Arab. *saut;* כּוֹלָה from כָּלָה. Nearly always written *plenè;* but in a few cases *defectivè*, as שֹׂרֵק for שׂוֹרֵק.

(2) Long O, which springs from an obscure original *â*, and in a tone-syllable is usually written *plenè*, as אֱלוֹהַּ Elo-ªh, Arab. Chald. *ĕláh.* In an unaccented syllable it is usually written *defectivè;* as קֹטֵל qo-tel.

(3) A third O is that which comes from *ŏ* or *ŭ* prolonged. When this vowel is shortened, it goes of course into short *ŏ* or *ŭ;* e. g. כֹּל-, כָּל kŏl, כֻּלָּם kŭl-lām, יִקְטֹלְךָ, יִקְטָלְךָ yĭq-tŏl-khā. Sometimes it is even shortened into Sheva; e. g. יִקְטְלוּ (yĭq-tᵉlū) instead of יִקְטְלוּ. Seldom is it written *plenè.*

(4) The (ָ), when *Qamets Hhatuph*, is always *short*, and stands related to Hholem, as Seghol (No. 8 above) to Tsere; e. g. כָּל־ qŏl, וַיָּקָם vay-yā-qŏm. For the distinction of this from Qamets with A sound, see in the Notes below.

11. The Seghol belongs here, also, so far as it arises out of a *u* or *o*; e. g. אַתֶּם from אַנְתּוּם, אֶת from אוֹת. [Comp. Remarks under Class III. p. 28 above]. For *half-vowels* (Shevas) see the next §.

12. The following table exhibits a graduated scale of the *quantity* of vowels from the longest to the shortest. The table does not perfectly exhibit all the transitions or gradations of vowels in the language; but it exhibits a synopsis of the more frequent:

Class I.; A.	Class II.; I and E.	Class III.; U and O.
ָ longest *â* (= Arab. ָא).	ֵי *ê* diphthongal (out of *ai*).	וֹ *ô* diphthongal (out of *au*).
	ֶי *è* (out of *ai*).	וֹ or ֹ *ô* (out of *â* obscure).
ָ *ā* with prolonged tone, (from short *ă* or ֶ) in or out of tone-syllable.	ִי or ִ, long *ī* [= ee].	וּ, ֻ, long *ū* [= oo].
	ֵ prolonged tone (out of *ĭ* or ֶ), in and out of the tone-syllable.	ֹ prolonged *ō* (out of ָ *ŏ*, or ֻ), in the tone-syllable.
ַ short *ă*.	ִ short *ĭ*.	ֻ short *ŭ*, specially in a syllable with an acute sound.
		ָ short *ŏ*.
ֶ curtailed *ä*.	ֶ curtailed *e*.	ֶ obscure *e*; (see in Cl. II. opposite).
The most extreme shortening is the half vowels, (ֲ, ֱ), in an open, or (ִ) in a closed syllable.	The most extreme shortening is the half vowels, (ֱ, ֲ), in an open, or (ִ) in a closed syllable.	The extreme shortening is the ֳ, ֲ (Shevas), in an open syllable; *ŭ* ֻ, or ָ (*ŏ*), in a closed one.

NOTE. *On separating Qamets from Qamets Hhatuph.*

It is an incongruity in the vowel system, that (ָ) is employed both for *ā* and *ŏ*; e. g. קָם *qām*, but also כָּל־ *kŏl*. The beginner, (who is not acquainted with the derivation of words which is the best guide), will derive aid from the following rules: viz.

(1) *The sign* (ָ) *is short ŏ in a closed syllable, without the tone;* for such a syllable cannot have a long vowel; § 26, 3. The examples are of various kinds:

(*a*) When a Sheva follows which is *silent*, i. e. stands at the end of a syl-

lable; e. g. חָכְמָה hhŏkh-mā, זָכְרָה zōkh-rā. If a Methegh stands after the (ָ), then it is read as *ā* long, and stands in an open syllable; e. g. זָכְרָה zā-kh^{e}rā; see § 16, 1.

(*b*) When *Daghesh forte* immediately follows (ָ), it is read as *ŏ*; e. g. בָּתִּים bŏt-tīm, חַנֵּנִי hhŏn-nē-nī. In such a case, even when a Methegh stands after the Qamets, the (ָ) is short, e. g. בָּתֵּיכֶם bŏt-te-khem. The Methegh stands regularly on the *antepenult* syllable, and is put here for that reason, and not to affect the quantity of the vowel.

(*c*) When Makkeph follows (ָ), it is short *ŏ* (§ 16, 1); e. g. כָּל־הָאָדָם kŏl hā-ʾā-dhām. (The accent falls away from the כָּל־ before a Makkeph, see § 16, as above.)

(*d*) When the *end*-syllable is a *closed* one, without the tone; e. g. וַיָּקָם văy-yā-qōm. But let it be well noted, that in this last case, (ָ) sometimes reads as *ā* long, when the syllable is closed and the accent is thrown off; e. g. כְּתָב־הַדָּת, k^{e}thābh had-dath; שָׁת־לִי shath-li. Methegh is commonly inserted here after the vowel-sign.*

In such cases as חָלְאָה, לָמָּה, the first (ָ) is *ā* long, because the syllable has the tone, § 26, 4.

(2) More seldom is it, and indeed it properly belongs to the *exceptions* (§ 26, 3), when the sign (ָ) stands in an *open* syllable, and still is read as *ŏ* short. This takes place: (*a*) When *Hhateph Qamets* follows that vowel-sign; as פָּעֳלוֹ pŏ-ʿlō. (*b*) When another *Qamets Hhatuph* follows; e. g. פָּעֳלָהּ pŏ-ŏl-kā. (*c*) Two words (even in Mss.) have ָ (short *ŏ*) as a substitute for ָ, i. e. Hhateph Qamets; which are קָדְשִׁים qo-dha-shim for קָדָשִׁים, and שָׁרְשִׁים shŏ-rā-shim for שָׁרָשִׁים.

In these cases, the (ָ) has every where a Methegh (ְ) after it, although it is short *ŏ*, inasmuch as Methegh belongs to the second syllable before the tone-syllable. The exceptions that occur can be judged of only by grammatical derivation; e. g. בָּאֳנִי bā-ʿnī, *in the ship*, where the בָּ stands for בְּהָ, i. e. בְּ and the article הָ. On the contrary, in such a case as בְּחֳרִי־אַף bŏ-hhʿrī ăph, *in a glow of anger*, the article is omitted. [While the two cases appear alike, they are in reality substantially diverse].

§ 10.

Half-Vowels and Syllable-divider.

1. Besides the *full* vowels, of which the preceding section has treated, the Hebrew has a class of very rapid vowel-sounds, which are called *Half-Vowels*.† They are to be regarded as

* But not always, even where it ought to be; e. g. Ps. 16: 5. 55: 19, 22.

† In the table above, § 9, 12, the half-vowels have by anticipation been already adverted to, for the sake of making the view more complete.

the greatest possible shortening of the vowels, and as it were the remains of fuller and more definite vowel-sounds belonging to an earlier period of the language.

The principal of these rapid sounds is an exceedingly short, rapid and indefinite vowel, a kind of *half e*, which is called Sh^{e}va.* This is called *simple* Sheva, in distinction from the *composite* Shevas, (see No. 2 below); also *vocal* or *moveable* Sheva, in distinction from itself when it is silent, and merely a sign of the division of syllables, (No. 3 below). This last, viz. *silent* Sheva, stands under a consonant when *ending* a syllable; while Sheva *vocal* stands under a consonant when *beginning* a syllable.

The *vocal* Sheva may be, (*a*) At the beginning of a word; as קְטֹל q^{e}tōl. (*b*) In the middle of a word; as קוֹטְלָה qo-t^{e}la, קְטָלוּ qīt-t^{e}lu. Cases where Daghesh is implied, but omitted in the writing, are of the same nature; e. g. הַלְלוּ ha-l^{e}lu (for הַלְּלוּ hal-l^{e}lu); לַמְנַצֵּחַ la-m^{e}nats-tse^{a}hh (for לַמְּנַ). So הַמְּשֹׁל ha-m^{e}shol, (where the הַ is an interrogative). Probably מַלְכִי = ma-l^{e}khe (not mal-khe). [If the Punctators had read this word as Roediger does, would they not have written it מַלְכִּי?]

Very short *ĕ* is the *normal* sound of Sheva (ְ); but it is quite probable that the living pronunciation attached other sounds also to it. The Seventy express Sheva by ε, as כְּרוּבִים *Χερουβίμ*; sometimes even by η, as הַלְלוּ יָהּ *ἀλληλούϊα*; oftener however by α, as שְׁמוּאֵל *Σαμουήλ*. Frequently it follows the analogy of the vowel which succeeds; as סְדֹם *Σοδόμ*, שְׁלֹמֹה *Σολομῶν*, צְבָאוֹת *Σαβαώθ*.† The like do the Jewish grammarians of the middle ages teach respecting Sheva.‡

How the Sheva-sound arose by means of rapidly sounding the stronger vowels, is manifest in such words as בָּרָכָה, בְּרָכָה; the older sound being בָּרָכָה, as in Arabic. The Arabic, moreover, employs proper short vowels instead of Shevas vocal.

Sheva vocal cannot form a *closed* syllable, i. e. one ending in a consonant; but it forms a rapid open syllable, of the slightest

* Most probably שְׁוָא (Sh^{e}vā) is of the same meaning as שָׁוְא *nothingness, emptiness*. The form of the name comes from a transposition of the vowel, so as to place the figure (:) at the beginning of the name; a principle elsewhere followed in giving name to the vowels; see § 8, 1. Note 4.

† This usage predominates in Phenician; e. g. מְלָכָה mălaka, גְּבוּלִים gŭbulim; (see Monum. Phenic. p. 436). Comp. the Latin augments in *momordi, pupugi*, anciently *memordi;* while in Greek it is as in *τέτυφα, τετυμμένος*.

‡ See particularly Juda Hhayug in Ibn Ezra's Tsahhoth, p. 3. Gesenius, Lehrgeb. d. Heb. Sprache, s. 68.

kind. The rules for Methegh show this, in § 16, 2. Besides, when a tone falls on a Sheva-syllable, it is prolonged; e. g. לְחִי, לֶחִי lĕ-hhi; [thus showing that it is practically treated as a proper syllable, but not sufficient of itself to support an intonation].

2. Besides the Sheva simple described above, the Hebrew has *three* other half-vowels of the like nature, distinguished by the epithet *Hhateph* (חָטֵף), and called *composite Shevas*, because they are *orthographically* made up of a proper short vowel and simple Sheva. These *three* correspond to the three original classes of the proper vowels (§ 7, 1), and are as follows:

(ֲ) *Hhateph Pattah;* e. g. in חֲמוֹר hh^{a}mor.
(ֱ) *Hhateph Seghol;* e. g. in אֱמֹר א^{e}mor.
(ֳ) *Hhateph Qamets;* e. g. in חֳלִי hh^{o}li.

These are specially employed, (at least the first two), under the four Gutturals, א, ה, ח, ע, (§ 22, 3). They serve, under these letters, to make the pronunciation of them more plain and distinctive.

NOTE. Two of these composite Shevas, viz. (ֲ) and (ֱ), are sometimes associated with letters *not* guttural. The other (ֱ) is joined with Gutturals only.

(1) *Hhateph Pattah* sometimes is put in the room of Sheva simple: (*a*) Where the latter would regularly stand under a letter with Daghesh forte, but the Daghesh is omitted, and then this composite Sheva is employed; e. g. עַנְנִי instead of עַנְּנִי, Gen. 9: 14. So וַתְּאַלְצֵהוּ (לְ for לְּ), Judg. 16: 16. (*b*) After a preceding long vowel; e. g. זְהַב, וּזְהַב, Gen. 2: 12; שְׁמַע, וּשְׁמַע, Deut. 5: 24. Comp. Gen. 27: 26, 38. Yet these usages are not uniform, but only occasional.

(2) *Hhateph Qamets* is much less frequent under Gutturals, than the other two composite Shevas. Under other letters it somewhat frequently takes the place of a normal Sheva simple: (*a*) When an O sound falls out, but the same sound, made as rapid as possible, is retained instead of a normal Sheva simple; e. g. רָאִי instead of רָאִיְ (§ 91. Par. VI. and 6); יִרְדֶּפֶךָ, Ezek. 35: 6, instead of the normal יִרְדְּפֶךָ (from יִרְדֹּף); קָדְקָדוֹ, from קָדְקֹד (*b*) When Daghesh falls out (comp. 1. *a* above); e, g. לֻקְחָה luq-^{o}hha, Gen. 2: 23, for לֻקְּחָה. (In וּסְעָדָה, 1 Kings 13: 7; וּצְעָקִי, Jer. 22: 20, Sheva composite seems to be occasioned by the following Guttural and the preceding Shureq.)

3. *Sheva simple* is also a *divider of syllables;* in which case it is *quiescent*, merely denoting the *end* of a syllable. (In Arabic, *Jesm* (°) stands for such a divider). It is written at the end of every closed syllable, (which terminates of course with a con-

sonant), unless it be the *final* syllable of a word. Here it is always *omitted*, excepting in two cases: (*a*) In a ה final; e. g. in מֶלֶךְ. (*b*) When *two* consonants stand at the end of a final syllable; e. g. נֵרְדְּ, אַתְּ fem., קָטַלְתְּ, וַיִּשְׁבְּ, תִּשְׁתְּ, etc.

It would seem, however, that Sheva, at the end of the latter examples, might well be regarded as *vocal;* for it is plain that it represents a proper vowel much shortened; e. g. אַתְּ *att*^{e} [nearly as *y* in *holy*] from אַתִּי atti; קָטַלְתְּ, from קָטַלְתִּי fem.; יִשְׁבְּ, from יִשְׁבֶּה, etc.*

§ 11.

Of the Reading Signs.

In the most intimate connection with the vowel-signs, stand the *reading signs*, which are of contemporary origin with them. (1) We have the diacritical point over שׁ and שׂ, in order to distinguish them; see p. 22. Then, (2) All the consonants, except the *Gutturals*, may take a *point* in the bosom of them; which has, according to circumstances, three different meanings, to be explained in the sequel. Besides this, there is, in Mss., a small horizontal stroke, called *Raphe*, over certain letters, which indicates that the soft pronunciation of them is to be adopted; see § 14.

§ 12.

Of Daghesh in general, and Daghesh forte in particular.

1. Daghesh denotes, (*a*) The *doubling* of the letter in which it is inserted, when it is called *Daghesh forte;* e. g. קִטֵּל qĭt-tēl. (*b*) The harder pronunciation of the Aspirates (בְּגַדְכְּפַת); in which case it is called *Daghesh lene.*

The root דגשׁ, from which דָּגֵשׁ comes, means (in Syriac) *to pierce* or *bore through;* and accordingly Daghesh is usually explained, after its shape, as meaning *point.* But the name of all like signs is explained by its *grammatical* use; which here, however, stands related to the form. In the language of grammar, דגשׁ means, (1) *To acute* or *sharpen* the sound of a letter by doubling it. (2) *To harden* a letter, i. e. to utter it hard or without aspiration. Hence דָּגֵשׁ *sharp*, and also *hard*, i. e. a sign for sharpness and hardness; (just as מַפִּיק, *proferens*, stands for a sign of prolongation or enlarge-

* So also the Jewish grammarian, Judah Hhayug. The Arabic has an *actual* short vowel in analogous cases. In נֵרְדְּ (an Indian word), and קֹשְׁטְ qōsht, it is difficult to make out the same theory.

ment, (§ 14). A *point*, made by the sharp end of the *stylus*, is the representative of these processes. (In a way analogous to this, a *point*, i. e. a form of a *pointed instrument*, called *obelisk* (lance-point), denoted that the letter or words to which it was affixed were to be considered as *expuncta* or expunged). The opposite to Daghesh is Raphe (ֿ), see § 14. 2. As a proof that Daghesh hardens the sound of letters in various ways, what is said in § 22. 3 may suffice.

2. Most important is *Daghesh forte*, which is a sign that the letter is to be *doubled.*

This may be compared with the *Sicilicus* of the old Latins, e. g. *Lucullus* for *Lucullus;* or the old method of printing, in German and some other languages, m̄ and n̄ for these letters doubled respectively. In *unpointed* Hebrew, this, with all other reading signs, is omitted.

As to the cases in which it is employed, see § 20; where its various kinds are also described.

§ 13.
Of Daghesh lene.

1. *Daghesh lene* as the sign of simply hardening the sound of a letter, has relation only to the *Aspirates*, viz., בְּגַדְכְּפַת (§ 6. 3). It means that they are to be pronounced with their original hard sound, and without any aspiration, i. e. that they have a slender or pure sound, (*literae tenues*). E. g. מֶלֶךְ me-lĕkh, but מַלְכּוֹ mal-ko; תָּפַר tā-phar, יִתְפֹּר yith-pōr; שָׁתָה sha-tha, יִשְׁתֶּה yish-te.

2. The cases where this occurs, see in § 21, viz. exclusively at the *commencement* of words and syllables. Hereby it may easily be distinguished from Daghesh forte; inasmuch as no *doubling* is feasible in the cases just stated. E. g. Daghesh is *forte* in אַפִּי appi, רַבִּים rab-bim; but *lene* in יִגְדַּל yĭgh-dăl.

3. When Daghesh *forte* is inserted in one of the Aspirates, the aspiration is excluded, so that the Daghesh answers two purposes, viz. that of *hardening*, and that of *doubling* the letter; e. g. אַפִּי ap-pi (not *aph-pi*), רַכּוֹת rak-koth.

It lies in the nature of the thing, that where the letter is to be doubled, the *soft* pronunciation is less feasible. Greek words, imitating the Hebrew, show that Daghesh hardens in the Aspirates; e. g. כַּפָּא *κάππα* (not *καφ-πα*); so סַפִּיר *σάπφειρος*.

The West Aramaean employs no Daghesh, but still the letter is hardened in which the Daghesh by analogy would be inserted; e. g. אַפֵּק ăp-pēq, in Syriac reads *a-peq*.

§ 14.
Mappiq and Raphe.

1. *Mappiq* is also a *point* in the bosom of a letter; but it is limited, even in Mss., to the Quiescents א, ה, ו, י, and shows merely that these letters thus marked claim the stronger pronunciation, viz. that of consonants, and not that of vowels. In our *printed* Hebrew, Mappiq is not employed in connection with א, ו, י, but is used only in the (ה); and in this, only at the *end* of a word. In the beginning or middle of a word, ה is of course understood to be vocal as a *consonant*, and needs no mark. In our Hebrew Bibles, we have, גָּבְהּ ga-bhăh, אַרְצָהּ ar-tsāh, (different from אַרְצָה *ar-tsā*).

No doubt that such a He (ה) was spoken harder, like the Arabic *He* at the end of a syllable. In Mss., *Mappiq* is found *in* and *under* א, ו, י, also to indicate a consonant-power in the following manner: גּוֹיְ goy, קָוּ qāv.*

The word מַפִּיק means *producens, prolonging*, i. e. a sign that the letter in which it stands, is to be *produced* or articulately pronounced. Its resemblance to Daghesh is not in the form only, (which is the same), but the design is of the same nature, i. e. to indicate the strong sound of the letter. Raphe (No. 2) is the opposite of both.

2. *Raphe* (רָפֶה, *weak*) is a small horizontal stroke *over* a letter, and indicates, as said above, the opposite of Daghesh and Mappiq, viz. that the letter is to be pronounced softly or with aspiration.

[In accurate Mss. all the Aspirates (בְּגַדְכְּפַת) have always either a Daghesh or a Raphe; e. g. like תָּפַר, שָׂחָה, etc, *Printed* Bibles omit it, excepting here and there a solitary case, where it serves a special purpose; e. g. in וַתְּאַלֵּצְהוּ Judg. 16: 16, it shows that the ל has a Daghesh forte omitted; מִשְּׂחֹק Judg. 16: 28, shows that the Daghesh lene is omitted in the ח; in Job 31: 22, מִקְּנָהּ shows that Mappiq is to be omitted in the ה. But in these notations, the various printed copies do not agree.—S.]

§ 15.
Of the Accents.

1. The general design of the *Accents* is to mark the *rhythmi-*

* [It appears, therefore, that in Mss., ו may be V; or it may be a letter with *Daghesh forte*, as קַוָּה *qav-va*. The point *under* Yodh is a *Mappiq*, i. e. only a sign that י (at the end of a word) is read as *y* consonant. If the letter before the ו have no vowel, then ו is a Shureq; if it have one, then is the point a Daghesh forte, or (as above) a Mappiq in Mss.—S.]

cal arrangement of a verse, in the text of the O. Test. But a twofold purpose is subserved in doing this. The accents mark partly the *logical relation* of each word to the whole sentence, and partly the *tone-syllable* of each particular word. In the first respect the accents perform the part of *interpunction-signs;* in the last they subserve the ordinary purposes of accents, viz. to mark the tone.

The Jews regard them also as *declamation* or *recitative* signs, marking the highness and lowness or variations of the voice in reciting; and they follow them in reading the Scriptures in their Synagogues. Moreover, this use of the accents is dependent on the general rhythmical design of them.

2. *As signs of the tone*, the different accents are all equivalent to each other; for there is only one kind of tone in Hebrew. In most words, the tone rests on the *last* syllable; seldom (comparatively) on the penult. The first case is named *Milra* (מִלְרַע, Chald., *of the lower part*), e. g. קָטַל qa-tál, is Milra; the other is named *Milel* (מִלְעֵיל, Chald., *of the part above*), e. g. מֶלֶךְ mé-lekh. The antepenult never has the tone; but it often has a kind of half accent, marked by Methegh (ֽ), § 16. 2.

3. So far as the accents are *signs of interpunction*, their use is of a complicated nature; for they are not barely signs of *separation*, (like our period, colon, comma), but in part they are signs of *conjunction.* Hence they are distributed into *Distinctives* (Domini), and *Conjunctives* (Servi). Moreover some are appropriate only to those *poetical* books which have a more strenuous rhythm, i. e. Job, Psalms, Proverbs. The following is a synopsis of them, arranged according to their respective power as signs of *interpunction:*

A. DISTINCTIVES, (*Domini*).

I. Largest Distinctives, (*Imperatores*), like our period and colon:

1. (ֽ—) *Silluq* (end), only at the end of a verse; where it is always followed by a (׃) *Soph Pasuq*, i. e. end of a verse, which marks the close of each verse.

2. (ֽ—) *Athnahh* (respiration); mostly in the middle of a verse; [=colon or semicolon].

3. (—) *Merkha* with *Mahpakh*;* [= semicolon, marking the close of a στίχος].

II. Larger Distinctives, (*Reges*); viz. 4. (—) *Segholta* ††. 5. (—) *Zaqeph-Qātōn.* 6. (—) *Zaqeph Gādhōl.* 7. (—) *Tiphha.*

III. Smaller Distinctives, (*Duces*); 8. (—) *Rebi*[a]. 9. (—) *Zarqa* ††. 10. (—) *Pashta* ††. 11. (—) *Yethibh* †. 12. (—) *Tebhir.* 13. (—) *Shalsheleth* *. 14. (—) *Tiphha initial* †.

IV. Smallest Distinctives, (*Comites*—Counts); 15. (—) *Pazer.* 16. (—) *Qarne Phara.* 17. (—) *Great Telisha* †. 18. (—) *Geresh.* 19. (—) Double *Geresh.* 20. (|) *Pesiq* (between words).

B. Conjunctives, (*Servi*).

21. (—) *Merka.* 22. (—) *Munahh.* 23. (—) Double *Merka.* 24. (—) *Mahpakh.* 25. (—) *Kadma.* 26. (—) *Darga.* 27. (—) *Yerahh.* 28. (—) Little *Telisha* ††. 29. (—) *Tiphha* final *. 30. (—) *Merka* with *Zarqa* *. 31. (—) *Mahpakh* with *Zarqa* *.

REMARKS ON THE ACCENTS.

I. *Accents as signs of the tone.*

1. As in Greek (εἰμί and εἶμι), and in other languages, words are sometimes distinguished merely by the tone or accent; so also in Hebrew, words of the same consonants and vowels are sometimes distinguished by the tone; e. g. בָּנוּ (they built), בָּנוּ (with us); קָמָה (she stood), קָמָה (part. standing).

2. Normally an accent stands on the tone-syllable of a word, viz. on the consonant which begins the syllable. But there are some accents (marked † above), that can stand only on the *first letter* of a word, which are called Praepositive; others (marked †† above), which can stand only on the *last letter* of a word, and these are called Postpositive. Of course, neither of these two kinds point out with certainty the tone-syllable, [for they may fall on it, and may not], and we must resort to other means in such a case, in order to find out the accented syllable; [of which *analogy* is the principal one].

* All which have this star affixed to their names, belong only to the poetical books mentioned above.

3. As in *grammatical* treatises we often need to mark a tone-syllable to the eye of the reader, there is a general agreement among grammarians to mark this uniformly by the sign (֫); which is employed in this volume.

II. *Accents as signs of Interpunction.*

4. In respect to this, every verse is regarded as a complete period, [while the *fact* is often otherwise], and is concluded by a *Silluq*, [with a *Soph Pasuq*].* Grammarians, using figurative language, name the portion which thus belongs to a verse the *domain* (ditio) of Silluq, over which Silluq reigns as *Imperator*. The domain, therefore, is small or great, in proportion to the length of the verse. In the larger verses, stand arranged under this *imperator* several *domini*, greater or smaller, as the domain may be, dividing the verse [like our interpunction], into greater and smaller classes.

5. Only those words which stand closely related to each other, can be joined by a *conjunctive* accent, (*Servus*). [Normally] two conjunctives do not follow each other, [when several words are intimately connected], but the conjunction is brought about by employing a *Maqqeph* between words, § 16. 1.

6. In very short verses few or no *conjunctive* accents are employed. The smaller *distinctives* subserve, in a measure, the like purpose, (*servit domino majori*). On the contrary, in very long verses, the Conjunctives are used for the smaller Distinctives, (*fiunt legati dominorum*).

7. The choice of this or that *Distinctive* or *Conjunctive* depends on subtile laws of consecution; of which the beginner in Hebrew need take no particular notice. For his purpose it will be sufficient to make himself acquainted with all the *larger Distinctives*, which may be compared to our period, colon, semi-colon, and comma. But he will soon see, that some of these often stand where he would make either no suspension of the discourse, or at most only a half-comma. Most important of all are the larger accents in *poetry;* inasmuch as they determine the length of the respective *στίχοι*. (See Ges. Lesebuch, Vorer. zur 2d Abth. No. 6).

§ 16.
Of Maqqeph and Methegh.

Both of these stand in the closest connection with the Accents:

1. *Maqqeph* (מַקֵּף, i. e. the connecter) is a small cross-line near the upper part of words and between them; and it so con-

* Silluq has the same form as Methegh (ֽ), see § 16. 2, but never can be confounded with it. Silluq always stands on the *last* tone-syllable of a verse; Methegh never occupies a tone-syllable.

nects them, that they are regarded as *only one word* in respect to *tone* and *interpunction*, and accordingly they have *but one accent*. From two to four words can be united by a Maqqeph.

E. g. אֶת־כָּל־עֵשֶׂב, Gen. 1: 29; אֶת־כָּל־אֲשֶׁר־לוֹ, Gen. 25: 5. Some monosyllabic words, אֶל, אֵת (sign of Acc.), כֹּל (all), nearly always take Maqqeph after them, [on account of their necessary connection with another word]. On the other hand, a long word may be connected with a short one, even a monosyllabic one, by a Maqqeph; e. g. הִתְהַלֶּךְ־נֹחַ, Gen. 6: 9; וַיְהִי־כֵן, Gen. 1: 7, 9; also שִׁבְעָה־עָשָׂר, Gen. 7: 11. The insertion or omission of Maqqeph depends on the principle, that *two Conjunctives should not follow each other*. When the sense connects intimately several words, Maqqeph is employed to relieve the difficulty.

2. *Methegh*, (מֶתֶג, check, bridle), is a small perpendicular stroke on the *left* of a vowel-point, and forms a kind of delay or half accent, or a reaction in tone with respect to the accents as signs of the leading tone. It shows, that *we must not hasten the vowel on which it depends, but give it a distinctness of enunciation*. It stands regularly *on the vowel of the antepenult syllable*, when the last syllable has the tone; or on the third syllable back of the tone; and it may connect itself with either a long or a short vowel; e. g. הָאָדָם, הָרָאָה, also קָדָשִׁים qŏdashim, בְּתֵּיכֶם bŏte-khem.

In finding the place of the Methegh, *Sheva vocal*, and the *composite Shevas*, are reckoned as making a syllable (§ 10. 1. § 26); e. g. (*a*) קָטְלָה qa-t^{e}-la, יִרְאוּ yi-r^{e}-u, שַׂהֲדִי sa-h^{a}-dhi, הָעֶלָה ho-^{a}la, נַעֲרוֹ na-^{a}ro, פָּעֳלוֹ po-^{o}lo. (*b*) So even a simple *Sheva mobile* may receive a Methegh; e. g. קְרָא־נָא, [both words are here considered as one, No. 1 above]. In this last case, the Jewish grammarians name the Methegh גַּעְיָא *gay-yă*. Some of them extend this appellation to Methegh in general.

Methegh serves a purpose of some importance to learners. E. g. Qamets and Hhireq are known to be long before a Sheva, by reason of it; as זָכְרָה za-kh^{e}ra (not זָכְרָה zŏkh-ra). The ground of such a conclusion is simple: Methegh must be on the *antepenult;* if rightly placed כְ must count as a syllable, and its Sheva of course be vocal. Consequently Qamets in such an open syllable must be long, § 26, 3. So יִרְאוּ yi-r^{e}u, not יִרְאוּ yĭr-u. See the rules for distinguishing Qamets Hhatuph, § 9, Note.

[NOTE. Roediger has stopped far short here of solving *all* the cases of Methegh which occur. (*a*) If the antepenult be a *closed* syllable, and there is another *open* syllable before it, the Methegh is put upon that open one; e. g. וּמֵחֶלְבֵּהֶן, וָאוֹתֵר. (*b*) When the antepenult is a *closed* syllable, Methegh

may be put on it so as to create another syllable; e. g. לַמְנַצֵּחַ la-m^enats-tse^ahh, בַּסְעָרָה. But this is only in cases where there is some particular need of making the vowel of the antepenult somewhat distinctive; for cases everywhere occur of *closed* antepenults without a Methegh; e. g. יִקָּוּוּ, הַשָּׁמַיִם, הַיַּבָּשָׁה, Gen. 1: 9. (*c*) Methegh is not unfrequent on a normally *penult* and closed syllable; as תַּדְשֵׁא, סִבְכֵי Is. 10: 34, נִדְרוּ Ps. 76: 12. True, after the Methegh is put on such syllables, it stands on the *antepenult*, because (in the way of reckoning above stated) the word, which was of itself dissyllabic, then becomes *trissyllabic*. There are many cases of this sort. (*d*) When there are *four* syllables, Methegh often stands on the first syllable when closed; as in וַיִּשְׁחֲטוּ, מִסִּפְרְךָ, הַקֳּדָשִׁים. (*e*) Not a few cases occur of two Metheghs on the same word; e. g. הִשְׁתַּחֲווּ, וַיִּתְפָּרְקוּ, etc. (*f*) Long monosyllables before Maqqeph (*penult* as reckoned) may take Methegh; e. g. בֵּית־אֵל, הֲלֹא־זֶה. Finally, (*g*) Mere Sheva penult sometimes has it; e. g. וָאֵת, שָׂאוּ, דָּבַר, etc.

Moreover the *Conjunctives frequently take the place of Methegh*, where two accents are written on the same word; e. g. וּלְמוֹעֲרִים, where Methegh would normally be under the syllable מוֹ, which now has *Munahh*, a Conjunctive.

It is indeed of little serious consequence to the reader of Hebrew, at the present day, to understand all these minutiae, some of which savour of conceit, some of excessive concern about marking the niceties of enunciation, and some of a design to distinguish the different component elements of a word. But the student, who should have before him only Roediger's development and principles, must find himself embarrassed and indeed nonplus'd on every page, if he aims at acquiring an entire knowledge of Methegh. To know even that a thing is in part arbitrary and inconstant, is not unimportant.—S.]

§ 17.
Of Qeri and Kethibh.

On the margin of our Hebrew Bibles are many *Lectiones Variae* (§ 3, 2), which are named קְרִי, i. e. *which should be read*, because, as the Jews aver, they are readings preferable to those in the text, which is technically called כְּתִיב, i. e. *that which is written*. The vowels which belong to the *Qeri*, however, are not printed under it, but under the Kethibh in the text. The reader must transfer these to the *Qeri* or marginal word, in order to read as the Jews do.

E. g. Jer. 42: 6, the text is אֲנַו, which is not readable; but on the margin, the *Qeri* exhibits אנחנו, which is to be read with the vowels of the other

word, viz. אֲנַחְנוּ. A small circle is put over a *Kethibh* word, to give notice that there is another reading. As to the value of the *Qeri*, see Ges. Geschich. der Heb. Sprache, s. 50, 75.

CHAPTER II.

§ 18.

Peculiarities and Changes of Letters, Syllables, and Accents.

In order to understand correctly and entirely the changes which the forms of several parts of speech undergo, it is necessary to take a survey of the general laws on which those changes are dependent. They are grounded, partly on the peculiar condition of certain classes of letters, in themselves considered, or in their combination into syllables; partly on certain usages of language in respect to syllables and the tone.

§ 19.

Changes of the Consonants.

The changes which occur in the consonants, through the formation of words, flexion, euphony, or foreign influence, are EXCHANGE, ASSIMILATION, OMISSION, ADDITION, and TRANSPOSITION.

1. Most naturally those consonants are EXCHANGED, which are of similar enunciation, and are uttered with the same organ.

E. g. עָלַץ, עָלַס, עָלַז, *to rejoice*; לָאָה, לָהָה, Aram. לָעָה, *to be weary*; -רִם and -רִן as plur. endings; לָחַץ, נָחַץ, *to oppress*; סָגַר, סָכַר, *to shut up*; מָלַט and פָּלַט, *to escape*. It appears, that in the course of time, and by leaning toward Aramaeism, the harsher and rougher letters were sometimes exchanged with weaker ones; e. g. גָּאַל for גָּעַל, *to defile*; שָׂחַק for צָחַק, *to laugh*. In like manner the Sibilants are exchanged with the corresponding flat sounds; e. g. ד is put for ז, ט for צ, ת for שׁ.

This exchange, however, belongs rather to *lexical* than grammatical discussion, with which we are here occupied. To the *grammatical* belong: (*a*) The exchange of ת with ט, in Hithpael (§ 53). (*b*) Of *Vav* with *Yodh* in verbs *Pe Yodh* (§ 68); e. g. יָלַד for וָלַד, *he begat*.

2. Assimilation is most usually brought about, by the change of a letter which concludes a syllable into the same letter that begins the next syllable; so that, in this way, a doubling or *double sound* of the letter is occasioned. E. g. in Latin, *illustris* for *inlustris*, *diffusus* for *disfusus*, etc. In Hebrew this takes place most frequently:

(*a*) When a syllable ends with a weak nasal נ, particularly before the harder consonants; but before *Gutturals*, the נ more commonly remains *un*assimilated.

E. g. מִקֶּדֶם for מִנְקֶדֶם; מִזֶּה for מִנְזֶה; יִתֵּן for יִנְתֵּן; נָתַתָּ for נָתַנְתָּ. Before Gutturals, however, נ usually remains, as in יִנְחַל; and sometimes the like before other letters, as שָׁכַנְתָּ (not שָׁכַתָּ).

(*b*) In a few cases, and but a few, assimilation takes place in respect to ל, ר, ת.

E. g. יִקַּח for יִלְקַח; הִכּוֹנֵן for הִתְכּוֹנֵן; שׁ followed by Daghesh is sometimes used instead of a ר, as שֶׁ· for אֲשֶׁר.

Note 1. In all these cases, the assimilated letter is written as a Daghesh forte in the letter which follows; excepting that, when this Daghesh would come to be written in the end of a word, it is omitted because the end letter does not allow of a doubling in this way, (§ 20, 3, *a*). E. g. אַף for אַנְף (not אַף); תֵּת for תֶּנֶת or תִּנְת, [the נ assimilated being implied in the final ת of the first word]; לַת for לֶדֶת; comp. Greek *τύψας* for *τύψανς*. In these latter cases, the assimilated letter has not Sheva under it, but a *Seghol*; [which however is merely a helping-vowel in such cases, and does not prevent assimilation]. See § 28, 4.

Note 2. More seldom is a weaker letter swallowed up by a stronger preceding one; e. g. קְטָלַתּוּ for קְטָלַתְהוּ (§ 58); מִמֶּנּוּ for מִמֶּנְהוּ (§ 101, 2). Under the same class may be reckoned יִסֹּב for יִסְבֹּב (§ 66, 5).

3. An entire omission or casting away of a consonant is specially appropriate to letters of a breathing sound, to the vowel-letters, and to the liquids:

(*a*) At the beginning of words (*aphaeresis*), when a weak consonant has only a Sheva under it; e. g. נַחְנוּ for אֲנַחְנוּ; שֵׁב for יְשֵׁב; תֵּן for נְתֵן.

(*b*) In the middle of words (*contraction*), when the Sheva precedes such a weak letter; e. g. לַמֶּלֶךְ for לְהַמֶּלֶךְ; יַקְטִיל for יְהַקְטִיל, (§ 52, 1).

(*c*) At the end (*apocope*); as יִקְטְלוּ for יִקְטְלוּן; בָּנִים, but before the Gen. בְּנֵי.

Freer and bolder changes took place in earlier times, especially in casting away letters at the *end* of words; e. g. אַךְ can come only from אָכֶן; בְּ

from בֵּית, הַ (article) from הַל (?), § 97. To the same category belongs the curtailing of the fem. ending in ־ַת into ־ָה; § 44, 1. § 79, 2.

4. In order to facilitate the pronunciation, an א PROSTHETIC is sometimes prefixed to words; e. g. זְרוֹעַ and אֶזְרוֹעַ (arm); אַרְבַּע out of רְבַע. (Comp. Greek χθές, ἐχθές).

5. The TRANSPOSITION of letters seldom occurs in the bounds of grammar; it principally belongs to lexicography.

In the grammatical domain are such cases as הִשְׁתַּמֵּר for הִתְשַׁמֵּר, because *st* is easier to utter than *ts*. In lexicography, not a few transpositions may be found, like כֶּבֶשׂ and כֶּשֶׂב (lamb); שִׂמְלָה and שַׂלְמָה (clothing). Mostly, such changes are concerned with the *Sibilants* and *Liquids*.

Consonants that are *weak*, at the end of a syllable, may flatten away into a vowel-sound; e. g. εἷς from ἕνς, *chevaux* (shevo) out of *cheval*, and the Hebrew, כּוֹכָב out of כַּבְכָּב or כַּוְכָּב; אִישׁ out of אֱנֶשׁ, (where the Seghol is merely a helping vowel).*

§ 20.

Doubling of the Consonants; when it takes place and when omitted.

1. The doubling of consonants by *Daghesh forte*, takes place, and is necessary or essential:

(*a*) When the same letter must be repeated without an intervening vowel; e. g. נָתַנְנוּ is written נָתַנּוּ; שַׁתְתִּי is written שַׁתִּי.

(*b*) When the same repetition takes place in consequence of *assimilation*, (§ 19, 2); e. g. יִתֵּן for יִנְתֵּן. Both of these are called Daghesh *compensative*.

(*c*) When a consonant, originally single, must be doubled in order to construct a new form; e. g. Kal לָמַד, Piel לִמֵּד. This is called Daghesh *characteristic*.

The same letter doubled must be fully written out, whenever a vowel, even of the shortest kind (Sheva) comes between. Of course: (*a*) After a long vowel; e. g. הוֹלְלִים, ho-l^{e}-lim (§ 26, Note); so שָׁמְמוּ. (*b*) The same must be done, when Daghesh *forte* belongs to the first of the two letters, but has fallen out in the writing; e. g. הַלְלוּ ha-l^{e}-lu, for הַלְּלוּ. (*c*) When two letters of the same kind come together, which really belong to two different words; e. g. יְבָרֶכְךָ, יִקְרָאוּנְנִי, when ךָ in the first and נִי in the second

* In Punic, we find *mokh* out of מלך *malkh;* Ges. Mon. Phenic. p. 431.

word are suffix-pronouns. (*d*) When the form comes, by *declension*, from another which has a vowel between the doubled letters; e. g. קְלָלָה, const. קִלְלַת. (*e*) In some cases both methods of writing are adopted; as וְיָשְׁדֵּדֵם (written anomalously as to the second ד, which should have a Daghesh *lene*) Jer. 5: 6; וְיָשַׁדֵּם Prov. 11: 3 (in *Qeri*); הָנְנֵנִי Ps. 9: 14, הֲנֵנִי Ps. 4: 2. [The true solution of these anomalous cases is, probably, that of an attempt to copy the niceties of living traditionary pronunciation.]

2. Besides the cases above described, there are some, where *Daghesh forte* is inserted merely in the way of *euphony*, [or as a means of preserving the niceties of traditional pronunciation]; which is then called DAGHESH EUPHONIC. This belongs not at all to the *essence* of words, [but pertains merely to the enunciation of some particular words], and is not the subject of any rule or fixed principle:

(1) *Two* words, the first of which ends in a *vowel*, are sometimes drawn closer together by inserting a Daghesh *forte* in the first letter of the second; in which case they are read as if they were one word. This is DAGHESH FORTE CONJUNCTIVE.

Thus מַה־זֶּה (instead of מָהזֶּה) read as maz-ze; קוּמוּ צְאוּ, qu-muts-tsᵉu (up! go!) Gen. 19: 14; וְאָכְלָתָּ שָׁם vᵉā-khăl-tāsh-shām. So Ex. 15: 1: 21, גָּאֹה גָּאָה ga-ōg-ga-a. Sometimes the two words are even drawn into one in the writing; e. g. מַלָּכֶם, for מַה־לָּכֶם or מָה לָכֶם Is. 3: 15. So מִזֶּה for מַה־זֶּה. Comp. Lat. *reddo* for *re-do*; Ital. *alla* for *a la*; Neapol. *le llagreme* for *le lagrime*. [All these are mere *niceties in reading*; have no effect on the substantial forms of words; and are regulated, as has already been said, by no fixed principles].

(2) When the final consonant of a *closed* syllable is designed to be so pronounced as to make the preceding syllable sharp, a Daghesh forte *euphonic* is added to it.

E. g. עִנְּבִי (for עִנְבִי), Deut. 32: 32, comp. Gen. 49: 10. Ex. 2: 3. Is. 57: 6. 58: 3. Job 17: 2. 1 Sam. 28: 10. Ps. 45: 10. [Unless the student knows this, the Daghesh in question will greatly perplex him. But the cases of this nature are few; and the whole matter is merely one of euphony, or at most it belongs merely to tradition, and is controlled by no fixed principles].

On Grecian monuments orthography is found like to the above; e. g. *ἀρισστος, τελεσσται, Ἀσσκληπιος*. So in the old German of Luther's time, *anndere, unnsere*.

(3) The final tone-syllable in a verse or a clause, is sometimes furnished with a Daghesh forte (§ 29. 4), in order to give notice of a little more delay and emphasis upon it.

E. g. נָתְנוּ for נָתַנוּ, Ezek. 27: 19; יְחִלּוּ for יְחַלּוּ, Job 29: 21. Is. 33: 12.

3. On the other hand, [the same nicety in preserving the traditionary pronunciation] has OMITTED the *Daghesh forte* in many cases where it belongs by analogy:

(*a*) *Always* at the end of words, i. e. in the final sound, for this syllable cannot normally be sharpened. As a compensation for the Daghesh *omitted*, the vowel of the syllable is usually *lengthened.*

The Hebrews sounded a final syllable with a double letter (implied in the Daghesh omitted), as we do in *all*, *call*, *small*, i. e. with a long vowel. So doubtless in Latin, *fēl*, Gen. *fellis* (two l's); *mēl*, Gen. *mellis;* also old German *val*, Gen. *valles*, (§ 27, 2). Thus צָו for צַוּ (ו with Dag.); וַיָּצָו for וַיְצַוּ (ו with Dag.). *Exceptions* are few; e. g. אַתּ (short vowel), so נָתַתְּ, Ezek. 16: 33.

(*b*) Very often is Daghesh omitted in the interior of a word, where it would by analogy be inserted.

E. g. הַמְבַקְשִׁים ham-bhaq-shim, rapidly pronounced instead of הַמְבַקְשִׁים ham-m^{e}bhaq-q^{e}shim. [This shows why Daghesh *lene* is omitted in the בַ of the first word]. Comp. Greek ἄλτο for ἄλλετο.

(*c*) *Daghesh forte* is altogether excluded from the *Gutturals;* § 22. 1.

REMARKS. In the case (*b*), Daghesh cannot be omitted, when it is essential to preserve the nicety of the form of a word; nor can it be omitted even in the Aspirates, when essential to guide their pronunciation; e. g. אֲכַפְּרָה ^{a}khap-p^{e}rā (not אֲכַפָּרָה ^{a}kaph-ra). In regard to words in general, *the regular practice is to insert Daghesh forte wherever it belongs;* yet practice not unfrequently omits it as stated above; and *in the Praeformatives* מ *and* י, *it is usually omitted;* e. g. וַיְדַבֵּר for וַיִּדַּבֵּר; לַמְנַצֵּחַ for לַמְנַצֵּחַ; and so הַמְדַבְּרִים, וַיְהִי, and also in such cases as הַלְלוּ (for הַלֵּלוּ), הְנִנִי (for הִנֵּנִי). Sometimes a vowel or half vowel is put under a letter with Daghesh, in order to make the Daghesh still more audible; e. g. עִמָּכֶם for עִמָּכֶם; סַבּוֹתָ for סַבָּתָ, § 66. 4. רְקָבָנוּ for רְקָבָנוּ.—[All these are mere varieties of enunciation.]

NOTE. In the later books, the Daghesh forte is sometimes compensated for by a long vowel; e. g. יְהִירַתָן for יְהִתֵּן, Hab. 2: 17; מוֹרִיגִים for מוֹרְגִים, etc., 1 Chron. 21: 23.

§ 21.

Aspiration of the Tenues; when it takes place, and when not.

The harder but more slender sound of the *Tenues** (בְּגַדְכְּפַת)

* A technical name, given from the quality of the letter.

was probably the original one, out of which the weaker and more aspirated sound was formed, (§ 6, 3. § 13). The original hard sound is most purely preserved at the beginning of a word and after a consonant; while between two vowels, and in the end of a syllable, it is softened by the breathing accompanying the vowel. In accordance with this principle the *Aspirates* take a *Daghesh lene:*

1. In the beginning of words, whenever the preceding word ends in a *consonant* which has no vowel; also in the beginning of a paragraph, sentence, or clause.

E. g. עַל־כֵּן (כּ with Daghesh lene); עֵץ־פְּרִי. So בְּרֵאשִׁית Gen. 1: 1; and whenever a *distinctive* accent precedes, as וַיְהִי כַּאֲשֶׁר Judg. 11: 5, (here, *Zaqeph Gadhol*, a distinctive accent, precedes the כַּ); but without a *distinctive* it reads thus, וַיְהִי־כֵן Gen. 1: 7, (כ = kh). Even a seeming diphthong (actually there are no such in Hebrew), produces the same effect; e. g. שָׂרַי בְּ Judg. 5: 15, (i. e. Yodh is a consonant here, § 8. 5).

2. Daghesh lene is inserted, where the preceding letter is a *consonant*, destitute of a proper vowel, and having Sheva *silent;* e. g. קְטַלְתֶּם, יִכְבַּד, יֵשְׁתְּ. On the contrary, after a Sheva *vocal*, Daghesh lene is *omitted;* e. g. זְבוּל, כָּבְדָה.

Exceptions. (*a*) Those forms are excepted here, which have been derived, either by lengthening or shortening, from other forms containing in them any of the aspirated *Begadhkephath;* e. g. רִדְפוּ ridh-phu (not רִדְפּוּ ridh-pu), because it comes from רְדֹף; מַלְכֵי (not מַלְכֵּי), because it comes directly from מְלָכִים. On the other hand, מַלְכִּי (my king) because it comes directly from מַלְךְ. So בִּכְתָב (not בִּכְתָּב) from כְּתָב. [This is all correct; but it is still not quite a *complete* view of the subject. *Loose* prefixes do not usually occasion the Daghesh lene to be inserted; e. g. גְּבוּל, לִגְבוּל, נְפֹל, בִּנְפֹל, כִּנְפֹל. But usage *varies;* for we have לִנְפֹּל lin-pol, and others of like character. *Closer* formative prefixes are considered as making a part of the word; and so we find סָפַד, יִסְפֹּד, etc., according to general rule.—S.]

(*b*) In such forms as שָׁלַחַת, we should expect ת (not תּ) because this letter seemingly follows a *vowel.* But then this vowel is a mere furtive one, and does not influence the letter that follows. Comp. § 28, 4.

(*c*) The suffixes ־ְךָ, ־ְכֶם, ־ְכֶן, take the כ aspirated or soft, because they are preceded by a Sheva vocal; § 57. 3, *b.*

(*d*) The nature and place of the *tone* appears sometimes to affect the pronunciation; e. g. לִסְפּוֹת Num. 32: 4, but in Ps. 40: 15, לִסְפֹּתָהּ. So קָרְבָּן usually; but in Ezek. 40: 43, הַקָּרְבָּן (in pause).

(*e*) Aspirates before ־וּת final fem. ending, usually omit Daghesh lene; e. g. מַלְכוּת, יַלְדוּת, etc.; but not uniformly, as תַּרְבּוּת, etc.

(*f*) [Some words beginning with two Aspirates, viz. בב, בפ, ככ, admit a Daghesh lene, even when they follow a word ending with a vowel, and having a conjunctive accent; e. g. Jer. 3: 25, נִשְׁכְּבָה בְּבָשְׁתֵּנוּ. So in Ex. 14: 17. Is. 10: 19, al. But in respect to this point, editions differ. Besides all cases mentioned above, there are certain words that by usage claim exemption from the general rule; e. g. Is. 5: 10, צִמְדֵּי (from צְמָדִים); Cant. 8: 6, רִשְׁפֵּי (from רְשָׁפִים). Words after יְהוָה may take Daghesh lene, because it is read as אֲדֹנָי, with Yodh consonant in the end.—S.]

[Remarks. In some of the detail, there are no fixed principles. The Masora, the Rabbins, Mss., and editions, differ from themselves and from each other, in regard to some cases. Nor is this of any importance to the student. The most he needs to know is, when Daghesh is *forte*, when *compensative*, when merely *euphonic*, and when *lene*. The *euphonic* and *lene* have nothing to do with the *meaning* of words, but only with the mode of *pronouncing* them. It is owing to differences in regard to the pronunciation merely, that there are so many seeming anomalies in respect to Daghesh lene. The same is true of Daghesh euphonic. The student should know this; and this knowledge may save him much useless labour. In Greek, examples are not wanting of a similar variation in certain letters; e. g. θρίξ, Gen. τριχός, a variation of the commencing sound, without affecting the sense of the word. —S.]

§ 22.

Qualities of the Gutturals.

The four Gutturals, א, ה, ח, ע, have a sound peculiar to themselves, on account of certain qualities now to be stated, which they possess in common, but in regard to which they are divisible into two classes, viz. א and ע the more slender, and ה and ח the more hard and full.

1. *The Gutturals cannot be doubled;* and therefore cannot receive a *Daghesh forte.* The difficulty of doubling such aspirated sounds, is apparent to all who make the experiment. The natural consequence of not doubling a Guttural, is to compensate for want of duplication by *lengthening the preceding vowel*, when this can be done. This rule applies specially to א and ע, the weak Gutturals. The stronger ones, ח, ה, can more easily bear a sharpened sound, than the weak ones, and thus imitate as it were a doubling; and therefore short vowels may be retained before them, [inasmuch as the compensation is less needed.]

E. g. as to א and ע, יֵאָמֵר (not יִאָ·מֵר); הַעַיִן (not הַעַ·יִן). As to ח and ה,

הַחֹדֶשׁ, הַהוּא, where a kind of duplication—ha^{h}-hho-desh, ha^{h}-hu—is easily made. It is on this account, that the older grammarians speak (not unaptly) of a Daghesh *implicitum*, *occultum*, or *delitescens*, in this case; e. g. אַחִים = אַחִּים; and so of פַּחִים, חַחִים, and the like. See also § 27. 2.

2. The Gutturals most easily and most frequently take the vowel *Pattah* before them; and this because it stands *organically* related to them. [*Gutturales amant Pattah*]. This matter is regulated thus:

(*a*) When *before* a Guttural there occurs analogically an *ĭ*, *ĕ* short, or *ē*, *ō* long and pure, i. e. merely prosodial, the *Pattah* takes the place of these.

E. g. זֶרַע for זֶרֶע; שֵׁמַע for שֵׁמֶע. Still more certainly does this take place, if such was the original form, or a kindred form. Thus, Kal שָׁלַח; Imper. שְׁלַח; Imperf. יִשְׁלַח; Piel שִׁלַּח (not שִׁלֵּחַ). So in נַעַר, the original was נַעְרָ; so יַחְמֹד (not יִחְמֹד).

(*b*) If the vowel is long and immutable, as וֹ, וּ, ־ִי, and (sometimes) ־ֵ, (§ 25. 1), it remains, but glides off with a short *ă* (Pattah *furtive*), which is written under the Guttural. But this takes place *only in a final syllable.*

E. g. רוּחַ ru^{a}hh, שָׁלוּחַ sha-lu^{a}hh, רֵיחַ re^{a}hh, רֵעַ re^{a}, גָּבוֹהַּ gā-bho^{a}h, הִשְׁלִיחַ hish-li^{a}hh, etc. But any accession to the close of the word throws out the Pattah furtive, which can stand only in the *closing* syllable; e. g. רוּחִי ru-hhi (my spirit), etc. The Seventy put ε for Pattah furtive; e. g. נֹחַ, *Νῶε*.

Note 1. Sometimes, but not uniformly, the Guttural operates on the vowel which *succeeds* it; e. g. נַעַר (for נַעֶר), פֹּעַל (for פֹּעֶל). It is only where the A-sound is otherwise admissible, that it is admitted here [in the room of the normal vowel]; e. g. in the Imp. of זָעַק, i. e. זְעַק, Imperf. יִזְעַק. But if a particular vowel is essential to the form, the Guttural does not change it; e. g. יִלָּחֵם, וַיָּחֶל (not וַיָּחַל).

Note. 2. *Seghol* is not unfrequently employed before Gutturals instead of Pattah, i. e. in the *commencing* syllable, (not elsewhere); e. g. חֶבְלֵי, יֶחְבַּשׁ. In forms without a Guttural, the (־ֶ) here would be a short Hhireq (־ִ).

When a syllable begins with a Guttural and ends with a Daghesh-forte letter, short Hhireq (the normal vowel) is retained; e. g. חִלֵּל, חִנֵּה, חִטָּה. If by any modification the Daghesh forte is dropped, then Seghol comes back before the Guttural; e. g. חִזָּיוֹן, const. חֶזְיוֹן; חִגָּיוֹן, const. חֶגְיוֹן.

3. Instead of Sheva simple (־ְ), the Gutturals usually take one of the *composite* Shevas (§ 10. 2); and this is the principal use of composite Shevas.

E. g. אֲקַטֵּל, עֲמֹד, זָעֲקוּ, יִזְעֲקוּ.

4. When, in the interior of a word, a Guttural ends a *closed* syllable, and so should have under it the syllable-divider (silent Sheva), it often retains this appropriate simple Sheva; and more especially when the syllable has the tone; e. g. שִׁלַּחְתָּ.

But a like syllable coming *before* the tone, usually (not always) adopts a *composite* Sheva (instead of the simple one), which is determined, as to its kind, by the preceding vowel.

E. g. יַחֲשֹׁב (also יַחְשֹׁב); יַחֲשִׁיךְ (also יַחְשִׁיךְ); יֶחֱזַק (also יֶחְזַק). But if the letter that *follows* the Guttural, by any change of the word, comes to have a simple Sheva, then the composite Sheva under the Guttural of necessity is changed into a proper short vowel of a kindred nature; e. g. יֶחֱזְקוּ (instead of יֶחֱזְקוּ which is unpronounceable); יָעָבְדוּ (instead of יָעֳבְדוּ); יַהַפְכוּ (instead of יַהֲפְכוּ), ground form יַהֲפֹךְ.

Note 1. Simple Sheva under the *Gutturals*, grammarians name *hard*, (דָּגֵשׁ); while Sheva composite is called soft (רָפֶה). See further under Guttural Verbs, § 61—64.

Note 2. *As to the choice of the composite Shevas*, the following principles may serve as a guide: (*a*) ה, ח, ע, at the *beginning* of words ordinarily take (ֲ); but א takes (ֱ); e. g. הֲרֹג, חֲמוֹד, עֲמֹד, but with א, as אֱמֹר. Yet when the word receives an accession, א may take (ֲ) under it; as אֱלֵי, but אֲלֵיכֶם. So before Maqqeph; e. g. אֱכֹל, but with Maqqeph, אֲכָל־, Gen. 3: 11. Comp. § 27. n. 5.

(*b*) In the *middle* of words, the choice is directed by the vowel which would normally and analogically precede; e. g. עָמַד, Hiph. הֶעֱמִיד (regular form is as הִקְטִיל); Inf. Hiph. הַעֲמִיד (because the regular form would be as הַקְטִיל). Perf. Hophal, הָעֳמַד, (regular form as הִקְטַל). Other changes see in § 27. Note 2.

5. Resh (ר), which the Hebrews utter in a guttural way (see p. 22) shares with the other gutturals only the qualities or powers described under No. 1 above, and partly of No. 2.

(*a*) Usually it cannot be *doubled;* and as a compensation, the preceding vowel is (normally) *always* lengthened, if it can be.

E. g. בֵּרֵךְ (not בִּרֵּךְ); בָּרֵךְ (not בַּרֵּךְ).

(*b*) When a short vowel goes before, this vowel is changed into *Pattah*; but not uniformly.

E. g. וַיַּרְא vay-yăr, (also יִרְאֶה); וַיָּסַר for וַיָּסָר vay-yā-sŏr, and also for וַיָּסֶר.

Note. In a very few words, ר appears with a Daghesh forte, i. e. is doubled; e. g. מָרֹה mŏr-rā, Prov. 14: 10; שָׁרֵךְ shŏr-rekh, Ezek. 16: 4. The

Arabians double it, and the Seventy translate שָׂרָה by *Σάῤῥα*. There are also some few cases in which the vowel before Resh is not lengthened; e. g. מִרְדֹּף (for מִרְדֹּף) 2 Sam. 18: 16.

§ 23.

On the feeble sounds of the Gutturals א *and* ה.

1. The Guttural א loses the feeble and scarcely audible sound which it has as a consonant, whenever it would stand at the end of a syllable without a proper vowel, i. e. when it would analogically be pointed with a silent Sheva. In such cases it seems merely to prolong the vowel which precedes.

E. g. מָצָא, מָלֵא, הִיא, מְצֹא, הוּא, מָצָאתָ, תִּמְצֶאנָה. This is the case with all vowels before א at the end of a syllable; but the short ones in such a case are prolonged; e. g. מָצָא for מָצַא; יִמְצָא for יִמְצַא, etc.

2. Aleph (א) retains its consonant and guttural power, whenever it *begins* a syllable or word, e. g. אָמַר, מָאֲסוּ, לֶאֱכֹל. Yet,

(*a*) It loses its consonant power, when, having a composite Sheva under it and a short vowel before it, these vowels coalesce or are contracted, and thus become a long vowel in the place of a proper short vowel. א is then *quiescent*.

E. g. לֶאֱמֹר usually written and read לֵאמֹר; so יָאצֵל for יַאֲצֵל; יֹאכַל (with *â* obscure = *o*) for יַאֲכַל.

(*b*) When the letter that *precedes* א has a Sheva, and א itself a long vowel, the preceding Sheva is dropped, and the long vowel put in its place. א then becomes *quiescent*.

E. g. בֹּדָאם for בֹּדְאָם, Neh. 6: 8; חֹטְאִים for חֹטְאִים, 1 Sam 14: 33; מָאתַיִם for מְאָתַיִם; רָאשִׁים for רְאָשִׁים. In some cases even other preceding vowels are affected, in order to carry out this method of abbreviation; e. g. יִשְׁמָעֵאל for יִשְׁמַעְאֵל; מְלָאכָה for מַלְאָכָה. [That is, the last letter of the *closed* penult syllable being required in the ultimate, the short vowel in the penult is lengthened, as in the first case, or shortened into Sheva, as in the second.]

If, in these *contractions* (as they may be called), the vowel which is to stand before א happens to be a *Pattah*, it may remain without prolongation; e. g. וַאדֹנִי for וַאֲדֹנִי; לַאדֹנִי for לַאֲדֹנִי; לִקְרַאת for לְקִרְאַת.

3. When א is *quiescent*, not unfrequently a ו or a י is put in its room, as being more homogeneous in case the vowels *ō* or *ē*, *ī*, are required.

E. g. בּוֹר instead of בְּאֹר; רֵים for רְאֵם; רִישׁוֹן for רִאשׁוֹן; לוֹ for לֹא, 1 Sam. 2: 16 (Kethibh). At the end of a word, ה is not unfrequently used for א; e. g. יְמַלֵּה for יְמַלֵּא, Job 8: 21.

4. Quiescent א sometimes is dropped entirely.

E. g. יָצָתִי for יָצָאתִי; מָלֵתִי for מָלֵאתִי Job 32: 18; אֹמַר (always) for אֹאמַר; לַהְשׁוֹת for לְהַשְׁאוֹת, Is. 37: 26.

Note 1. In Aramaean the א is more evanescent than in Hebrew. In Arabic, on the contrary, as a *consonant* it is more permanent. But here it is often employed to designate *ā* long; while in Hebrew, the use of it merely for this purpose is very rare; e. g. קָאם for קָם, Hos. 10: 14. See § 8. 3.

Note 2. In Syriac, (where is no proper Sheva), א at the beginning of words takes a proper vowel, mostly E; e. g. אֱכַל, Syr. ekhal. Hence in Hebrew, several words imitate this, and instead of a composite Sheva under א, they take a proper vowel; e. g. אֵזוֹר for אֱזוֹר; אֹהָלִים for אֱהָלִים; אֲרָיוֹת for אֱרָיוֹת.

Note 3. An *Arabism* it may be called, when וּ, at the end of a word, and not belonging to the *root*, is followed by a quiescent, or rather an *otiant*, א; e. g. הָלְכוּא for הָלְכוּ Josh. 10: 24; אָבוּא for אָבוּ, Is. 28: 12. So also נָקִיא for נָקִי; לוּא for לוּ; אֵפוֹא for אֵפוֹ. Different from this is הוּא, הִיא, see § 32, Note 6.

5. *He* (ה) is stronger and more steadfast than א. This loses its aspiration very rarely in the middle of a word;* it may preserve it at the *end* of a word, and is then marked by a Mappiq (הּ), § 14. 1.

Sometimes, where a Mappiq would analogically belong, the ה omits it, which signifies that it is treated as quiescent; e. g. לָהּ (ה with a Raphe) for לָהּ Num. 32: 42. Job 31: 22. Ex. 9: 18.

But He (ה) between a prefix and the body of a word, and not belonging to the root of the word, is often and even usually omitted, while its vowel falls back upon the prefix.

E. g. לַבֹּקֶר for לְהַבֹּקֶר; בָּאָרֶץ for בְּהָאָרֶץ; יוֹנָתָן for יְהוֹנָתָן. The Sheva of the prefix is merged in the vowel that falls back into its place, by reason of dropping the ה. In other cases, a *prefix with a full vowel expels both the* ה *and its vowel;* e. g. בָּם for בָּהֶם.

He (ה) consonant, when a penult letter, together with the vowel of the syllable in which it stands, is not unfrequently con-

* In a *proper* name, ה sometimes quiesces in the middle of a word, because it is compounded of two words; e. g. עָשָׂהאֵל ā-sa-el, פְּדָהצוּר. So יְפֵה־פִוָּה Jer. 46: 20. The Maqqeph shows the quiescent ה, in the last example.

tracted so that a new long vowel of a diphthongal nature arises, and the ה is either dropped, or becomes a mere Quiescent.

E. g. סוּסָהוּ (his horse) is written סוּסוֹ or סוּסֹה; [sometimes fully, with a suffix, as רַעְיָתִי]; and so in verbs with a suffix pronoun, קָטָלוֹ (he killed him) arises from קָטָלָהוּ.

NOTE. In the form סוּסֹה, we see the ה *quiescent*, instead of ה *vocal* as in סוּסָהוּ. But usually the ה at the end of words stands, (or rather, did stand, when no vowels were used in writing), as the representative of several vowels, viz. of *ā*, *ē*, *ō*, *ă* (Seghol long); e. g. אִשָּׁה, גָּלָה, גִּלֵּה, גִּלֹּה, גִּלָּה. [Now, since the vowels are supplied, it is merely *quiescent* or *otiant*,* in such cases]. But it should be noted, that ה is not always employed for such a purpose, when the vowels above named end a word: for, (*a*) Sometimes, (in the Aramaean manner), א is employed in the room of such a ה *otiant* or quiescent; e. g. (where *ā* long is to be expressed at the end of a word) שִׁנָא for שִׁנָה, Ps. 127: 2; נָשָׁא (to forget) for נָשָׁה, Jer. 23: 39, etc. (*b*) When the final vowels are *ō* or *ē* long, ו is put for the first, and י for the second, instead of ה; e. g. רָאוֹ instead of רָאֹה; חַפֵּי instead of חַפֵּה.

§ 24.

Mutations of the feeble letters, ו *and* י.

The Vav (ו = *v*) and Yodh (י = *y*) are so weak and soft, and approach so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels. According to the relations of sound and the character of grammatical forms, various solutions and changes are connected with these characteristics; a general view of which is here given, while a particular account of them will be given in the sequel, as they may respectively occur. Specially important is this, in the formation of weak roots, in which a radical ו or י occurs, (§ 68, seq. § 84. III—VI.)

1. The cases in which ו and י give up their *consonant* power and flow into *vowel*-sounds, belong principally to the first and last syllables in a word. In the middle, they for the most part retain their *consonant*-power. The principal cases follow:

(a) When ו or י would stand at the end of a closed syllable, would have a vowel before them, and a silent Sheva under

* [In the older grammars, a letter is called *otiant* (*otiatur*) when it is neither a proper consonant, nor coalescent with a homogeneous vowel, and has no force or sound; like *l* in *would*.]

them, the weak letter gives way, and flows into the preceding vowel-sound, [when it is homogeneous].

E. g. At the *beginning* of words, הוּשַׁב for הֻוְשַׁב or הָוְשַׁב; יִיקַץ for יִיְקַץ; בִּיהוּדָה for בִּיְהוּדָה; at the *end*, יִשְׂרָאֵלִי (*li* for *liy*); עָשׂוּ for עָשׂוּו *ā-suv* (comp. עֲשׂוּוֹת *ᵃsu-voth*, 1 Sam. 25: 18, Kethibh). After pure *u* and *i*, the quiescence in question *always* takes place.

But if the preceding vowel be heterogeneous, then, the consonant power remains; e. g. שָׁלֵו sha-lev, זִו ziv, גּוֹי goy, גָּלוּי ga-luy. When *Pattah* would normally precede, then a kind of diphthongal *ē* and *ō* are formed. (See below, 2. *b*.)

(*b*) Not unfrequently do they quiesce, *when a Sheva vocal precedes them.*

E. g. Cases are frequent, like בּוֹא for בְּוֹא bᵉvo; קוּם for קְוֹם qᵉvom. When ו and י come at the end of a word, and have a Sheva immediately before them, they always quiesce; e. g. פְּרִי for פִּרְי pĭr; יְהִי for יִהְי (apocopate of יִהְיֶה).

(*c*) Rarely, when a full vowel precedes and immediately follows; [yet cases of this kind are numerous enough to establish the principle].

E. g. קוֹם for קָוּוֹם qa-vōm; קוּם for קָוּוּם qa-vum. In Syriac, where these feeble letters are still weaker, יְ and יִ are read as *I*. In like manner, אֲ in Hebrew is there read *e*. So the Seventy seem to have pronounced; for they write יְהוּדָה by Ἰουδά; יִצְחָק Ἰσαάκ. This explains the Syriac fashion of drawing back the vowel belonging to ו or י, to the preceding letter, which has only a simple Sheva vocal; e. g. כִּיתְרוֹן for כְּיִתְדוֹן, Ecc. 2: 13; וִיהֵלּוּ for וְיִהֵלּוּ, Job 29: 21.

2. After such contraction the vowel is normally long. As to the choice of the vowel, the following principles guide it: viz.

(*a*) When a word, without the weak letters, would normally have a vowel homogeneous with them, the same vowel-sound continues in the case before us, and is merely to be lengthened.

E. g. יִיטַב for יִיְטַב (like יִקְטַל); הוּשַׁב for הֻוְשַׁב.

(*b*) When short *ă* (Pattah) comes before ו or י, then arises a diphthongal *ô* or *ê*, (see § 7, 1).

E. g. הוֹשִׁיב for הַוְשִׁיב; הֵיטִיב for הַוְטִיב; עוֹלָה and also עַוְלָה.*

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* Examples where short *ă* does *not* contract, are not unfrequent; e. g. מַיְמִינִים 1 Chron. 12: 2. אַיְסִירֵם Hos. 7: 12. שָׁלַוְתִּי Job 3: 26. Sometimes both forms coexist, as עוֹלָה and עַוְלָה above, and so חַי const. חֵי. Analogous to the contraction of מָוֶת, const. מוֹת; עַיִן, const. עֵין.

(*c*) Where the preceding vowel is heterogeneous, but is *essential* to the form, it swallows up the weak letter.

E. g. יִירַשׁ instead of יִוְרַשׁ; קָם for קָוַם; גָּלָה for גָּלַי ga-lăy; שָׁלָה for שָׁלַו.*

NOTE. An original ־ַי at the end of a word, (*a*) When the sound ä (=e) is to be introduced, becomes ־ֶה, (for the combination ־ֶי occurs not at the *end* of a word); e. g. יִגְלֶה for יִגְלַי (§ 74. 1); מַרְאֶה for מַרְאַי; שָׂדַי and also שָׂדֶה. When any accession is made to the ending ־ֶה, the original י (for which the ה is here put) often reappears; § 91, 9. Note.

(*b*) When the A sound (־ָ) is characteristic and predominates, the ־ַי goes into ־ָה; as גָּלָה, גִּלָּה, גֻּלָּה, for גָּלַי, גִּלַּי, גֻּלַּי.

§ 25.
Immutable Vowels.

What vowels in Hebrew are firm and immutable, can, with certainty and completeness, be determined only by the nature of grammatical forms, and by a comparison with the Arabic, whose *vocalism* exhibits itself in a purer and more original manner than the Hebrew. This is specially applicable to the vowels *essentially long*, in distinction from those which are long merely in a *rhythmical* way, i. e. extended agreeably to the laws of tone and of the formation of syllables, and which, having arisen from short vowels, by a change of tone or by a new division of syllables, again return to their original shortness. The beginner should carefully note the following principles:

1. The *essentially long*, and therefore *immutable* vowels of the second and third classes, *ī*, *ū*, *ê*, *ô*, are normally designated by their corresponding vowel-letter, in the unpointed text. In the ordinary text, both are combined, viz. the *vowel-letters* and the *vowel-points*, for their designation.

E. g. The vowel letter of *ī*, *ē*, is י; that of *ū*, *ō*, is ו. Both are combined thus: ־ִי, ־ֵי, וּ, וֹ. Examples: מָשִׁיחַ, הֵיכָל, זְבוּל, קוֹל. When the same vowels are written *defectively*, i. e. without the vowel-letters (§ 8, 4), this is an *exception* to the general rule; e. g. מָשִׁחַ, זְבֻל, קֹלוֹת, etc. So on the other hand, when pure and mutable vowels take a vowel-letter, (as יִקְטֹל is sometimes written יִקְטוֹל), then the vowel-letter is a mere *fulcrum* of the vowel and is *otiant*, or merely orthographic.

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* The Arabian often writes גָּלַי, but speaks it as gā-lā. So the Seventy; e. g. סִינַי, Σινᾶ. The Arabians can also write שׁלא for שָׁלַו.

2. Immutable Qamets (ָ) has no regular representative among the *consonants*. In Arabic, the *Aleph* is constantly employed to designate it; but this is rare in Hebrew, (§ 9, 1. § 23, 4. note 1). One must therefore betake himself to a knowledge of forms, in order to determine. See, for example, § 83. Nos. 6. 13. 28.

The very numerous cases in which the connection of א with a preceding vowel is *accidental*, do not belong to this category; e. g. מָצָא, מָצְאָה; מְצֹא, מָצְאִי; [in which examples the second and fourth words show, that the א which follows long vowels in the first and third, does not make those vowels immutable.]

3. Fixed and immutable are also the short vowels, in a closed syllable ending with a *Daghesh forte;* as in גַּנָּב. Of the same character are the vowels, when they stand in a *closed* syllable followed by another of the same character.

E. g. מַלְבּוּשׁ, אֶבְיוֹן, מִדְבָּר.

4. Immutable too are those vowels which stand before a Daghesh forte *implied*, but not expressed, (*forma dagessanda*).

Of course the Daghesh is omitted in the *Gutturals* (§ 22, 1), and such immutable vowels occur, therefore, before them; thus הָרֵי־אֵל, put for הַרֵּי־אֵל; בֵּרֵךְ for בִּרֵּךְ; בֹּרַךְ for בֻּרַּךְ.

§ 26.

Of Syllables, and of their influence on the length and shortness of vowels.

To obtain an adequate view of the laws, in accordance with which the long and short vowels are chosen, or exchanged with each other, it is necessary to learn the *theory of syllabication* on which that choice or those changes rest. We must regard, for this purpose, in part the *commencing* sound (No. 1 below); and partly the *final* sound (Nos. 2—7 below), which last is the more important.

1. In respect to the *initial* of a syllable, it should be noted that *every syllable must begin with a consonant;* for none in the language begin with a vowel.

Note. The only exception to the last remark is וּ (*and*), read as *u* in such cases as וּמֶלֶךְ u-me-lekh. Not so in אָמַר, where א is a proper consonant, [although *we* cannot sound it.]

2. As to the *ending* of a syllable, it may terminate: (*a*)

With a proper vowel, and it is then called an *open* or *simple* syllable; e. g. the first and last syllable in קָטַלְתָּ. (See No. 3 below.)

(*b*) With a *vocal* Sheva, either simple or composite.

E. g. פְּרִי p^{e}-ri, חֲצִי hh^{a}-tsi, קָטְלוּ qa-t^{e}-lu. Such are named *half-syllables*, or introductory syllables. (See No. 4 below.)

(*c*) With a consonant; and it is then called a *closed* or *composite* syllable.

E. g. The second syllable in קָטַל qa-tăl, לֵבָב. (See No. 5 below.) With these must be ranked syllables ending with a Daghesh forte, which represents a consonant, as קַטֵּל qat-tel. (See No. 6 below.)

(*d*) With two consonants; as in קָטַלְתְּ. The vowels belonging to each, next claim our attention. (Nos. 3—7.)

3. *Open* or *simple* syllables normally have *long* vowels.*

These may be either with or without the tone; e. g. בְּךָ, סֵפֶר, קֹדֶשׁ; קָטַל, לֵבָב, יִרְאוּ. Qamets is a predominant long vowel, in an open syllable before the tone, (the fore-tone vowel); e. g. לָכֶם, יָקוּם, קָטַל; but sometimes Tseri, as לֵבָב.†

Exceptions to the general rule. *Short* vowels occur in *open* syllables, in the following cases:

(*a*) In *dissyllabic* words, which, by the aid of a mere helping vowel, have been formed out of *monosyllabic* ones (§ 28, 4); e. g. מֶלֶךְ from מַלְךְ; נַעַר from נַעְרְ; בַּיִת from בַּיְתְ; יִרֶב from יִרְבְּ. The ground of this is, that the last mere helping vowel, in these cases, is sounded so short, that the departure from the *monosyllabic* form is hardly appreciable, and at least the theory of it remains. Yet sometimes the first vowel, in these cases, is actually prolonged; e. g. יִרֶב, but also יִרֶב, (§ 74. Note 3. *b*).

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* This is a fundamental law of the Hebrew language, as developed to us in the vowel-system with which it is furnished. But there is no absolute necessity in the case; for other languages frequently have short vowels in open syllables; e. g. ἐ-γέν-ε-το, Arab. qă-tă-lă. It would rather seem, then, that the Hebrew, at an earlier period, had, like the Arabic, open syllables with short as well as long vowels. The present pronunciation of it probably has been modified by the mode of publicly reading it, i. e. with solemn, protracted, cantillating tone.

† The Arabic employs a short vowel for the *fore-tone* vowel; the Chaldee has Sheva vocal, as לְהוֹן, יְקוֹם, קְטַל, לְבַב; and in Hebrew, when the tone is moved forward, Sheva takes the same place, § 27, 3. *a*. The usual long fore-tone vowel of the Hebrew, however, should not be regarded as having been artificially made, because of the tone which follows, but rather as an original vowel in this dialect; and the circumstance, that it stands before the tone, has contributed to preserve it, although, when the tone is moved forward, it is shortened into a Sheva.

(*b*) In certain forms of the suffixes, [with the tone]; e. g. קְטָלַנִי, דְּבָרֶךָ, (with change of tone, דְּבָרְךָ).

(*c*) Before ה *local* (so-called), which does not take the tone; [e. g. בָּבֶלָה (to Babylon); but a short pure syllable is not frequent, in such a connection].

Thus far all cases of *short* vowels, in an *open* syllable, appear in this condition only when they have the proper tone to aid them. But other cases occur, of the like nature, when they are aided only by the *half-tone* accent, i. e. *Methegh;* viz.

(*d*) Before the composite Shevas, as ֲֲ֫, ֱֱ֫, ֳֳ֫; e. g. טַעֲמוֹ, יֶאֱסוֹ, פָּעֳלוֹ.

(*e*) In certain Segholate forms, when they receive increase at the end; e. g. פָּעָלְךָ pŏ-öl-kha, שָׁרָשִׁים Shŏ-rā-shim, (comp, § 9. note, No. 2).

Note. The first syllable in הֶהָרִים, הַחֹדֶשׁ, and the like, does not belong to this category, for it precedes a *Daghesh implicitum.* (See No. 6 below.)

4. There are some open syllables still shorter, viz., those which end in a *half-vowel* or vocal Sheva, (§ 10, 1. 2). These are so short, that they act the part of *proclitics* to the following longer syllable.

E. g. לְחִי l^{e}hhi, יִלְמְדוּ yil-m^{e}-dhu, חֳלִי hh^{o}-li, פֹּעֲלוֹ po-^{a}lo. The modern grammarians deny that these very short syllables are *real* syllables; and they reckon them to the syllable that follows. It must be granted that this very rapid vowel hardly seems capable of supporting a full syllable; and clear it is, that such a syllable does not correspond well with the open syllable that has a full vowel, (No. 3 above). But after all, this so called *half-vowel* is nothing more than an abridgment of an original full vowel; just as the matter is conditioned in the Arabic, which has no Sheva. Even the Jewish grammarians, who were the authors of the vowels and accents, have themselves, in their dispositition of the *Methegh*, counted upon Sheva as making a syllable, (see § 16, 2). For the sake of distinction, one may name the very short syllables in question, *half syllables*, [or *proclitic* syllables*].

5. *Closed* syllables, ending with a consonant, if they have not the tone, must have a *short* vowel, whether at the beginning or end of a word.

E. g. מַלְכָּה, חֶשְׁבּוֹן, הָכְמָה, וַיָּסַר, וַיָּקֶם, וַיָּקָם vay-ya-qŏm. The exceptions are only casual and accidental, e. g. when a word loses its tone by reason of a Maqqeph; as כְּתָב־הַדָּת, Esth. 4: 8.

When the *tone* is on a closed syllable, the vowel may be

* [A reference to the Greek *proclitics*, will render the meaning of this very plain and significant.]

either long or short. But of the short vowels only (ַ) and (ֶ) are able to sustain the tone.

E. g. Long vowels: דָּבָר, קִטֵּל, יִקְטֹל; so in the penult, קִטֹּלְנָה, קְטֹלְנָה. Short vowels: קָטַל, אַתֶּם, שְׁכֶם; in the penult, קָטַלְתָּ, יִקְטְלֶנּוּ. In two monosyllabic words, עִם and אִם, short Hhireq may support a tone; but it is usually removed by a Maqqeph, which makes the syllable toneless.

6. A peculiar kind of *closed* syllable is made by a *Daghesh forte*, which ends one syllable, and begins another, with the same letter repeated.

E. g. אִמִּי ĭm-mī, כֻּלִּי kŭl-lī. Like other syllables, where there is no tone, these Daghesh'd syllables must have a *short* vowel; but *tone syllables* may have either a short or a long vowel; e. g. סַבּוּ, הִנֶּנּוּ, שָׁמָּה, הֵמָּה. Daghesh'd syllables cannot occur at the *end* of a word; see § 20, 3.

7. Composite closed syllables sometimes end with *two* consonants, and can occur only at the *end* of a word. Naturally they take short vowels; but occasionally they have long ones.

E. g. קָטַלְתְּ qā-tălt, וַיֵּשְׁבְּ vay-yĭshb; with Tsere, נֵרְדְּ, וַיֵּבְךְּ. (But see § 10, 3; which suggests some doubt here). Usually such syllables are avoided, by introducing a helping vowel.

NOTE. In making out syllables, Sheva silent, after a short vowel, belongs to the preceding syllable; but Sheva *vocal*, whether simple or composite, belongs to the next *following* syllable, whether the vowel that precedes is long or short; e. g. Sheva silent, מִרְמָה; vocal after a long vowel, קוֹטְלָה qo-t^{e}la, הוֹלְלִים ho-l^{e}lim; with a short vowel before composite Shevas, טַעֲמוֹ ta-^{a}mo, אָהֳלוֹ ŏ-h^{o}lo.

§ 27.

Changes of the Vowels, specially in respect to quantity.

In respect to the changes which the vowels suffer by reason of flexion, the following maxims should be noted:

(*a*) The changes are almost entirely limited to the *last* and *penult* syllables of words. Seldom do they extend to the antepenult.

E. g. דָּבָר, const. דְּבַר; זִכָּרוֹן, const. זִכְרוֹן; חִזָּיוֹן, const. חֶזְיוֹן.

(*b*) The changes are mostly confined within their respective classes of vowels. Out of *ā* comes short *ă* and *ä* [like our *a* in *may*]; *ē* may make *ĭ* and *ĕ*; *ō* may go into *ŏ* and *ŭ*; and so *vice versa*. But an *a* cannot become a *u*.

EXCEPTION. *Pattah* may go into short Hhireq and Seghol; (see Note 2,

3, below). Seghol abbreviated may arise out of either class of vowels; (see Note 4 below).

The vowels which are here to be considered, in respect to *changes*, are the *short vowels*, and only those of the long ones whose length is affected by tone and rhythm: viz.

I. *Vowels long by extending the tone.*

$\bar{a}$ = *a* in *all.*

$\bar{e}$ = *ai* in *gain.*

$\bar{o}$ = *o* in *bold.*

II. *The corresponding short Vowels.*

$\breve{a}$ = *a* in *hat.*

$\breve{a}$ = *ai* in *pain.*

$\breve{i}$ = *i* in *hit.*

$\breve{o}$ (Qam. Hhat.) = *o* in *got.*

$\breve{u}$ = *u* in *full.*

Very short Vowels.

, , , , (Shevas, § 10).

With these should be compared what is said in § 9, on the character and powers of the several vowels; also what is said in § 25, respecting the immutable vowels.

Agreeably to the principles developed in § 26, the following changes occur: viz.

1. (*a*) In the place of a vowel lengthened by tone comes a corresponding short vowel, whenever the first stands in a closed syllable from which the accent is removed, (§ 26, 5).

E. g. יָד, יַד־יְהוָה (tone removed by Maqqeph, § 16, 1); so בֵּן, בֶּן־הָאָדָם; כֹּל, כָּל־הָעָם (köl-hā-ām). The like when the tone is shifted; e. g. וָקֹם, וַיָּקָם vǎy-yā-qŏm; וַיֵּלֶךְ, וַיֵּלֶךְ, (comp. § 48, 2).

(*b*) When an *open* syllable has a long vowel, and by flexion it is changed into a *closed* one, then the vowel is shortened.

E. g. סֵפֶר, סִפְרִי; קֹדֶשׁ, קָדְשִׁי qŏdh-shi; in these cases *Tseri* goes into short Hhireq, and Hholem into Qamets Hhatuph (ŏ).

(*c*) When a closed syllable, with Tseri or Hholem pure, comes, by accession to the word, to be followed by a Daghesh forte, these long vowels go into short Hhireq and Qibbuts.

E. g. אֵם, אִמִּי ĭm-mī; חֹק, חֻקִּי hhŭq-qī. N. B. The short ĭ and ŭ are pure and clear, and are regarded as shorter than short ĕ and ŏ.

2. The short vowels are prolonged in the following cases: viz.

(*a*) When a *closed* syllable, by a suffix accession beginning with a vowel, loses its closing consonant in order that this consonant may be joined with the accession, the short vowel becomes long.

E. g. קָטַל, with suffix, קָטָלוֹ qᵉtā-lo; חָבוּ, חָבוּ hā-bhu.

(*b*) When a short vowel would normally stand before a Daghesh forte, and this by any change falls away, or when Daghesh is suppressed before Gutturals, the short vowel becomes long.

For the first case, see § 20, 3. *a*. For the second, see § 22, 1.

(*c*) A short vowel is lengthened by coming before a Quiescent (א, ה, ו, י); e. g. מָצָא for מָצַא. (See § 23, 1. 2. § 24, 2.)

(*d*) When a *pause-accent* falls upon it; specially at the close of a verse, (§ 29, 4.)

3. When a word receives *increase at the end*, and the tone is thrown forward, the pure vowels (long and short), according as the nature of the case demands, may go over into Sheva *vocal;* and in some cases, they fall away so that only a *silent* Sheva supplies their place.

E. g. שֵׁם, plur. שֵׁמוֹת, but with suffix, שְׁמִי, שְׁמוֹתָם. Whether the proper vowel remains unchanged (שֵׁם, שֵׁמוֹת); or becomes a half-vowel or Sheva vocal (שְׁמִי); or falls entirely away and goes into silent Sheva (מֶלֶךְ, מַלְכִּי); or which of the two vowels in dissyllabic words is changed or falls away; depends on the condition of the word and the laws of its declension.

General principle. In *dissyllabic nouns* with pure vowels, when accession is made, the *first vowel* normally falls away. In *verbs* of like form, the *second* is dropped.

E. g. יָקָר (*dear*), fem. יְקָרָה. The same word as a verb, thus: יָקַר, fem. יָקְרָה.

Thus, specially in the flexion of dissyllabic nouns, (*a*) Qamets and Tseri pure of the *first* syllable, go into Sheva vocal; e. g. דֶּבֶר, plur. דְּבָרִים; לֵבָב, with suffix לְבָבִי. So in adjectives: גָּדוֹל, fem. גְּדוֹלָה. Also in verbs: תְּשׁוּבָתָה, תְּשׁוּבָרְנָה. It should be noted, that the vowel which falls away, is the so-called *fore-tone* vowel of the ground-form; see § 9, 1. § 26, 3.

(*b*) The short or merely tone-long vowels, *a*, *e*, *o*, of the *last* syllable, specially in the *verbal* forms, go over into Sheva.

E. g. קָטַל, fem. קָטְלָה; קִיטֵל, plur. קִטְּלִים; יִקְטֹל, plur. יִקְטְלוּ. Those words which have merely a *factitious Seghol*, (which helps the pronunciation of two consonants at the end of a word), drop this vowel entirely, and substitute in its place only the silent Sheva; e. g. מֶלֶךְ, with suffix מַלְכִּי. N. B. If the tone remains in the same place after accession as before, then

the original vowel is retained, notwithstanding the word is lengthened; e. g. יָשׁוּב, plur. יָשׁוּבוּ; כַּרְמֶל, כַּרְמֶלָה.

(*c*) An extension of the principles above detailed to words where accession carries the accent forward *two syllables*, instead of one, shows that in such cases they are shortened, the first to *ĭ* short, and the other drops the vowel entirely and takes silent Sheva.

E. g. דָּבָר, plur. דְּבָרִים, but with a gravitone suffix, דִּבְרֵיהֶם, § 28, 1. As to the shortening of *ă* into the still shorter *ĭ*, in a few cases, see below, Note 3.

Other changes of vowels, somewhat more anomalous, which arise from the relation of length and shortness.

Note 1. The diphthongal *ô* (וֹ) derived from *au*, and also the *ô* which comes out of an original *â* long (§ 9, 10. 2) is longer than *u*; and the longer vowel, in case the tone is thrown forward, is sometimes changed into the shorter (וּ). E. g. נָקוֹם, second pers. נְקוּמוֹתָ (see in Parad. M. Niph.); מָנוֹס, fem. מְנוּסָה, with suffix מְנוּסִי; מָתוֹק, fem. מְתוּקָה. In fact, the וּ is sometimes so short that it is even employed in Daghesh'd syllables; e. g. הוּכָּה hŭk-ka, Ps. 102: 5; חוּקֵּי, Ezek. 20: 18.—N. B. The same relation holds good between ֵי and ִי.

On the other hand וּ (when long) sometimes shortens itself into *ŏ* short; first it appears in a tone-syllable as *ō* long, and then (the tone being removed) it goes into short *ŏ* (Qamets Hhatuph); e. g. יָקוּם (normal Imperf. of קוּם), יָקֹם (jussive Fut.), and with Vav conversive, וַיָּקָם vay-yā-qŏm; (see Par. M. Kal.) In the same way, from ִי comes Tseri with tone-length; and when the tone is removed, Seghol follows; e. g. יָקִים (normal Imperf. Hiph.), יָקֵם (jussive form), then וַיָּקֶם with Vav conversive and retracted tone. (See Par. M. Hiph.)

Note 2. From short *ă* (Pattah), in a *closed* syllable, arises sometimes, by a further shortening, or rather by relaxing and clipping the sound, a Seghol (ֶ) = short *ĕ*:

(*a*) *Sometimes* by hastening toward the tone syllable which follows; e. g. יֶדְכֶם for יַדְכֶם; אֶבְיָתָר for אַבְיָתָר. Specially does such an exchange take place, when the syllable in which it stands would normally have been a Daghesh'd one (*forma Dagessanda*), but the Daghesh is omitted; as אֲכֶלְךָ Ex. 32: 3, for אֲכַלְּךָ; יְחֶזְקֵאל for יְחַזְּקֵאל.

(*b*) *Necessarily* and *constantly* is this done, when the Daghesh forte is omitted by reason of a Guttural, and the Guttural has a Qamets under it; so that we have ֶהָ for ַהָ or ַהָּ, as in אֶחָיו, ĕ-hhāv, for אַחָיו (from pl. אַחִים); so הֶחָזוֹן for הַחָזוֹן; כֶּחָשׁ for כַּחָשׁ; and thus always when *Hheth* (ח) follows the short vowel.—But in respect to ה and ע, when they follow,

the shortening into Seghol takes place only when the tone is thrown forward so much, that some hastening toward it is required in the utterance; e. g. הֶהָרִים for הַהָרִים, (the singular with accent on the ground-form reads הָהָר, because the tone is proximate); so הֶעָוֹן he-ā-vōn, (acc. on ult.), but הָעָם (where the accent is on the proximate syllable).—Before א and ר, where syllables much shortened are not in place, (§ 22, 1), Qamets remains almost uniformly; e. g. הָאָבוֹת, הָרָקִיעַ. Still, such cases as הֶאָנֹכִי occasionally occur.

(*c*) In syllables which end with two consonants; e. g. כַּלְבְּ, (Arab. *kälb*), by the exchange in question comes to be כֶּלְבְּ, and then with the aid of the helping vowel (ֶ) we come to the usual Segholate form, כֶּלֶב; so יַגְלְ (jussive Hiph. form) would go, in like way, into יֶגְלְ, and thence comes the usual יֶגֶל. In like manner the Seventy: מַלְכִּיצֶדֶק, *Μελχισεδέκ*.

Note 3. In a closed and sharp syllable, which loses the tone, the *ă* (Pattah) sometimes goes into short *ĭ*; e. g. דִּמְכֶם for דַּמְכֶם; מִדּוֹ for מַדּוֹ; so יָלַדְתִּי goes into יְלִדְתִּיךָ.* Comp. above, דִּבְרֵיכֶם.

Note 4. Besides the Seghol, which arises in cases like those in Note 2, there is also one which arises: (*a*) Out of Qamets (ָ) in a final syllable, (comp. Roma, French *Rome*, also the Arabic חליפה, Hha-li-phe), e. g. מָה and מֶה.

(*b*) In a few cases Seghol arises even from an original *u*; e. g. אַתֶּם from an original אַתּוּם (Arab. *an-tum*); see § 32, Note 2. So לָהֶם, from the original לָהוּם, (see § 8, 1. under Class III. U).

Note 5. Among the *half vowels* (composite Shevas), (ֲ) is considered as *shorter* than (ֱ); and accordingly (ַ ֲ) is shorter than (ֶ ֱ); e. g. אֱדֹם, אֲדֹמִי; אֱמֶת, אֲמִתּוֹ; נֶעֱלָם, pl. נַעֲלָמִים; הֶעֱבַרְתִּי, וְהַעֲבַרְתִּי.

§ 28.

Rise of new Vowels and Syllables.

1. If a word begins with a *half-vowel* (Sheva) syllable (§ 26, 4), and another syllable of the same nature is prefixed, this last half syllable takes a regular short vowel (usually *short Hhireq*), instead of its original half-vowel (Sheva). Gutturals usually demand that this short assumed vowel should be *Pattah*.

E. g. נְפֹל, prefix the prep. בְּ and we have בְּנְפֹל, which must be written and read בִּנְפֹל; and in the same way כִּנְפֹל instead of כְּנְפֹל; לִפְרִי for לְפְרִי, בִּיהוּדָה (hence בִּיהוּדָה, §24, 1) for בְּיְהוּדָה; הַמְעַט for הֲמְעַט. Sometimes these

* Analogous to this is the change of *ă* into *ĭ* in Latin; e. g. *tango*, *attingo*; *laxus*, *prolixus*. Comp. also the changes, mentioned in Note 2 above, of *á* into *ĕ*, as *carpo*, *decerpo*; *spargo*, *conspergo*.

forms are managed in such a way as to make the second Sheva a *silent*, instead of a vocal one, (for בִּנְפֹּל reads bĭ-n^{e}phol), as in לִנְפֹּל (lin-pol) Num. 14: 3; כִּזְכֹּר (kĭz-kor). [Usage varies here between these two methods of writing and reading.]

The like to this sometimes takes place in the *interior* of a word; e. g. רִשְׁפֵּי (ri-sh^{e}phe) and also רִשְׁפֵּי (rish-pe); אַנְשֵׁי from אֲנָשִׁים.

The usual vowel here in Syriac is *ă* (*ĕ*); in Chaldee it is as in Hebrew; the Arabic every where employs a short vowel instead of a Sheva.

2. When the *second* Sheva, in such cases, is a *composite* one, then the vowel adopted by the preceding letter must be such as to correspond with it, so that we have ֲ ֱ, ֳ ֱ, ֳ ֱ.

E. g. כַּאֲשֶׁר, לַעֲבֹד, לֶאֱכֹל, בָּחֳלִי, for כְּאֲשֶׁר, etc. According to § 16, 2. *a*, this new short vowel of course has a *Methegh* to support it.

3. Sometimes a composite Sheva occurs first in order, and stands after an open syllable with a short vowel. In such cases, the composite Sheva goes over, of course, into the short vowel which corresponds with it.

E. g. יַעַמְדוּ for יַעֲמְדוּ; נֶהֶפְכוּ for נֶהֱפְכוּ; and so, פָּעָלְךָ po-ol-kha.

4. At the end of a word, cases occur where a syllable ends with *two* consonants (§ 10, 3. § 26, 7). But this is only when the last of these consonants is one of a harder sound (as ט, ק), or else a *Tenuis*,* i. e. ב, ד, ך, ת, (not ג, פ).

E. g. יֵשְׁטְ, וַיַּשְׁקְ, קָטַלְתְּ, וַיֵּבְךְּ, יֵרְדְּ, וַיִּשְׁבְּ. In the mean time most of these are somewhat unusual forms, and the harshness of them is commonly avoided by a helping [off-sliding] vowel between the last two consonants. *This helping vowel is usually Seghol* (ֶ); *but under Gutturals it is Pattah*† (ַ), *and under Yodh consonant, it is short Hhireq* (ִ). E. g. וַיִּגֶל instead of וַיִּגְלְ; קֹדֶשׁ for קָדְשְׁ; נַעַר for נַעְרְ, שָׁלַחַת‡ for שָׁלַחְתְּ, בַּיִת for בַּיְתְּ.

N. B. These short helping vowels *never support the tone;* and *they fall entirely away*, whenever any accession is made to the close of the word.

Remark. These helping vowels have often been called *furtive;* but er-

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* The Begadhkephath are called *Tenues*, when they have a Daghesh *lene* in them.

† Aleph, however, is exempt from this rule; e. g. פֶּרֶא, דֶּשֶׁא. Because of the feeble sound of א, the helping vowel may be dispensed with, and the word then becomes monosyllabic; e. g. חֵטְא, גַּיְא,

‡ In these and in analogous examples (§ 64, 2), the Daghesh lene in the final ת shows that the sound of the *helping* Pattah is very short, and also that the derivation is from the form שָׁלַחְתְּ. (In this way לָקַחַת lā-qă-hhăt, *thou hast taken*, is separated from the Inf. form with prefix preposition לְ, viz. לָקַחַת lā-qă-hhăth). Older grammarians, misled by the theory about *Pattah furtive* (as they called it), pronounced שָׁלַחַת shā-lă-ăhht. But no one reads שַׁחַת as shă-ăhhth, but as shă-hhăth.

roncously. The Pattah under a Guttural, at the end of a word, which merely slides off the sound, is more properly named *furtive;* (see § 22, 2, *b.*)

5. Full vowels may arise out of *half-vowels* (Shevas), by a pause-accent falling upon them; see § 29, 4.

§ 29.

Of the Tone or Accent; changes of it and of the Pause.

1. The leading tone of a word, as marked by the accents (§ 15, 2), rests, (*a*) In most words, upon the *last* syllable; (*b*) Less frequently upon the *penult* syllable.

E. g. (*a*) קָטַל, דָּבָר, דִּבְרֵי, קְטַלְתֶּם, (in the last two examples the tone goes forward to an adscititious syllable, in order to rest on the ultimate. (*b*) קָטַלְתְּ, לַיְלָה, מֶלֶךְ.

A kind of secondary tone or counter-stress of the voice in respect to the leading tone, is marked by *Methegh*, (§ 16, 2). Words before Maqqeph lose the leading tone (§ 16, 1); [although they may have a Methegh, e. g. שֶׁת־לִּי.]

It is unnecessary to recount the *penacuted* words here. To mark them to the eye of the reader, the sign (ˊ) is employed throughout this work; only now and then the accent on the ultimate is so marked, for special purposes.

In Arabic, the tone rests mainly on the *penult;* sometimes on the antepenult. The Syrians also, for the most part, accent the penult. The German and Polish Jews, in spite of the accents, read Hebrew with the tone on the penult.

2. The original tone of a word is frequently shifted, by reason of changes which the word itself undergoes, or in consequence of its connection with other words. If the word receive increase at the end, the accent must be shifted one or two places, according to the length of the increase.

E. g. דָּבָר, pl. דְּבָרִים, with suff. דִּבְרֵיכֶם; קֹדֶשׁ, pl. קָדָשִׁים; קָטַלְתָּ, קָטַלְתָּהּ. For the vowel changes incident to such cases, see § 27, 1, 3.

3. On the other hand, the tone is often shifted from the last syllable to the *penult.*

(*a*) In certain cases where a syllable is prefixed.

E. g. רְאֵה־, וַיֹּאמֶר; וַיֵּלֶךְ, וַיָּקָם. Accession by Maqqeph produces the same effect; אַל־תִּירְאֶם, Prov. 30: 6.

(*b*) When a monosyllabic or penacuted word follows a normally accented syllable, the accent is thrown back in order to avoid bringing *two accented syllables* together.

E. g. אוּלָד, but חוֹלֵם פַּעַם; אוּלָד בּוֹ instead of חוֹלֵם פַּעַם Is. 41: 7. See Gen. 1: 5. 3: 19. 4: 17. Job 22: 28. Ps. 21: 2.

(*c*) On account of the Pauses; see No. 4.

To avoid the concurrence of two tone-syllables, (*b* above), Maqqeph is sometimes employed, which throws off the tone of the first word. E. g. וַיִּכְתָּב־שָׁם. If the penult be an open syllable, with a long vowel, the accent is normally retracted. (See § 47, note 1. § 50, note 3. § 51, note 2.)

4. The *Pause-accent* not only changes oftentimes the normal tone of words, but also occasions a variety of vowel-changes.

By this name is designated the strong intonation at the close of a sentence, or of a distinctive portion of one, on which the preceding portion seems to lean, and which receives the *greatest distinctive* accents; e. g. הַמַּיִם, הָאָרֶץ. The general principles are the following:

(*a*) If the tone syllable has a *short* vowel, it becomes long.

E. g. קָטַל, קָטָל; מַיִם, מָיִם; קָטַלְתָּ, קָטָלְתָּ; אֶרֶץ, אֶרֶץ.

(b) When the last syllable normally has the tone, but is preceded by a *vocal* Sheva (half-syllable), this Sheva usually becomes a long vowel, and the pause accent rests upon it; which makes the intonation more pleasant to the ear.

E. g. קָטְלָה, קָטָלָה; מְלֹאָה, מָלֹאָה; יִקְטְלוּ, יִקְטָלוּ. The vowel substituted in these cases for the Sheva, is that which, in the ground-form, stood in the place of the Sheva; excepting that if this was *short*, it here becomes *prolonged*; e. g. ground-form קָטַל, fem. with Pause קָטָלָה. In the other examples, the ground-form has a long vowel, viz. יִקְטֹל, מָלֹא. If a *composite* Sheva be upon the half-syllable in question, then the *corresponding* long vowel is chosen; so אֱנִי, in pause אֶנִי; חֲלִי, in pause חֳלִי. With *simple* Sheva, thus: לְחִי, in pause לֶחִי.

(*c*) This tendency to throw the pause-accent on the *penult* is shown in a number of words, [unlike in their structure to the preceding], which regularly draw it thither when opportunity occurs.

E. g. אַתָּה, אַתָּה; אָנֹכִי, אָנֹכִי; עַתָּה, עַתָּה. In other words occasionally the same thing is done; e. g. כָּלוּ (for כָּלוּ) Ps. 37: 20; לָעוּ (for לָעֲוּ) Job 6: 3, seq., from לָעָה.

The principle in (*a*) above relates mainly to *Pattah* and *Seghol*. The last, however, is of itself strong enough to remain unchanged, in case the syllable is a Daghesh'd one; e. g. יִקְטְלֻנּוּ.

In some other cases, instead of Seghol as in וַיֵּלֶךְ, *Pattah* is put in the final syllable, when it comes into Pause, as וַיֵּלַךְ. So אַל־תָּלֶן, in pause אַל־תָּלַן, Judg. 19: 20. Even Tseri, at times, is exchanged in pause for Pattah; as חָשֵׁב (for חָשֵׁב) Is. 42: 22; טָבְאֵל, in pause טָבְאַל, Is. 7: 6.

SECOND LEADING DIVISION.

PRINCIPLES OF FORMS.

OR

CONCERNING THE PARTS OF SPEECH.

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§ 30.

Of Stem and Root Words, (biliteral, triliteral, quadriliteral).

1. The *Stem-words* of the Hebrew and other Semitic languages have this peculiarity, viz., that by far the greater part of them consist of *three consonants*, to which the meaning is essentially attached; whilst the varying vowels seem only to designate the various modifications of the original idea; e. g. אָדַם, *he was red*, אָדֹם, *red*, אָדָם, *man*, (properly *the red one*). Such *stem-word* may be either a *verb*, or a *noun;* and usually the language exhibits both at the same time. Still, it is useful and of much practical advantage to our first instruction in Hebrew, that one should regard the *third pers. sing. of the Perfect*, (one of the simplest of the *verbal forms*), as a *stem-word*, and all the remaining formations of the verb, and also of the noun, and of the particles derived from it, as derived from the *Perfect*.

E. g. צָדַק *he was righteous*, צֶדֶק, [צְדָקָה], *righteousness*, צַדִּיק *righteous*, etc. The language, in its present state, does not always afford both a *nominal* form and a *verbal* one; e. g. סָכַל, נָהַק, only as verbs; נֶגֶב *the South*, תֵּשַׁע *nine*, only as nouns. The living language doubtless had a corresponding verb and noun, in nearly all cases, as stem-words; but many of these are now lost.

Note 1. The Jewish grammarians called the stem-word a *root* (שֹׁרֶשׁ); and so, in Latin, *radix* was usually employed to designate the same thing. So the three stem-letters were called *literae radicales*, in distinction from the

formative letters, which they called *literae serviles.* We employ, in this work, the word *root* in a somewhat different sense; see Note 2.

Note 2. Many etymologists name the three stem-consonants, considered independently of the vowels and of enunciation, the *root.* From this sprung *verbal* and *nominal stems;* as in the natural domain of plants, (from which the figurative language in question was borrowed), the *stems* spring out of unseen *roots.* So, according to them, מלך is *root;* the *verbal* stem of which is מָלַךְ *he reigned,* and the *nominal* stem, מֶלֶךְ *king.* But the assumption of an unpronounceable root is an abstraction which leads us too far away from the actual condition of the language; and when we come to treat of this language as a matter of fact, it is much preferable to consider the concrete verb as a *stem-word.*

Note 3. The *three stem-consonants* predominantly form *two* syllables in Hebrew. We should also reckon with these, those verbs which have a weak middle letter (ו, י), and which become monosyllabic only by contraction; e. g. קָוַם (originally and normally), but as contracted, קָם.

2. The *triliteral* stem is so predominant in all the Semitic languages, that one must regard it as a leading characteristic of this tribe of languages. Even those *dissyllabic* nouns which seem to be original, because they designate a most common and simple idea, still arrange themselves as if they were derivates from *triliterals.* E. g. אֵם (*mother*), with suff. אִמִּי, as if from אָמַם. So אָב *father,* אָח *brother,* etc.

On the other hand, *triliteral* stems may often be reduced to *biliteral* elements, which, with a vowel between, constitute a kind of *root-syllable;* and from this spring various triliteral stem-words, with different shades of meaning. Commonly such roots are *primary biliteral roots.* They are easily discovered, when the stem has a weak consonant, or when the second and third letter of the root are the same.

E. g. The stems דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה, have all the same essential meaning, viz. *to thrust, beat down;* and the stronger letters דך (dākh) make a monosyllabic root. Yet, in some cases, the third consonant may be a strong letter. To such a monosyllabic root a whole series of trissyllabic words may attach themselves, which have two radicals that remain the same throughout, and also have the same fundamental meaning. Here follow examples:

From the root-syllable קץ, (which imitates the sound of *hewing*), come קָצַץ and קָצָה, *to cut down;* then קָצַב, קָצַע, קָצַר, *to cut off, mow down;* then the figurative meaning, *decide, determine;* and from this, קָצִין, *Cadi, judge.* So the syllables קש, קס, are related to the preceding, and from the

latter is קָסַס *to cut into.* Then we have קָשַׁב *to clip*, קָשָׂה *to shell off, strip off, destroy.* Next the שׁ, ס, of the biliteral root is spoken as a *Lingual*, and we have קָטַל *to kill, hew down*, קָטַב *to hew down, destroy*, קָטַן *to hew off, to shorten*, קָטַף *to tear off, pluck off*, קָדַד *to hew down, to cleave.* Somewhat weaker is the form כס (with כ instead of ק); and from this come כָּסַם *to cut off, shear off*, נָכַס (Syr. *to offer, kill offerings*). Still further weakened is the root in גז and גד; and herefrom is גָּזַז *to mow down, shear off*, גָּזָה *to hew* (cut off) *stones*, גָּזַם, גָּזַז, גָּזַל, גָּזַר, *to hew off, cut off, eat off;* and the like in גָּדַד *to cut into*, גָּדַע *to hew down;* comp. גָּדַם, גָּדַם. Once more; by changing the Palatals into Gutturals, we have חָטַב, חָטַב *to hew stone* or *wood*, חָצַב, חָצָה *to cleave, divide*, חֵץ *arrow* (*σχίζα, cleaver*), חָדַד *to sharpen*, חָזִיז *arrow, lightning*, and חָזָה to *see*, (*cernere, to separate*), etc.

The syllable הם expresses the sound of *humming, murmuring*, the tone which is uttered with closed mouth, (Greek *μύω*); thence הָמָה, נָהַם (נָאַב), Arab. حمحم, *to hum, buzz;* and further, בָּהַם *to be dumb*, דָּהַם *to grow dumb, to be astounded.*

The root syllable רע, consisting of two tremulous letters, means, in the stems רָעַד, רָעַל, רָעַם, רָעַשׁ, *to tremble, quake;* then *emotions which excite trembling*, as *thunder* (רעם), *dashing in pieces, smashing* (רעע, רעץ).

Compare also the root syllable גב, with the idea of *elevation, arching*, (gibbus); and see striking articles in the Lex. on גָּבַב; on פר, *breaking in pieces;* לח, לט, *to lick, swallow up.*

The more mature consideration of this subject affords the following results:

(*a*) These roots, aside from actual use in word-stems, are mere abstractions, and never employed by usage; they merely represent the hidden germs brought to light in the word-stems of language. Yet these latter, at times, are so abbreviated, that they present us with the mere elements of the root; e. g. חֵם *he is perfect*, קַל *light.*

(*b*) Most of the monosyllabic roots are those which *imitate sounds;* and in this respect they accord sometimes with the Indo-Germanic stem-words; So תָּפַח, *τύπτω* (*τύπω*); רָפָא, *ῥάπτω* (*ῥάφω*); כָּלַם, *κολάπτω*; לוּט, *λάθω, λανθάνω.*

(*c*) The stems with harsher and stronger consonants, are, according to the general tenor of language (§ 6, 3), to be regarded as the older ones; those with more feeble letters as the later ones; which are therefore more frequently used with a metaphorical meaning. E. g. קָרַח, גָּלַח *to be smooth, deprived of hair, bald.* Sometimes, however, the harder or more feeble tone, in the imitation of sounds, is essential: e. g. גָּלַל *to roll* (spoken of a ball, and of the rolling of the waves); גָּרַר more in relation to a rough scratching sound, = *σαίρω, σύρω*, verro; חָצַב, *to hew stones* or *wood*, demands a stronger sound than גָּזַז, *to cut down grass, to mow.*

(*d*) It should be noted, moreover, that consonants which are alike in strength or weakness more usually come together in root-syllables; e. g. גד, גז, כס, קץ, (never כץ, גץ, גס, קז); בז, פץ, (rarely פז); קט, גד (not גט). Very seldom are the two first radicals the same, (like הָדָה); or even very much alike, (as in אָהַל). On the other hand, the two last letters are very often the same, (§ 66).*

(*e*) The softening down, (mentioned under (*c*) above), is sometimes so much, that the letters *l, n, r,* as middle stem-letters, go even into vowels; e. g. דָּרַשׁ, דָּשׁ, *to tread, to thresh,* אָצַל, אָץ (comp. אָנַס), *to squeeze, to press,* etc. Comp., [for like omissions of weak letters], *salvare* and *sauver; calidus* and Ital. *caldo,* Neapolitan *caudo,* French *chaud; falsus, falso,* Calabrian *fauzu,* French *faux.* So in the English words *walk, talk, stalk,* [where *l* loses its sound]. See § 19, 5.

(*f*) But after all, the *three* stem consonants must oftentimes be regarded as belonging to the *root,* since all are required, in order to make out fully the sound to be imitated; חָנַק, חָנַךְ, עָנַק, *to straiten, to torment,* ἄγχω, *ango;* דָּרַךְ, *to tread;* בָּרַם, *βρέμω, fremo, brummen,* etc.

Remark. A more complete observance of this animated movement in the original elements of speech, is to be found in Gesenius' *Manual Lexicon.* It is important for beginners, that they should not regard the roots, and the meaning of them, as the work of a capricious and arbitrary law of a people remote from the rest of the ancient world, but as the fruit of a lively imitation of nature. He should consider these matters as standing in a natural connection, with the well known laws of speech that pertain to other nations.

2. To a *secondary* formation of words belong the stem-words which have *four,* or even *five,* consonants. Of these the Hebrew has much fewer than its kindred languages, (specially the Ethiopic). This prolongation of the stem is brought about in a twofold way: (*a*) By the addition of a fourth letter. (*b*) By compounding and amalgamating two triliteral words, by which a *quinqueliteral* word is produced.

Note 1. Those prolongations of words, which arise from the repetition of one or two of the letters of any particular stem-word, are not reckoned to *quadriliteral* stems, but to *conjugation-forms* (§ 54). E. g. קָטַל, קִטַּלְטַל, סָבַב, סִבְסֵב. In like manner are reckoned the few words which are augmented by prefixing שׁ; e. g. שַׁלְהֶבֶת from לָהַב, Aram. Conj. *Shaphel,* שַׁלְהֵב.

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* Letters which cannot stand together in a root, are called *incompatibles.* These are such as are very nearly alike; as קג, גק, בפ, פב. But several have been erroneously classed with these *incompatibles,* e. g. רל, which often occurs, as in חרל, גלל. These are softened down into חרר, גרר. Comp. *γραπτός* and *γράβδην, οκτώ* and *ὄγδοος,* and much in the Sanscrit which is analogous.

NOTE 2 *to letter* (*a*). Between the first and second radical letter, *l* and *r* are often inserted; e. g. כָּרְסֵם, כָּסַם; שַׁרְבִיט = שַׁבָּט; זַלְעָפָה from זָעַם; and in Syriac such a usage is frequent. This method of formation is analogous to that in Piel; and in Aramaean it is found with the same; as צַרְגֵּל, צַגֵּל. In Latin is the like prolongation; e. g. *findo, scindo; tundo, jungo;* out of *fid-* comes *scid-* (*σχεδάω*); out of *tud, jug.*

As to the *end* of words, *l* and *n* are the letters usually appended in order to prolong them; e. g. גַּרְזֶן, stem גָּרַז; כַּרְמֶל from כֶּרֶם; גִּבְעֹל from גֶּבַע; חַרְגֹּל from חָרַג. (The ending *el* was probably a *diminutive* one, as in many languages).

NOTE 3 *to letter* (*b*). The compounding is usually so managed, that out of two stems none of the letters are repeated; e. g. צְפַרְדֵּעַ (*frog*) from צָפַר *to hop*, and Arab. רדאע *marsh* (lit. marsh-hopper); שַׁלְאֲנָן (*quiet*) from שָׁלֵו (*peaceful*) and שַׁאֲנָן (*at rest*). Sometimes a weak letter is merely cast away; as עֲטַלֵּף from עטל and עָף. Sometimes bolder amalgamations take place; as פַּלְמֹנִי (*ὁ δεῖνα*) from פְּלֹנִי and אַלְמֹנִי, Dan. 8: 13.

It should be added, that out of Quadriliterals, by a shortening process, *Triliterals* may be formed. Out of חַרְגֹּל *to hop*, comes חָגַל of the same meaning, and from this חָגְלָה *partridge*, (from its leaping motion); so שַׁרְעָה from שַׁרְעָרָה, out of שָׁרַר, שָׁרַשׁ.

4. To an earlier stage of formation belong the *pronoun-stems* (§ 32, seq.), and also several of the *particles*, viz. *interjections* (§ 103, 1). These are as it were a rougher impression of speech, which does not conform to the *triliteral* law, and follows a freer method of formation.* Most of the *particles*, however, attach themselves to nouns, as to the modes of formation, or are derived from nouns, although, on account of their *enclitic* nature they are often greatly abridged, so that their origin becomes a matter of doubt. See § 97 seq.

§ 31.

Of grammatical Structure.

1. For the formation of words from stem-forms, and for their flexion, there exists two different ways; viz. *internal* change by alteration or exchange of vowels, and *external* by adding formative syllables.

A third way, viz. by periphrasis, which makes use of several

* Comp. Hupfeld, System der semitischen Demonstrativbildung, und die damit zusammenhängenden Pronominal-und Partikelbildung, Zeitsch. für die Kunde des Morgenlandes, Bd. II. s. 124 seq. 427 seq.

words to convey an idea of relation instead of changing the forms, (e. g. the comparative degree in Hebrew, and several relations of cases), belongs more appropriately to the Syntax; where the reader will find it.

The *external* mode of forming words by attaching formative syllables to them, (as is the case in the Egyptian), seems to have been the more ancient. Yet some of the stem-languages, e. g. the Semitic, along with this, have employed the *internal* method at a very early period. In the youthful days of the Hebrew, the formative process was very active; which, however, at a later period declined, and one was necessitated to resort to syntactical periphrasis. The same progress is exhibited by the Greek, (including the new Greek), and also the Latin, taken in its Roman branches. Formation of words by *agglutination* is predominant both in old and new Egyptian; that by *internal* declension, in Sanscrit and Greek. The Chinese is nearly without any grammatical structure, and everything is accomplished in a *syntactical* way.

2. In Hebrew both methods of formation coëxist. The formation by *change of vowels* is quite manifold; e. g. קָטַל, קָטֵל, קָטֹל, קְטַל, קְטֵל. But the other method is not wanting; e. g. הִתְקַטֵּל; both may unite in one word, as in הָתְקַטֵּל. The method of formation by *annexation*, as in almost all languages, is common; specially so in the formation of the persons of the verb, where the meaning of them is usually very plain, (see § 44. § 47). The *gender* also is marked by changes, both in the verb and in the noun. Declension to make out *cases*, is hardly known in Hebrew.

CHAPTER I.

OF THE PRONOUN.

§ 32.

Of Pronouns personal and separate.

1. The Personal pronoun, (like pronouns in general), belongs to the most original* and simple parts of speech (§ 30);

* The high antiquity of the pronouns is evident from their most striking agree-

and is here treated of, because, in the flexion of the verb, it lies at the ground (§ 44. § 47).

2. The monosyllabic leading forms, as marking the Nominative, are the following:

Sing. 1. *comm.* אָנֹכִי, in pause אָנֹכִי; אָנִי, in pause אָנִי *I.*	*Plur.* 1. *comm.* אֲנַחְנוּ, (נַחְנוּ), (אנו) *we.*
2. *m.* אַתָּה (אָתְּ), in pause אָתָּה; *f.* אַתְּ (אָתִי, prop. אַתִּי). *thou.*	2. *m.* אַתֶּם; *f.* אַתֶּן, אַתֵּנָה *ye* or *you.*
3. *m.* הוּא *he.* *f.* הִיא *she.*	3. *m.* הֵם, הֵמָּה; *f.* הֵן, הֵנָּה *they.*

The forms which stand in parentheses are *unusual.* The arrangement of the whole, with the corresponding abridged forms (*pronominal Suffixes*), see at the end of the Grammar, in Paradigm A.

NOTES.

I. *First Person.*

Note 1. The form אָנֹכִי is nearly as frequent in the O. Test. as אָנִי. The first is found in the Phenician; but in no other of the kindred dialects.* From the second are derived the suffixes (§ 33). In the Talmud, אָנֹכִי scarcely appears; אָנִי is predominant.

Note 2. The formation of the plural in this, and in the following persons, has an analogy with the plural-formation of the *verb* and the *noun;* but still, like pronouns in other languages, it has more freedom and discrepancy of manner. At all events, אֲנַחְנוּ is the plural of אָנֹכִי (with an exchange of כ for ח), just as אֲנָה is the plural of אָנִי. The form אֲנוּ, from which the suffixes proceed, occurs in the Kethibh only in Jer. 42: 6. The curtailed form נַחְנוּ occurs only six times; e. g. as in Gen. 42: 11. Num. 32: 32. (In the Talmud, the form אֲנָה has expelled altogether the longer forms; אָנֹכִי is also rare in the same work.

Note 3. Only in the *first* person (sing. and plur.) is the pronoun of the *common gender;* because the *first* person, present and speaking, needed for himself no designation of gender, such as was convenient to make in respect to the *second* who is addressed, and the *third* who is absent. (In

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ment with the old Egyptian ones, (the oldest of which we have any written monuments). See the comparison in Allgem. Lit. Zeitung, 1839, No. 80.

* In Phenician, the first person is written אנך, without the ending י־, probably sounded *anekh*. Plaut. Poen. V. 2, 35. Gesen. Mon. Phenic. pp. 365, 376, 437. A trace of this form is evident in the Ethiopic *qa-tal-ku* (I have killed). In old Egyptian it is ANK, (read *anok*).

Greek, Latin, German, English, the *second* person, as well as the first, has no distinction of gender).

II. *Second Person.*

NOTE 4. The forms of the second person, אַתָּה, אַתְּ; אַתֶּם, אַתֶּן; are contracted out of אַנְתָּה, etc. The kindred languages *express* the נ before the ת; Arab. *anta*, fem. *anti*, plur. *antum*, fem. *antunna*. The syllable תָּה expresses the essence of the word, see § 44, 1. The *an* prefixed is a *demonstrative*, and gives to the form more firmness and independence.

The ה final of the sing. masc. is sometimes (in five cases) omitted, and it is written אַתָּ; e. g. in Ps. 6: 4. But the Qeri always gives אַתָּה, on the margin. As the vowels affixed in these cases to the Kethibh belong to the Qeri, the text may have actually read אַתְּ, as abbreviated, [or rather, as the old pronoun *generis communis.*]

The fem. form originally sounded אַתִּי (for ־י is a sign of the fem., probably from הִיא), so that אַתִּי = *thou she.* (Comp. תִּקְטְלִי § 47, 2). So in Syriac, Arabic, and Ethiopic. This form appears in only a few cases, (e. g. Judg. 17: 2. 1 K. 14: 2); and it appears, also, in the corresponding personal ending of verbs, (e. g. קָטַלְתִּי, § 44, note 2), viz. in connection with suffixes (קְטַלְתִּינִי, § 58). The Yodh (י), however, was scarcely heard, (in Syriac it is written but not spoken), and therefore it came to fall away. In all these cases, the Jewish critics have supplied אַתְּ in the Keri for אַתִּי in the Kethibh, (§ 17). The same final ־י shows itself in some of the unusual forms of the suffixes; e. g. ־כִי, ־כֶי, (§ 57).

NOTE 5. אַתֶּם and אַתֶּן are curtailed forms of the plural, (comp. § 27, note 4, *b*), from אַתּוּם (Arab. *antum*, Chald. אַתּוּן, which form lies at the ground of some of the verbal-flexions, § 58); and אַתּוּן and אַתֶּן are formed in like manner as in the third person, הוּא and הִיא. Finally, אַתֶּן is a ἅπαξ λεγόμενον, Ezek. 34: 31, (where some read אַתֶּן); and אַתֶּנָה (in some Codd. אַתֵּנָה) occurs only four times, viz. Gen. 31: 6. Ezek. 13: 11, 20. 34: 17. Respecting the ־ה at the end, see Note 7 below.

III. *Third Person.*

NOTE 6. The א in הוּא, הִיא, indicates an original *after* vowel-sound in these words, something like *hua, hia;* (like the *e* in the German *die*, old German, *thiu, thia*); and a trace of this is still preserved in the Arabic, *huva, hiya;* in the vulgar dialect, *hua, hia.*

The masc. הוּא is *common* gender in the Pentateuch, and stands for *she* as well as *he.* The Punctators, however, have, in all cases where it stands for *she*, given to the form the vowel of the fem. הִיא, i. e. they have written it הִוא, indicating that it is to be read as הִיא, (comp. § 17). But one should rather, after the ancient manner, read it הוּא *hu.*

NOTE 7. The plural forms הֶם, הֶן, are derived from הוּא, הִיא; just as אַתֶּם comes from אַתָּה. In Arabic, where these pronouns sound *hum*, *hunna*, the obscure vowel remains. The ה־ in both forms has a *demonstrative* power, (comp. § 93, 1). In the Chaldee, הֻמּוֹן, חֻמּוֹ; the Arabic, *humû*; and the Ethiopic, *hômû*; there is an appended *ô*, *û*; which also appears in the Hebrew poetic forms of the suffixes, ־מוֹ, ־ָמוֹ, ־ֵמוֹ, (see § 57).

NOTE 8. The pronouns of the third person, הוּא, הִיא, הֶם, הֶן, are also *demonstrative*, as well as personal, pronouns, (§ 120, 1).

§ 33.
Suffix Pronouns.

1. By the leading independent forms of the pronoun, as given in the preceding section, only the *Nom. case*, is designated.* The Acc. and Gen., however, are made by curtailed forms of the same, which are appended to the close of verbs, nouns, and particles, (*pronoun-suffixes*, or simply *suffixes*).

E. g. הוּ, וֹ (from הוּא), *him* and *his*. Hence קְטַלְתִּיהוּ, *I have killed him*, סוּסוֹ, *his horse*. Similar to this are several forms in Greek, Latin, and German; e. g. *πατήρ μου* for *πατὴρ ἐμοῦ*; Lat. *eccum* for *ecce eum*; German, *du hast's* for *du hast es*. But in Hebrew this is carried through the pronouns; as it is in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these *suffixes* represent, let it be noted:

(*a*) When appended to *verbs*, they mark the *Accusative*, (with some variations, § 119, 3); as קְטַלְתִּיהוּ, *I killed him*.

(*b*) When appended to *nouns*, they mark the *Genitive*, and take the place of possessive pronouns; e. g. אָבִי *my father*, like *πατήρ μου* = *πατὴρ ἐμός*.

(*c*) Appended to *particles*, they mark the Gen. or the Acc., according to the nature of the particle. If this has a *nominal* meaning, then the Gen.; if a *verbal* one, then the Accusative.

E. g. אִתִּי *with me*, (lit. *nearness of me*), like the Latin *mea causa*; on the other hand, חִנֵּנִי *behold me!* There are a few adverbs, which require to be represented, in other languages, with the Nom. after them; see § 98, 5.

(*d*) The Dative and Ablative are made by prefixing appropriate prepositions.

E. g. לְ *to* or *for*, marks the Dative; בְּ *in*, and מִן (מִנִּ) *from*, designates the Ablative. These particles are often joined with *suffixes*; as לוֹ *to him*, בּוֹ *in him*, מִכֶּם (for מִנְּכֶם) *from you*.

* See one exception, in § 119, 2.

3. Some of these *suffix-pronouns* are derived from older forms of independent pronouns, now extinct.

E. g. ךָ (*thee*) comes from such a form as אַכָּה (*thou*), which is altogether analogous with אַתָּה (*thou*). The same is the case with the suffixes of verbs, (§ 44, 1).

4. The *verbal* and *nominal* suffix are usually of the same form, but not always.

E. g. אָב, with suff. אָבִי *father of me*, or *my father*, (the suff. ־ִי constituting the Gen.); but with a verb, קְטָלַנִי, *he killed me*, (suff. ־ַנִי, being in the Accusative).

N. B. For a full view of the *independent pronouns* and their corresponding suffixes, see Paradigm A, near the close of this volume. For the suffixes of the *Verb*, with explanations, see § 57 seq., and comp. Par. C. For the suffixes of *Nouns*, see § 89 and comp. Parad. § 91. For the *Prepositions* with suffixes, see § 101.

§ 34.

The Demonstrative Pronoun.

Sing. masc. זֶה this, that.*
fem. זֹאת (זוֹ, זֹה) this, that.
Plur. comm. אֵלֶּה (rarely אֵל) these, those.
זוּ (mostly the relative *which*, and only in poetry), these, those.

The fem. form זֹאת comes from זָאת, (i. e. זָא = זֶה, and the fem. ending ת, § 79); and זוֹ, זֹה, are merely forms abridged by dropping the ת, [and adopting final Quiescents more appropriate to the Hholem than א].

אֵל, אֵלֶּה form not a *grammatical* plural, but a plural of usage. They are related to the Arabic article אַל, (§ 35, note 1). The form אֵל occurs only in the Pentateuch, and 1 Chron. 20: 8, and always takes the article; e. g. הָאֵל, (note 1 below). The ־ֶה in אֵלֶּה is a demonstrative appendage = ־ָה as it appears in הֵמָּה, (§ 32, note 7).

זוּ, mostly a fem. *relative* in poetry, and like אֲשֶׁר, of all genders and numbers. [As a demonstrative it is equivalent to both זֶה and זֹאת. See Ps. 12: 8. Hab. 1: 11.]

Note 1. The demonstratives take the article, in accordance with the laws of *adjectives* (§ 109, 2); e. g. הַזֶּה, הָאֵלֶּה, הָאֵל. With these forms are employed others having an epenthetic ל; e. g. הַלָּזֶה, Gen. 24: 65. 37: 19.

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* In most languages, Demonstratives begin with *d;* which is thence called *Deutelaut* (demonstrative sound). But this is sometimes exchanged for a *Sibilant*, or an *Aspirate.* Hence, in Aramaean, דָּא, דֵּן, דֵּךְ; Arab. *dhu, dhi, dha;* Sanscrit, *sa, sā, tat;* Gothic, *sa, sô, thata;* German, *der, die, das;* Eng. *this* (= *dhis*), *that, those.*

הַלָּזוּ *fem.* Ezek. 36: 36. Abbreviated is הַלָּז, usually *masc.*, as in Judg. 6: 20. 1 Sam. 14: 1. 17: 26; *fem.* 2 K. 4: 25. In Arabic *alladhi* corresponds, as a relative pronoun.

NOTE 2. Some other *pronominal* stems occur among the particles; see § 97 seq.

§ 35.
The Article.

Originally the article was a demonstrative pronoun, (as in Greek), which was related to the pronoun of the *third* person, but of so feeble a meaning that it is rarely employed except in connection with a noun, [or its conjunct adjective, or a participial word]. It is written with ·הַ, i. e. הַ followed by a Daghesh forte, has a short *ă*, and naturally *doubles* the consonant which follows it, except in cases to be noted.

E. g. הַשָּׁמֶשׁ hăsh-she-mĕsh, הָאֹר (see § 20, 3, *b*), for הַאֹר.

Gutturals cannot be doubled (§ 22, 1), and therefore cannot take the Daghesh forte which follows the article. As a compensation, the short vowel of the article becomes long, (either ָ or ַ). Particulars follow:

(1) Before the weak Guttural א, and also before ר (§ 22, 5), the vowel of the article is *always* prolonged.

E. g. הָאָב, הָאֵם, הָאִישׁ; so הָרֹאשׁ, הָרֶגֶל, הָרָשָׁע.

(2) Before other Gutturals the general principle is, that the stronger the Guttural, the more the *Pattah* of the article is wont to remain unchanged. Two cases may be distinguished as follows:

(A) When the Guttural has any other vowel than (ָ) or (ֶ), then,

(*a*) The article-vowel remains before the stronger ח and ה.

E. g. הַחֹזֶה, הַחֹדֶשׁ, הַהֵיכָל. Rarely as הָהָר Gen. 6: 19; but always הָהֵם.

(*b*) Before ע, the article-vowel is more usually prolonged.

E. g. הָעֵדֶן, הָעִיר, הָעֶבֶד, הָעֲבָדִים. On the other hand, Jer. 12: 9, הַעַיִט.

(B) When the Guttural takes (ָ), then the article is prolonged

(*a*) Before ה and ע if they are in the tone-syllable, it is always הָ; when not in the tone, it is הַ.

E. g. הָעָם, הָהָר, הָעֵדֶן; on the other hand, הַהָרִים, הַעֲנָן, (art. הַ).

(*b*) Before הָ, and also before הֶ, the article-vowel is always הָ, without reference to the tone.

E. g. הֶחָכָם, הֶחָג; so הֶחֱלִי, הֶחֳדָשִׁים. But before (ֲ) i. e. Qamets Hhatuph or short *ŏ*, the *ă* remains; as חַחָכְמָה hă-hhŏkh-ma.

N. B. Gender and number have no influence on the *form* of the article.

Note 1. It is usually assumed, that the original form of the article was הַל, and that the ל of this word always assimilates with the following letter. But (1) הָ, ה·, has in itself a demonstrative power; comp. Arabic and Aramaean הָא *ecce*. (2) The form הַל no where developes itself, not even in הַלָּזֶה (§ 34, Note 1), in which both the article ה· and the demonstrative לָ are comprised. (3) The Arabic article אַל, to which appeal is made, belongs to another class of Pronoun-stems, kindred with אֵלֶּה. And although אַל occurs in the O. Test., yet it is only in Arabic names; e. g. אַלְמוֹדָד Gen. 10: 26. Some find it in אַלְקוֹם, Prov. 30: 31, and also in אֶלְגָּבִישׁ Ezek. 13: 11, 13. 38: 22.

Note 2. When the prepositions בְּ, לְ, and the comparative particle כְּ (§ 100), come before the article, the latter usually falls away, and the vowel of the article passes to the prefix particle (§ 23, 5).

E. g. בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, לָעָם for לְהָעָם, בֶּהָרִים for בְּהֶהָרִים. But after כְּ the ה· is more frequently retained, as the connection is not so close; e. g. כְּהַיּוֹם Gen. 39: 11, but also כַּיּוֹם Gen. 25: 31, 33. Elsewhere it is retained only in the later books; e. g. לְהָעָם 2 Chron. 10: 7. (See however 1 Sam. 13: 31). The וְ prefixed does not combine with the article; as וְהָעָם.

§ 36.
The Relative Pronoun.

This is the same for both genders and numbers, viz. אֲשֶׁר, *who*, *which* (sing. and plur.). In the later books, also throughout the Canticles and several times in the book of Judges, שֶׁ· is used for it; which drops the אֲ of the ground-form, and assimilates the ר by a Daghesh forte.

Sometimes this is pointed שַׁ·, Judg. 5: 7. Cant. 1: 7. Once before א (Judg. 6: 7) it is pointed שָׁ; elsewhere, before Gutturals, שָׁ. In two cases even שָׁ is employed, Ecc. 2: 22. 3: 18.* On the notation of cases, see § 121, 1.

אֲשֶׁר is also used as a *conjunction*, like *quod*, *ὅτι*, *dass*, *that*. The same meaning attaches to כִּי, which originates in one of the pronoun-stems, § 102.

* In Phenician, it is always written שׁ, and spoken as *sa*, *se*, *si*; Monum. Phenic. p. 438. Comp. § 2, 5 above. In the recent Hebrew, also, שָׁ· is the reigning method of writing the word.

§ 37.

The Pronoun Interrogative and Indefinite.

1. The interrogative for *persons* is מִי, *who?* For *things* it is מָה, *what?*

The punctation of מָה with Qamets, is confined to pause, and to cases when it precedes an א or a ר; e. g. מָה אַתֶּם, מָה רְאִיתֶם. Rarely does this take place before ה; as in Josh. 4: 6, 21. On the other hand; when words are closely connected, (*a*) The מה is written מַה־, i. e. with Maqqeph and Daghesh forte *conjunctive* (§ 20, 2), e. g. מַה־לָּךְ măl-lākh, (*what is it to thee?*) and thus it constitutes one word, as in מַלָּכֶם Is. 3: 15; מַזֶּה, *what is that?* Ex. 4: 2. (*b*) Before the harder Gutturals, ח, ה, ע, the word retains the *Pattah*, with a Daghesh implied (but not written) after it, § 22, 1; as מַה־הוּא, Num. 13: 18. (*c*) When the Guttural has Qamets, it takes Seghol (§ 27, note 2), as מֶה עָשִׂיתָ. Seldom is Seghol employed before words which begin with letters not Guttural; as מֶה קוֹל, 1 Sam. 4: 6. 1 Kings 1: 7; never except when the tone of the sentence is far removed from the word. Besides these different ways of pointing, such cases occur as בַּמָּה, כַּמָּה; see Lex. on מָה.

2. Both מִי and מָה are employed as indefinite pronouns, viz. as meaning *whoever*, *whatever*.

CHAPTER II.

OF THE VERB.

§ 38.

General View.

1. The verb, in Hebrew, is by far the most completely formed; and in many respects, it is the most important part of speech, inasmuch as it contains the *word-stem* (§ 30), and its various forms afford in a good measure a rule for the formation of the other parts of speech.

2. In the meantime all verbs are not *stem-words*. They may be distinguished into *three* classes, in reference to their origin.

(*a*) *Primitive verbs;* as מָלַךְ *to reign*, יָשַׁב *to sit.*

(*b*) *Verbal derivatives*, which come from other verbs; as צִדֵּק *to justify*, הִצְתַּדֵּק *to justify one's self*, both from צָדַק *to be just.* These are usually denominated *Conjugations* (§ 39).

(*c*) *Denominative verbs*, which come from nouns (*de nomine*).

E. g. אָהַל and אֶהֵל, *to set up a tent*, from אֹהֶל *a tent;* שָׁרֵשׁ *to root up*, and הִשְׁרִישׁ *to take root*, from שֹׁרֶשׁ *a root.* This third class are formed after the model of the two foregoing ones, and appear to be of somewhat later formation in imitation of the others.

In most cases, the noun from which the denominative verb is derived, is itself a derivate; e. g. לְבֵנָה *brick*, (from לָבַן *to be white*), and thence לָבַן *to make brick;* דָּג *fish*, (from דָּגָה *to increase*), and thence דּוּג *to fish.*

A peculiar kind of secondary verbs, and at all events a later formation of the language, (thence more frequent in the later dialects), are those *denominatives*, in which a consonant, that was originally *servile*, has now become a radical. E. g. נוּחַ *to rest, to settle down*, thence נַחַת *settling down*, and then, from this latter, נָחַת *to descend.* In the same way, we have שַׁחַת *pit, destruction*, (from שׁוּחַ), and then שָׁחַת *to destroy.*

§ 39.

Changes of the ground-form, or Conjugations.

1. *The third person of the Perfect* is usually regarded as the *stem-form;* e. g. קָטַל *he has killed*, כָּבֵד *he is heavy.** From this the other persons of the Perfect and the participle are derived. A second form however, more simple in its structure, stands by the side of the Perfect, i. e. the *Infinitive*, (קְטֹל, קְטַל); from which, for the most part, the Imperative and Imperfect are derived.

2. From the ground-form, by an all-pervading analogy, are formed the *derivate verbs.* The forms of these, changed by definite rules, indicate of course a variation in the meaning; (which may be intensive, frequentative, causative, passive, reflexive, and reciprocal).

E. g. לָמַד *to learn*, לִמֵּד *to teach;* שָׁכַב *to lie down*, הִשְׁכִּיב *to lay down;* שָׁפַט *to judge*, נִשְׁפַּט *to contend before a tribunal.* In other languages such words are regarded as *newly derived verbs;* e. g. Germ. fallen *to fall*, fällen *to fell;* Lat. jacĕre *to cast*, jacēre *to lie down;* *γίνομαι to be*, *γεννάω to beget.* In Hebrew, however, since Reuchlin's time, such formations have been called *Conjugations;* and then the regularity of formation far exceeds that in other

* For brevity's sake, it is common, in lexicons and elsewhere, to translate the Perf. by the *Inf.;* e. g. לָמַד *to learn*, literally, *he has learned.*

languages. In grammar and lexicography they are treated of merely as modifications of the same *stem-form*. With more strict propriety they might be named *species* or modifications. (The Hebrew grammarians call them בִּנְיָנִים, i. e. *structures*).

3. The changes of the ground-form rest partly on their internal development, and the strengthening of the same by a change of vowels, or a reduplication of one or more consonants; partly in the prefixing of certain formative letters or syllables.

Examples of the first: קָטַל, קָטַל, קוֹטֵל, קִיטֵל, קָטְלַל, קָטַלְטַל; of the second: הִקְטִיל, נִקְטַל. (Comp. § 31, 2).

In Aramaean less is effected by vowel-changes, than by formative syllables. The differences made by *vocalization* are, in a large measure, out of use, so that, for example, all *Passives* are constituted by the *reflexive* forms with the prefix syllable אִת or אֶת. The Arabic, on the other hand, exhibits great riches in both respects; while the Hebrew holds the middle path between the two, (§ 1, 6).

4. The *number* and *order* of these conjugations are given differently by grammarians. In the meantime all occasion for error is removed, in case that they are habitually called by their old grammatical names. The ground-form is named *Kal*, (i. e. קַל *light*, because it is augmented by no formative affixes); the others have their name from the model-verb פָּעַל, used for a *Paradigm* by the oldest Jewish grammarians.* Several of them have *passive* forms, which are separated from the *active* ones by vowels which are more obscure. The *most common* (including Kal) are the following *five* conjugations; which, however, rarely all actually occur in any one verb:

	Active.	*Passive.*
1. Kal.	קָטַל *to kill.*	(wanting.)
2. Niphal.	נִקְטַל *to kill one's self.*	(rare.)
3. Piel.	קִטֵּל *to kill much, to murder.*	Pual קֻטַּל.
4. Hiphil.	הִקְטִיל *to cause to kill.*	Hophal. הָקְטַל.
5. Hithpael,	הִתְקַטֵּל *to kill one's self.*	Hothpaal. הָתְקַטַּל.

* This Paradigm was inappropriate, because of the Gutturals. It was therefore exchanged, afterwards, for פֶּקֶד; which had this advantage, viz., that all the conjugations actually occur. But there was still one disadvantage here, viz., that in such forms as פָּקְדָה, פָּקְדוּם, a distinctness of enunciation is wanting. Since Danz, the common Paradigm has been קָטַל, which avoids this defect, and is well fitted for the *harmonic* treatment of the Semitic languages, since, with little change (Arab. and Ethiop. קָתַל), this verb is found in all these dialects. In Hebrew, indeed, it is rare, and occurs only in Kal, and moreover only in poetry; but still, as a model which has come down to us, it may well be retained.

Besides these are found several unusual conjugations; which, however, are more common in the kindred languages, and also, in some of the irregular verbs, they are substituted for usual normal conjugations, (§ 54).

In Arabic the variety is still greater, and the consecution of each, as to its origin and its mutual relation, is more congruous, although still imperfect. The Hebrew conjugations, arranged in the Arabic fashion, would follow thus: 1. Kal. 2. Piel and Pual. 3. Poel and Poal, (§ 54, 1). 4. Hiphil and Hophal. 5. Hithpael and Hothpaal. 6. Hithpoel, (§ 54). 7. Niphal. 8. (is wanting in Hebrew). 9. Pilel. Most appropriately we may make *three classes*. (1) The intensitive Piel with its derivatives and analogous forms. (2) The causative Hiphil and analogous forms Shaphel, Tiphel. (3) The reflexive and passive Niphal.

1. The Hebrew, by virtue of the *derivate verbs*, i. e. conjugations, possesses a kind of richness and amplitude of expression. Yet in the formation of *tenses* and *modes*, it exhibits poverty. Every verb has only two *tenses*, (Perfect and Imperfect, § 47, foot-note); and as to *modes*, it has an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other absolute and relative designations of time must be expressed, partly by the aid of these, (and hence their manifold meaning, § 123 seq.), and partly by syntactical arrangement. Only the relations of the *Jussive* and of the *Optative* are in part expressed by means of significant modifications of the form of the Imperfect, (§ 48).

In German, Saxon, English, etc., the tenses are only *two*, in like way, made by change in the verb itself. The other tenses needed are made by the aid of helping verbs.

2. In regard to their relation to each other, the forms of each conjugation are divided into *two* groups, (§ 39, 1). The one attaches itself to the third pers. of the *Perfect;* but this consists of only the *participle*, (and not always even this). The other attaches itself to the *Infinitive*, and consists of the *Imperfect*, the *Imperative*, and (in part) the *Participle*.

E. g. I. { Kal. Perfect קָטַל Part. קֹטֵל
Niph. " נִקְטַל Part. נִקְטָל

II. { Inf. and Imper. קְטֹל Imperf. יִקְטֹל
Piel. Inf. Imp. קַטֵּל Imperf. יְקַטֵּל Part מְקַטֵּל.

3. The flection of the two tenses exhibits something diffe-

rent from the dialects of the West, in that, for the most part, a distinction of the two genders is marked by difference in the forms of the verb; in like manner as the personal pronouns are distinguished, which stand connected with these.

§ 41.
General analogy in the formation of Verbs.

This *analogy*, taken in an extended sense, applies to all Hebrew verbs; so that, properly speaking, there are no *anomalous* verbs in this language, like the Greek verbs, for example, in -μι. The actual departures from the general and normal formations arise in several ways: viz.

(*a*) When one of the stem-letters is a Guttural; in which case several vowel-changes are demanded, in accordance with the principles exhibited in § 22. (See Guttural Verbs, § 61—64).

(*b*) When a strong stem-consonant, by assimilation or contraction of two letters, falls away, (*contracted** verb); as in נָגַשׁ, סָבַב, § 65. § 66.

(*c*) When one of the stem-letters is a feeble letter, (i. e. one of the *debiles*, § 23, § 24); in which case, by exchange, by falling away, or by a remission of the consonant-power, several changes are brought about; (*verb quiescent*, *feeble verb*, are some of the older appellations). E. g. in יָשַׁב, קוּם.

Here also, it is customary, by a reference to the old *paradigmal* stem, פָּעַל, to call the first radical of the verb *Pe*, the second *Ayin*, and the third *Lamedh*. Hence we say: a verb *Pe Aleph* (פֹּא) is one whose *first* radical is א; a verb *Lamedh He* (לָה) is one whose *third* radical is ה; a verb *Ayin Doubled* (עֹע) is one whose second and third radical is the same.

I. *Of the regular Verb.*

§ 42.
Preparatory Remarks.

Inasmuch as the formation of the regular verb lies at the basis of the irregular one, so it will be most fitting for beginners, and at the same time

* The name *defective*, which others often employ to designate these verbs, is inapplicable, because we can properly name in this way only those verbs, of which but a few, or at least not all, of the forms occur, (§ 77).

most perspicuous, if we treat of everything which belongs to the general analogy of verbs, under the category of the *regular verb.*

A complete view of the most usual and normal forms the reader may find at the close of this volume, in Parad. B. A copious explanation follows here, in § 43—54. In these, everything is explained in the order in which it first occurs; of course, the flexion of the *Perfect*, of the *Imperfect*, and of the modifications of the latter in *Kal*, together with the forms and meaning of the Conjugations in a regular verb. To this model all other verbs are substantially conformed, although they may pass for *irregular verbs.*

[A] *Of the Ground-form or Kal.*

§ 43.

Form and Meaning of Kal.

The common form of the third pers. *Perfect*, is the ground-form of Kal, e. g. קָטַל, specially in verbs *transitive.* Besides this there are two other ground-forms, one with Tseri (ֶ) and the other with Hholem (ֹ) in the second syllable. The last two belong predominantly to verbs *intransitive*, and those which designate *condition* and *attributes;* e. g. כָּבֵד *to be heavy*, קָטֹן *to be small.* Sometimes the ground-form belongs to both classes; e. g. מָלֵא and מָלֹא, the first *to fill*, the second *to be full*, (comp. § 47, note 2); but sometimes it has both forms with the same meaning, e. g. קָרַב and קָרֵב, both *to draw near.*

[The first class is named *verbs middle A*, the second *verbs middle E* or *O*, i. e. verbs whose *middle letter* is followed by A, etc.] Verbs middle A and E are designedly arranged together in Parad. B; but the latter verb is selected in such a way, as to make the principle of inserting or omitting *Daghesh lene* conspicuous.

Note 1. The vowel of the second syllable is the *principal* one; and on this the appropriate forms of the transitive and intransitive meaning are suspended. The *fore-tone* Qamets, in the first syllable, has but little stability, and by a removal of the tone-syllable it becomes a *Sheva;* e. g. קִטַּלְתָּם. In Aramaean the principal forms are as קְטַל, קְטֵל.

Note 2. *Denominative* verbs in Kal are like to the following: viz. חָמַר *to bepitch*, from חֵמָר *pitch;* מָלַח *to salt* (quasi *besalt*), from מֶלַח *salt.*

§ 44.

Perfect of Kal and its flexion.

1. The variations to express person, gender, and number here, are made by attaching fragments of pronouns to the end

of the *ground-form*, (hence called *Afformatives*); which ground-form, moreover, sometimes constitutes a participle or verbal adjective,* as מָלֵא *to be full*, and also, *full;* קָטֹן *to be small*, and also, *small.*

E. g. קָטַלְתָּ *thou killest*, or *a killer* [art] *thou*, instead of קָטַל אַתָּה; יְרֵאתֶם *ye are afraid*, or *fearful* [are] *ye*, instead of יְרֵא אַתֶּם. This is quite plain, then, in regard to the *second* person. In the *first* person, it is almost equally so; e. g. *plur.* קָטַלְנוּ for קָטַל אֲנוּ; *sing.* קָטַלְתִּי, where the ־י is the substance or simple germ of the first person, and to this is added the demonstrative ת, to give the Yodh a more stable character and make it more conspicuous; while, at the same time, this device distinguishes the verbal *formative* suffix תִּי from other suffix forms of the same stem-pronoun, viz. נִי– and ־ִי. (Besides, after the analogy of אַתְּ, אַתָּה *thou*, there may have been an old אַתִּי = אַנְתִּי, in which case, the source of the תִּי– is very plain). In the *third* person sing. fem., the ־ָה, (which originally was ־ַת, see note 4 below), designates the *feminine* form, (as in Nouns, § 79, 2). In the third pers. plur., the וּ– ending is merely the old pronoun הֻן–; [which, moreover, not unfrequently makes its appearance].

In the Indo-Germanic, the flexion as to persons is in the like way, viz. by appending personal pronouns; as, for example, in Greek, the Doric ending *-μες* (from ἄμμες *we*), and the corresponding Latin one *-mus*, shows. (See Bopp, Vergleich. Gramm. § 439 ff.). But the etymology in those languages is very much effaced. The like we meet with in some of the Semitic languages; e. g. first pers. sing. in Arab. *qa-tal-tŭ*, Syr. *qet-let*, where the characteristic (*i*) has entirely vanished.

2. In regard to the shortening of vowels, this takes place after the analogy of the third fem. sing. קָטְלָה; so the third pers. plur. קָטְלוּ. After the analogy of the second masc. sing. קָטַלְתָּ, are all the other forms of the first and second person.†

But as to the *tone*, קְטַלְתֶּם, קְטַלְתֶּן, have it on the ultimate, i. e. on the formative suffix. Hence a Sheva under the first stem-letter, (§ 27, 3).

* In regard to the close connection between the third pers. Perfect and participial or verbal adjectives, see § 39, 1. In *intransitive* verbs, the two forms are identical; as in the text above, מָלֵא is both verb and participial adjective.

† [Roediger has distinguished, in his Paradigms of the verbs, those forms which he here designates as *normal forms* or *model-forms*, by an *asterisk*. I know of no valuable purpose to be answered by this, as to committing the verbs to memory; for as to any other use than this, it would be difficult to name it. I omit therefore this artificial distinction, because it multiplies, rather then removes, the difficulties that lie in the student's way. He will remember the original forms themselves more easily than such distinctions.—S.]

Note 1. The verbs middle (ַ), in their flexion, drop the (ֵ), and conform to the usual inflection of verbs middle (ַ); see Par. B. under כָּבֵד. But verbs לא״, with such a feeble stem-letter, retain the long vowel (middle ֵ) throughout; e. g. מָלֵא, first pers. מָלֵאתִי, (§ 73, note 1). In stems whose letters are all strong ones, the (ֵ) appears out of the third pers. sing. only in case of pause, and consequently only when some emphasis lies upon it; as דָּבֵקָה, Job 29: 10. Comp. 2 Sam. 1: 23. Job 41: 15.

Note 2. In some stems with middle *Pattah* normally in the derivate forms, and whose second letter is one of the *debiles*, when the second syllable loses the tone and is a closed one, while the first stem-letter has a Sheva, the medial normal Pattah goes over into (ֶ) or (ַ) short; e. g. שְׁאֶלְתֶּם, 1 Sam. 12: 13; and so יְרִשְׁתֶּם (from יָרַשׁ), Deut. 4: 1, 22; and so before suffixes, שְׁאִלְתִּיו, 1 Sam. 1: 20; יְלִדְתִּיךָ, Ps. 2: 7. (See § 27, n. 2. 3). One must guard against supposing these verbs in their ground-form to be middle (ֵ), [as Ges. in Lex. has done]; for the short vowels in question come only in consequence of weakening the sound of the middle syllable, and the third pers. Perfect is שָׁאַל, יָרַשׁ, יָלַד, and not middle (ֵ). See § 68, note 1. § 72 note 4.

Note 3. In verbs with middle O (Hholem), the O remains in all syllables that have the tone, and becomes short ŏ in all that have it not; e. g. יָגֹלְתָּ, but with tone removed as יְכָלְתִּיו, and so וְיָכָלְתָּ, Ex. 18: 23, where the וְ prefix throws forward the tone, (§ 48 b, 3).

Note 4. Unusual forms, (common ones for the most part in the kindred languages), are the following: (*a*) *Third sing. fem.* in (ַת) (as in Arab. Aeth. Chald. Syr.); e. g. אָזְלַת, Deut. 32: 36. Before a suffix to the third fem. this form is the usual one, (§ 58, 2, note 3). In verbs לא״ and לה״, the fem. is not unfrequently made by ַת, (see § 73, n. 1. § 74, n. 1). (*b*) *The second pers. sing. masc.* sometimes puts תָּה– for תָּ–, (which is only an *orthographical* variation), as בָּגַדְתָּה, Mal. 2: 14, comp. Gen. 3: 12; and so oftentimes. (*c*) *The second fem.* has sometimes a י– at the end; as הָלַכְתְּי, Jer. 31: 21. Specially may this be found in Jeremiah and Ezekiel. This form is properly to be read as הָלַכְתִּי; for the vowel-signs which stand in the text, belong to the marginal *Qeri* הלכת (without י). Comp. the pronoun אַתְּי, (§ 32, n. 4). Hence the form of second *fem.* before suffixes, viz. קְטַלְתִּי, (§ 58, 2). (*d*) *The first pers. sing.* is sometimes without its final י–; as קָטַלְתִּ, Ps. 140: 13. Job 42: 2. 1 Kings 8: 48; but only in the Kethibh. The Qeri designates the full form. (*e*) *The second plur. fem.* for תֶּן– sometimes takes תֶּנָּה, or תֶּנָּה, Amos 4: 3. (*f*) *The third plur.* sometimes (although seldom) has וּן– for וּ– in the Perfect, like Chald. and Syr., e. g. יָדְעוּן, Deut. 8: 3, 16; sometimes a paragogic א, as הָלְכוּא, Jos. 10: 14. In the Imperf., the ending וּן is more frequent, (§ 47, n. 4).

Note 5. When the formatives תָּ, תִּי, נוּ, are employed, the tone remains upon the *second* syllable of the verb; but the other endings draw it down

upon themselves. Yet the place of the tone may be changed by a pause-accent, § 29, 4; and, (1) Where in ordinary declension a vowel has fallen away, and a Sheva come in its place, there the pause-accent brings back the original vowel, and if it be short, prolongs it; e. g. קָטְלָה, בָּרְאָה. (2) A Vav consecutive prefixed to the Perfect, throws the accent forward; (see § 48 b, 3).

§ 45.
Infinitive.

1. The second ground-form of every conjugation is the *Infinitive;* and of this the shortest form, (*Inf. construct*), as in Kal קְטֹל. This is the predominant form, not merely when a Genitive case follows, but also necessary when a preposition is prefixed, (e. g. לִקְטֹל, בִּקְטֹל). The longer form (Inf. *absolute*), in Kal קָטוֹל, is employed when action is designated by itself without immediate connection; but most frequently when the Inf. is added to a finite verb, in order to make an *energetic* expression; (see § 128). The first form is the original one, and the last appears to be of later origin, and to be formed from it. The first has more the character of a verbal *noun;* the second expresses the *verbal* idea *in the abstract.*

E. g. חָרֹג בָּקָר, Is. 22: 13, *there is an ox-killing;* while, on the other hand, חֲרֹג הַבָּקָר means *the killing of the oxen.*

2. In Kal, קָטוֹל and קְטֹל stand in similar, although not altogether the same relation,* as *nouns* of such a form in the *absolute* and *construct state*, (§ 90, Parad. III.); but at the same time they differ in this respect, viz. that the first has a fixed and immutable *Hholem*, while the last has a pure and mutable one.

Hence, when a suffix is appended to the Inf. *const.*, it throws back and shortens its vowel; e. g. קָטְלִי, but with suffix, קָטְלִי qŏt-li, *my killing.* But besides this usual *Hholem* in the second syllable, other vowels are sometimes employed; e. g.

(*a*) Like קָטַל (final *Pattah*); as in שָׁכַב, Gen. 34: 7.

(*b*) Feminine forms, like קִטְלָה, קָטְלָה, קָטְלָה, (from קְטַל, קְטֹל); e. g.

* The relation of these two forms is indeed like to that of the *absolute* and *construct state* of nouns (§ 87); but it differs from them in point of meaning. The form of the Inf. *abs.* is mostly a longer one; but oftentimes it takes other vowels than the Inf. construct; e. g. Piel. קַטֵּל, abs. קַטֵּל, and thus it is extended out of that, but that is not shortened out of this. The use of the Inf. const., moreover, is not limited merely to the cases when the Gen. follows. In the Paradigm, therefore, the Inf. construct is put down as the predominant form, and represented as the Inf. *κατ' ἐξοχήν.*

שִׂנְאָה *to hate*; קִרְבָה *to approach*, Ex. 36: 2; חִמְלָה *to spare*, Ezek. 16: 5. The Inf. may also have a *fem.* ending as a *nomen verbale.*

(*c*) Sometimes as מִקְטָל, (like the Chaldee Inf.); e. g. מִקְרָא *to call*, Num. 10: 2.

These unusual forms are also employed as *verbal nouns*; § 83, 10. 11. 14.

3. The Hebrew forms a kind of *Gerund* by using the *Inf. const.* with the preposition לְ before it.

E. g. לִקְטֹל, *by slaying, for slaying*; לִנְפֹּל *to the falling.* The לְ in such cases is treated as being incorporated with the verb; as the division of syllables and the Daghesh lene shows, e. g. in לִנְפֹּל lin-pōl (§ 28, 1), just as in the Imperf. we have וְיִקְטֹל, וְיִכְבַּד. On the other hand, other prefixes which are more loosely attached, do not bring about such a division of syllables, or admit the Daghesh lene in such cases; e. g. בִּנְפֹל bi-n^{e}phol, Job 4: 13; כִּנְפֹל ki-n^{e}phol, etc.

§ 46.
The Imperative.

1. The leading form of the Imperative, קְטֹל (קְטָל) is the same which lies at the basis of the form of the Imperfect (§ 47), and in a different way from the Infinitive (§ 45) attaches itself to the noun.* It represents the *second* person, and forms a *feminine* and a *plural.* For the third person it has no special form (§ 127, note 2); and even the second person must be expressed by the *jussive* form, when a *negative* is added; e. g. אַל תִּקְטֹל, *thou shalt not kill*, (not אַל קְטֹל). The proper *Passives* have no Imper.; but the Reflexives admit one, such as Niphal and Hithpael.†

2. The inflection is altogether like to that of the Imperfect, and may be understood by the explanations in § 47, 2. Like that tense, the Imper. also has a prolonged and a shortened form; the first after the manner of the *hortatory*, the second after that of the *jussive*, (§ 48, 5).

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* The *Inf. abs.*, moreover, like the Greek Inf., is sometimes used for the Imper., (§ 128, 4. *b*). This, however, is no reason for regarding the Imper. as an Infinitive; for the Inf. abs. stands also for the Present, Perfect, and Future. More admissible is it, to consider the Imper. as an abridgment of the second pers. of the Imperf., (קְטֹל out of תִּקְטֹל). Better than all is it, to regard each of these three forms as an independent grammatical formation; and they are not out of one another, but all three together have arisen out of the basis of the abstract verbal form, (§ 39, 1). The *flexion* of the Imper. may perhaps have sprung from that of the Imperfect.

† Twice (Ezek. 32: 19. Jer. 49: 8) an Imper. form is found in *Hophal*; but with a *reflexive* meaning.

NOTE 1. Besides the form קָטַל, we have also forms like שָׁכַב, (as in the Inf. and Imperf.), 2 Sam. 13: 5. Normal is כָּבֵד from כָּבֵד; see Par. B.

NOTE 2. Sometimes in the fem. form and in the plural, a short o (Qametz Hhatuph) takes the place of i; e. g. מָשְׁכוּ, Ezek. 32: 30; מָלְכִי, Judg. 9: 10.

NOTE 3. In the form קָטְלָה, the ה sometimes falls away, and then a helping-vowel comes in; e. g. שָׁמְעָן for שָׁמַעְנָה, Gen. 4: 23. Comp. קָרְאָן for קָרָאנָה, Ex. 2: 20. The shortening appears to be occasioned by the Guttural.

§ 47.

*The Imperfect and its inflection.**

1. The persons of the *Imperfect* are formed in a way opposite to those of the Perfect; inasmuch as abridged forms of the personal pronouns (*Praeformatives*) are put *before* the stem, i. e. before its abstract form קְטֹל.

But since the tone is usually on the last syllable, the *Praeformatives* are more abridged than the *Affformatives* or suffixes of the Perfect, in order that the voice may not be delayed in hastening to the tone. The Praeformatives, therefore, retain only *one letter* of the pronouns, (נ, א, ת, י), and normally have a very short vowel. But since the stem-form becomes manifold by inflection, and the abridged prefix-pronouns are not sufficient in number and kinds always to distinguish the gender and number of the verb, the needed distinction is made by *suffixes* in addition to the *prefixes*.

2. The meaning and derivation of the Praeformatives, and also of the Suffixes, is for the most part quite plain. E. g.

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* The name IMPERFECT is here directly the opposite of *Perfect;* and this name, as employed in Heb. Grammar, is to be taken in a much wider sense than in Greek or Latin. THE HEB. PERFECT *designates in general that which is* COMPLETED *and* PAST; at the same time, however, it designates also what is *considered* or *supposed to be completed*, and therefore it must extend to the *present*, and even to what is *future* as to actuality. The IMPERFECT, on the contrary, designates *that which is incomplete and in a state of continuance, that which is becoming so or so, and of course also that which is future.* Hence it has usually been called the *Future.* But besides this, the *Imperfect* designates that *which was in a progressive state and a connected sequency*, (like the Latin Imperf.). In the *formation* of the two tenses, the difference is specially marked by the fact, that the *Perfect*, which is more of an objective nature, is formed by placing the verb *before* personal suffixes, which are thus presented as something *subordinate;* while on the contrary, in the *Imperfect*, the subject or agent from whom the action proceeds, is designated by *prefix*-pronouns. (See further in Synt. § 123 seq.).

(*a*) *The first pers. sing.* אֶקְטֹל, is marked by א a fragment of אֲנִי *I*; *the first plural*, נִקְטֹל, by the נ of אֲנוּ *we*; and no suffix is here needed.

(*b*) *The second pers. sing. masc.*, תִּקְטֹל, has ת from אַתָּה *thou*; the *fem.* form suffixes י, as תִּקְטְלִי, from אַתְּ *thou* fem. (§ 32, n. 4).—*The second pers. plur. masc.*, takes וּ, תִּקְטְלוּ, where the וּ, (an abridgment of ון, the index of the plur., see note 4 below), shows the *plural* number of the person in question. (The same *index pluralitatis* is employed in the third pers. plur. here, and also in the Perfect, § 44, 1, and in the last as *common* gender, but in the case before us only as masculine*).—*The second plur. fem.*, תִּקְטֹלְנָה, suffixes נָה־, perhaps from הֵנָּה fem. plur., (Chald. הֵן), in order to distinguish it.

(*c*) *The third pers. sing. and plur. masc.* have י prefix formative, as יִקְטֹל, יִקְטְלוּ; and this Yodh is probable employed in the room of the weaker consonant י (from הוּא *he*), which last would sound וִקְטֹל viq-tol.—*In the fem. forms*, תִּקְטֹל sing. and תִּקְטֹלְנָה plur., the ת is probably derived from the *fem.* ending תַ־. The *second* persons sing. and plur. exhibit the same forms in part as the *third* persons [and the context therefore must decide for the reader which is meant]. The נָה־, as before, is an index of the *fem. plural.*

3. In respect to *retaining* the second vowel of the stem-form, or *dropping* it and putting a *Sheva* in its place, all the forms which have no *suffixes*, follow the model יִקְטֹל; those which have them, follow the model תִּקְטְלִי, (dropping the second vowel, and substituting the Sheva), and תִּקְטֹלְנָה.

[Much more simple and easily remembered is the rule, that *those persons which receive a suffix, beginning with a* VOWEL, *drop their second vowel and take a Sheva in its place; those whose suffixes begin with a* CONSONANT, *retain the second vowel.* E. g. יִקְטְלוּ, תִּקְטְלוּ; but תִּקְטֹלְנָה, Imper. קְטֹלְנָה. Comp. § 44, 2, foot note.—S.]

NOTE 1. The Hholem (*ō*) in the last syllable is pure and mutable, (being a simple prolongation of the corresponding short vowel, § 9, No. 10, 3). Therefore, (*a*) Seldom is it written *plenè*, like יִקְטוֹל. (*b*) Before Maqqeph it goes into Qamets Hhatuph (*ŏ*); e. g. וַיִּכְתָּבֵם (vay-yikh-tōbh shām). (*c*) It is *dropped*, when a suffix beginning with a vowel is attached. In a few cases, just before the tone, the Hholem shortens into וּ [instead of Sheva]; e. g. יִשְׁפּוּטוּ, Ex. 18: 26. Ruth 2: 8. comp. Prov. 14: 3.

NOTE 2. This Hholem, however, is rarely found except in verbs middle (־), like קָטַל. The *intransitives* (middle E and O), usually take (־) in the Imperfect; e. g. גָּדַל, וְגִדַּל; קָטַן, יִקְטַן. Sometimes the two forms *coexist;*

* This is the appropriate *gender* of ון־, וּ־. In the Perfect, third plur., it stands, indeed, for both genders. But not so in the kindred languages; for the Syriac has masc. *qetalān*, fem. *qetalēn;* Arab. masc. *qetalu*, fem. *qetalna.*

and then those with O are *transitive*, and those with A are *intransitive*; e. g. יִקְצַר *he will cut off*, יִקְצַר *he will be cut off*, or *it will be short*. So חָלַשׁ, Imperf. with O, *to conquer*, with A, *to be conquered*, Ex. 17: 13. Job 14: 10. Seldom have both forms the same meaning, as יִשֹּׁךְ and יִשַּׁךְ, *he will bite*. In some of the irregular verbs, the Imperf. sometimes takes (ֵ), instead of O or A; e. g. יִתֵּן for יִנְתֵּן, *he will give*. We name these three forms of the Imperfect, for distinction's sake, Imperf. A, Imperf. E, and Imperf. O; and these vowels we call *character-vowels*.

Note 3. For the third pers. plur. fem., תִּקְטֹלְנָה, the form יִקְטֹלְנָה sometimes occurs, in order to distinguish the third plur. fem. from the second plur. fem.; and so it is in Chaldee and Arabic. E. g. fem. יַעֲמֹדְנָה, Dan. 8: 22, comp. Gen. 30: 38. 1 Sam. 6: 12. On the other hand, the *plur.* fem. תִּקְטֹלְנָה is in some cases employed for the third fem. *sing.*; as in Ex. 1: 10. Judg. 5: 26; and (as some suppose) in Job 17: 16. Is. 28: 3. (In vulgar Arabic, *nekal, we eat* is employed for the first pers. *I eat*; in the French *Patois, J'avons* for *J'ai, I have*. In the Pentateuch, for נָה– frequently stands ָן (*nā*), especially after ו *consecutive*, (§ 48, *b*, 2), as also in Arabic. There is a form still more abridged in the Imper., (see § 46, n. 3). An anomaly without a parallel is תִּגְבְּהֶינָה in Ezek. 16: 50, after the analogy of verbs ע״ע and ע״ו, (§ 66, 4. § 71, 5).

Note 4. The plur. forms which end in וּ, not unfrequently appear with the full ending ין–; for the most part emphatic, and most frequently at the end of a sentence, in which case the vowel of the second syllable is mostly held fast by pause, as יִרְגָּזוּן, Ex. 15: 14, תִּשְׁמָעוּן, Deut. 1: 17. Sometimes the ון– is adopted without such a condition; e. g. Ps. 11: 2, יִדְרְכוּן קֶשֶׁת, comp. Ps. 4: 3. Gen. 18: 28—32. Is. 8: 12. 1 Sam. 9: 13. The preference, however, for this prolonged form at the close of a sentence or separate clause, is shown plainly by Is. 26: 11, בַּל יֶחֱזָיוּן יֶחֱזוּ וַיֵּבוֹשׁוּ.* In Aram. and Arab. the ין– is the usual ending; but in the vulgar Arabic it is shortened. An א after the plur. ending, is found only in Jer. 10: 5, יִנָּשׂוּא.

Note 5. In like manner תִּקְטְלִי is sometimes prolonged, as תִּקְטְלִין, and so usually in Arab. and Aramaean. In this case the ִין– is hardly to be regarded as original, but only as an imitation of ון–. Examples in 1 Sam. 1: 14. Ruth 2: 8, 21. 3: 4, 18.

Note 6. In pause, the original vowel of the second syllable is restored, and *prolonged* if it be short; as תִּקְטְלוּ, in pause תִּקְטֹלוּ. Comp. § 29, 4.

§ 48.

Jussive and hortative in the Imperfect and Imperative.

1. Some small compensation for the want, which the He-

* The book of Chronicles often drops the *Nun*, where it remains in the book of Kings; see 1 K. 8: 38, 43, comp. 2 Chron. 6: 29, 35—1 K. 12: 24. 2 K. 11: 5, comp. 2 Chron. 11: 4. 23: 1.

brew and its kindred dialects exhibit, of definite forms for the *relative tenses* and *modes* of the verb, is made by the changes which the Imperf. undergoes; for to these a peculiar meaning belongs, which is either exclusive or at least predominant.

2. The common form of the Imperfect is separated from the *prolonged* (hortative) form, and also from an *abbreviated* (jussive) one; the first of which developes itself (with very few exceptions) only in the *first* person, the second in the *second* and *third* persons. The shorter form, i. e. the *jussive*, is not always distinguished *orthographically*, but oftentimes it coincides with the common normal form.

In Arabic, the difference is always plain; and besides the common Indic. form, *yaq-tu lu*, there is, (*a*) A Subj., *yaq-tu-la*. (*b*) A Jussive, *yaq-tul*. (*c*) A so-called Fut. *energic*, *yaq-tu-lan*, which last comes near to the Hebrew *hortative*.

3. The characteristic of the *Hortative* is long A (ָה־), appended to the first persons, sing. and plur.; e. g. אֶקְטְלָה, נִקְטְלָה. It occurs in all the conjugations, and in all classes of the regular and irregular verbs, *excepting the* PASSIVES. This hortative ending, ָה־, has the tone in all cases where the formative suffixes ִי– and ְי־ have it; and consequently it changes the preceding vowel into a Sheva, just as they do.

E. g. אֶשְׁמְרָה, Piel נְנַהֲקָה Ps. 2: 3; but in Hiphil אַזְלִירָה, because the tone must rest on the penult.

Rarely the more obscure ending ֶה־ stands instead of ָה־, (§ 27, n. 4); e. g. 1 Sam. 28: 15. Ps. 20: 4. Sometimes the *third* person takes the ending in question, [with an Optative sense], as Is. 5: 19. Ezek. 23: 20. Ps. 20: 4. The *second* person has it only in the Imperative; see No. 5 below.

The ending ָה־ appended to nouns as an Acc. ending, designates the idea of *direction toward a place* (§ 93, 1). Analogically with this, the *Hortative* with this ending designates *striving after a thing*, *directing the will towards any action.* The form in question is used, therefore, to express *excitement of one's self*, *resolution*, *wish*, etc., i. e. it is used in an Optative sense, (see § 126).

4. The *Jussive* is employed only in the *second* and *third* persons, and its form is modified in various ways; as will be shown in appropriate places. In the *regular* verb, only *Hiphil*

has a *form* appropriate to it.[a] Verbs ע״י form it in *Kal* and *Hiphil*;[b] and verbs ל״ה in *all* their conjugations.[c]

(*a*) Jussive יַקְטֵל, usual form יַקְטִיל. (*b*) In Kal, יָכֹן, common form יָכוֹן; Hiph. יָכֵן, common form יָכִין. (*c*) יִגֶל, common form יִגְלֶה, Hiph. יַגֶל, common form יַגְלֶה; every where, here, does the *Jussive* throw away the usual and normal ending ־ֶה, and therefore the jussive form is called *apocopate*.

But let it be carefully noted here, that the *plural Jussive* has no form different from the common one, excepting that it does not admit the ending ־וּן. Moreover, *the second pers. sing. fem.* sounds as תַּקְטְלִי, [i. e. it has the normal form].

N. B. The *meaning* of this form of the second and third persons, is like to that of ־ָה appended to the *first* persons. It is employed particularly in expressing *command, wish*, etc. (§ 126).

5. The Imperative, which in general is closely allied to the Imperfect, admits both the *prolonged* and *abridged* forms, as described above. The Arabians have an Imper. *energic*. In *most* of the conjugations, however, only one of these forms is admissible; in others, *both are used together*.

E. g. the *prolonged* Imper. is found in Kal of the regular verb; as שָׁמֹר, שָׁמְרָה; שָׁכַב, שָׁכְבָה. The *abridged* Imper. is employed in verbs ל״ה; as גַּל for גַּלֵּה. In Hiphil, however, both forms are employed; as הַקְטֵל and הַקְטִיל. The meaning here is not so discernibly different, as it is in the Imperf.; but still, the *longer* form is often used with emphasis; as קוּם, קוּמָה, *up! rise up!* So תֵּן, תְּנָה.

§ 48 b.

Perfect and Imperfect with Vav consecutive.

1. The meaning of the two tenses is, as the Syntax will show more fully (§ 124. § 125, comp. note at the bottom of page 93 above), by no means limited to the designation of the *past* and the *future*. To the most striking peculiarities of their use, and of the Hebrew language in general, belongs this peculiar usage, viz. that in continuous narrations of the *past*, only the *first* verb stands in the *Perfect*, and then the narration is *continued* by the *Imperfect*. Just the reverse of this takes place in continuous descriptions of the *future*, which *begin* with the *Imperf.*, and are *continued* by the *Perfect*.

E. g. Gen. 1: 1, *In the beginning God created* (Perf.) *the heavens and the earth*.

(3) *And God said* (Imperf.): *Let there be light, and light was,* (Imperf.). (4) *And God saw* (Imperf.) *that,* etc. On the contrary: Is. 7: 17, *Jehovah will bring* (Imperf.) *upon thee and upon thy people, and upon thy father's house, days such,* etc. (18) *And it shall be* (Perf.), *in that day* . . . . (19) *And they shall come* (Perf.). This advance of time, this *sequency* of thought, is predominantly marked by the *Vav copulative;* which, however, partly in itself here receives a form different from the usual one, and partly has an influence on the forms of the Perfect and Imperfect to which it is prefixed.*

2. *Vav consecutive of the Imperfect* takes the first rank. This is uttered by a *Pattah* followed by a *Daghesh forte*, with such variations as the letter which follows may require. E. g.

(*a*) Before the third pers., as וַיִּקְטֹל; but before the *first* pers. (which prefixes א), as וָאֶקְטֹל, (i. e. א excludes Daghesh, and so prolongs the vowel, § 22, 1). (*b*) Whenever the Imperf. is susceptible of abridgment in its form (§ 48, 4), the Vav in question demands it; e. g. Hiphil וַיַּקְטֵל, (§ 52 n. 4). Oftentimes this Vav draws back the tone to the penult, (except the word is in pause), [and provided the penult is capable of sustaining it]; e. g. the usual form is יָמוּת, contracted יָמֹת, with *Vav consec.* וַיָּמָת *vay-ya-möth,* (§ 71, n. 4). It comes from this tendency to *shorten*, that the endings ־וּן, ־ִין, *rarely* occur after Vav *consec.;* as in וַיָּרִיבוּן Judg. 8: 1. Ezek. 44: 8. But in the first person, specially the singular, the case is somewhat different, particularly in the later books; for these frequently append ־ָה, when the Vav is prefixed; e. g. וָאֹמְרָה, Ezra 9: 3. (See more in § 126, 3).

N. B. In the earlier editions of this Grammar another view of the Vav in question is taken, according to which it is to be regarded as an abridgment of הָיָה (*it was*), which is prefixed to the Imperfect to circumscribe the narrative tense. Thus וַיִּקְטֹל was considered as = וַיְהִי יִקְטֹל, *it happened* [that] *he killed.* But it is evident that the Vav *consec.* comprises in it the force of a *copula;* for, (1) The Imperf. with this Vav, standing before its noun, unites the clause or sentence to the preceding one; e. g. וַיֹּאמֶר אֱלֹהִים, Gen. 1: 3. And where the noun comes first, the Vav still retains a place even before that, although it influences the verb in the same manner as before described; e. g. Is. 6: 4, וַיָּנֻעוּ . . . וְהַבַּיִת יִמָּלֵא עָשָׁן, *and* [the thresholds] *trembled,* . . . *and the house was filled with smoke.* Is. 3: 16. (2) This Vav is never used after those relatives and conjunctions which exclude *and,* (e. g. אֲשֶׁר, כַּאֲשֶׁר, כִּי). (3) In parallel passages, an ordinary ו often stands in the place of it; see Is. 59: 16, and comp. Is. 63: 3, 5, 6. In the same connection simple Vav stands, in Is. 43: 28. (4) When whole books or paragraphs commence with

* Because this Vav changes the meaning of the tenses to which it is prefixed, the Hebrew grammarians have named it *Vav conversive,* (i. e. conversive of the *Fut.* into the *Praeter,* and of the *Praet.* into the *Future*). More appropriate is the name *Vav consecutive,* since it essentially denotes *sequency — progress.*

the *Vav consec.*, (as is often the case), this is to be regarded as a sign, that they are connected, or were deemed to be connected, with the preceding book, paragraph, etc.; e. g. Ex., and so Ezra; and in like manner, Ruth, Esther, etc. In the same manner, the 1 Kings begins with the simple וְ. (5) The other opinion, that וַ stands for הָוָה [has no analogy in the Hebrew], and no probability in its favour.

Vav consecutive, then, should be regarded as a strengthened form of the *Vav copulative*, with the meaning: *and then, and so.* We may compare with this the particles בְּ, כְּ, לְ, which, when strengthened, go into the like form; e. g. in בַּמָּה, כַּמָּה, לָמָּה. Moreover, the retraction of the tone, occasioned by *Vav consec.* has a parallel in like connections; e. g. לָמָּה. The shortening of the verb after *Vav consec.* falls in with the *jussive* form only by accident; and so it is with the prolonging of the form in the *hortative;* for it corresponds with such a form united to the Vav, only accidentally and not essentially.

3. The Vav consecutive in the Imperf. is the counterpart of *Vav consecutive of the Perfect*, which unites the Perfect to a *future* that precedes. This *Vav of the Perfect*, differs not in form from the common Vav; e. g. וְהָיָה (after a Future) *and it shall come to pass.* But it affects that part of the forms of verbs, which have a *penult* tone, and throws the tone upon the ultimate.*

E. g. הָלַכְתִּי, but with Vav, וְהָלַכְתִּי (preceded by the future), Judg. 1: 3; הִבְהִילָה, with Vav, וְהִבְהִילָה. For particulars, see § 124. But this throwing of the tone forward by *Vav consec.*, is not carried uniformly through, and some particular cases of the contrary seem rather strange. E. g. (*a*) It does not affect the first pers. *plural;* as וְנִשְׁבְּנוּ, Gen. 34: 16. (*b*) It produces no effect on verbs לֹא and לֹה.

§ 49.
Of the Participle.

1. Kal has a double *Participle*, viz. a participle *active* (named *Poel*† from the form of the old Paradigm here), and a participle *passive*, (called *Paül*). This last should probably be regarded as the remnant of an old and lost passive form of קָטַל.

* Whether the throwing of the tone *forward* has a reference in itself to the *future;* and on the contrary, whether throwing the tone *back*, (as in וַיָּקָם), gives a nearer connection with the *past*, may be a matter of doubt.

† The Jewish grammarians call the active participle בֵּינוֹנִי (i. e. *middle word*), not in conformity with the sense of the appellation *active*, but, inasmuch as this participle often has the sense of the *Present* (§ 131, 2), and therefore holds a *medium* between the two tenses (the Perf. and the Fut.), they call it the *intermediate.*

In Aramaean, the *passives* of Piel and Hiphil, even to the participial form, have fallen away and are lost.

2. In its original form, the *participle active* resembled in particular, the third pers. sing. of the *Perfect*, and is distinguished only by the longer vowel (ָ for ַ) peculiar to the *nominal* form.[a] But as a present matter of fact, the most common participle of verbs *midd. A* has the form קֹטֵל, this form being derived from קָטַל, the O sound arising by means of obscuring the A, (§ 9, 10. 2). The form קָטָל now belongs only to *verbal nouns*, (§ 83, 1). Different in manner is the participle in Piel, Hiphil, and Hithpael.

(*a*) The original participial form seems to have been קָטָל from קָטַל; יָשָׁן from יָשַׁן (midd. E); גָּר from גָּר (midd. O). All the participles, except those of verbs middle A, retain the form of the Perfect.

3. The formation of the *feminine* and of the *plural* follows in the track of nouns which have a similar form, (§ 90. § 91).

NOTE 1. As a peculiar form we may regard תּוֹמֵךְ, Ps. 16: 5, (= תֹּמְכֵךְ from תָּמַךְ); comp. סֹבִיב 2 K. 8: 21, and the proper name אוֹבִיל 1 Chron. 27: 30. Many reckon here תּוֹסֵךְ, Is. 29: 14. 38: 5; but this is rather third fem. sing. Imperf. Hiphil, from יָסַךְ. (Comp. a like construction in Is. 28: 16). The *Hholem* in קֹטֵל is *immutable;* although for the most part it is written *defectivè*. In Is. 41: 7, חוֹלֵם stands for חוֹלֵם, as is plain from the principles of tone, § 29, 3, *b*.

NOTE 2. The *passive* participle not unfrequently has an *active* meaning, especially when it occurs in verbs *intransitive*. Thus אָחוּז *holding* (not *held*), Cant. 3: 8; בָּטוּחַ *trusting* (not *trusted*), Ps. 112: 7. One may compare this with the Latin *Deponent*.

[B] *Derived Conjugations.*

§ 50.
Niphal.

1. A complete characteristic of this conjugation consists in the prefix-syllable הִנ, (corresponding to the seventh Conj. in Arab., which has אנ). But this characteristic fully appears nowhere except in the Inf. (const.) הִנָּקְטֵל = הִקָּטֵל. This form is the *model* of the Imper. and of the Imperfect. The latter reads יִנָּקְטֵל = יִקָּטֵל. In the Perfect, the unessential ה falls away, and leaves נ only as the characteristic, viz. נִקְטַל. The Part. is the same as this, excepting that the *final* vowel is prolonged; see in Par. B.

The *distinctive* signs here are נ for Perf. and Part.; and Daghesh in the *first* radical of the stem for Inf., Imper., and Imperfect. The same applies to the *irregular* verbs; with the exception, that when the first radical letter is a *Guttural*, Daghesh is excluded, and the preceding vowel is prolonged as a compensation, (see § 62, 4).

2. In *meaning*, Niphal resembles the Greek Middle Voice. The following particulars will illustrate it:

(*a*) The most immediate meaning is *reflexive*; e. g. נִשְׁמַר *to guard one's self*, φυλάσσεσθαι; נִכְחַד *to conceal one's self.* Often is it employed in verbs designating the affections; e. g. נִחַם *to grieve one's self;* נֶאֱנַח *to bemoan one's self*, comp. ὀδύρεσθαι, *lamentari.*

(*b*) Often does it designate *reciprocal action;* as נִשְׁפַּט *to judge*, Niph. *to implead each other;* יָעַץ *to counsel*, Niph. *to take counsel;* comp. the Midd. and Depon. βουλεύεσθαι, μάχεσθαι, (נִלְחַם), *altercari, luctari, proeliari.*

(*c*) Like (*c*) in Hithpael, and like the Greek Middle Voice, it has the meaning of the *active*, with the addition of *self, for one's self*, etc.; e. g. נִשְׁאַל *to ask for one's self*, (1 Sam. 20: 6, 28); exactly as αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα, *to put a coat on one's self.* In such cases, instead of the Acc. of the direct object, the *Dative* of an indirect one is comprised in the form of the verb.

(*d*) Often, however, it is used as *the passive of Kal;* e. g. יָלַד *to bear* (children), Niph. *to be born.*

(*e*) When Kal is *intransitive*, or *is not used*, then Niphal is the *passive* of *Piel* or *Hiphil;* e. g. כָּבֵד *to be honoured*, Niph. *to become honoured*, (passive of a *causative* verb); כָּחַד, Piel, *to conceal*, Hiph. *to obliterate, destroy*, and in Niphal, the *passive* of both these. In some cases, it comes in this way to agree in meaning with Kal *intrans.;* e. g. חָלָה, in Kal and in Niphal, means *to be sick.* In the way of an *active* verb, it sometimes takes the Acc. after it, (§ 135, 2, note).

Examples of *Denominatives* here are נִלְבַּב *to be cordial*, from לֵבָב *heart;* נִזְכַּר *to be born manful*, from זָכָר *male.*

N. B. The older Hebrew grammarians here represented Niphal as the *direct passive* of Kal. This is incorrect; for Niphal has by no means the characteristics of the other passives; and in Kal, there are still some remains of an *old passive*, (§ 49, 1). In Arabic, there is a Conj. which corresponds to Niphal (*in-qa-ta-la*), which has its proper passive. In the Hebrew itself, there is perhaps a mark of a passive of Niphal, in נִגְאַל, Is. 59: 3. Lam. 2: 14. By *usage*, Niphal is frequently *passive;* but this is derived first from the *reflexive.* The prefix הִת has the force of a *reflexive pronoun;* just as הִת has in Hithpael.*

* In other languages one may notice the passing over of the *Reflexive* into the *Passive.* This is quite plain in Sanscrit and in Greek, where the *Middle* precedes the

NOTE 1. The form of the *Inf. abs.* is modelled after the Perfect, and stands related to it just as קָטוֹל does to קָטַל; and it is, moreover, the only Inf. of this kind. Examples are: נְשׁוֹאל *rogando*, 1 Sam. 20: 6; נְכוֹסוֹ *desiderando*, Gen. 31: 30; חְנוֹן *dando*, Jer. 32: 4; once אְדוֹשׁ *exaudiendo*, Ezek. 14: 3. The וֹ in the last syllable (which is essentially long) is also exhibited by the forms in the Inf. abs. of Piel and Pual, and resembles many Arab. Infinitives, which have *â* long at the close.

NOTE 2. Instead of Tseri (ֶ) in the last syllable here, *Pattah* is employed when the word is in pause; e. g. וַיִּגְמַל, Gen. 21: 8, as also in other cases; comp. § 29 ad fin. Moreover in the second and third pers. *plur. fem.*, this *Pattah* is more frequent than the form presented in the Paradigm; e. g. תְּזֻכַּרְנָה, Is. 65: 17.

NOTE 3. When a monosyllable follows the Inf., Imper., and Imperf., it is common to *retract* the tone to the penult, [in order to avoid two accented syllables in immediate succession]. The ending (ֶ) then, of course, goes into (ַ). E. g. רְכָשֶׁל בָּהּ, Ezek. 33: 12; וַיֵּעָתֶר לוֹ, Gen. 25: 21; comp. on the other hand, וַיֵּעָתֵר אֱלֹהִים, 2 Sam. 21: 14. 24: 25. In some words, this retraction of the tone has become habitual throughout; e. g. חְשָׁמֵר, Ex. 23: 21; וַיִּלָּחֶם, Num. 21: 14.

NOTE 4. For the first person sing. אְקָטַל (א with Hhireq) is equally common with אֶקְטָל (Seghol) of the Paradigm; e. g. אְדָרֵשׁ, Ezek. 14: 3. אְשָׁבֵעַ, Gen. 21: 24. Comp. § 68, n. 3.

§ 51.
Piel and Pual.

1. The characteristic of these Conjugations, (Arab. Conj. II. qat-ta-la, Aram. קַטֵּל), consists in the *doubling* of the middle stem-letter. In the *active* (Piel), the Inf. and Imper. are the *model* of the *Imperf.* and the *Participle;* e. g. Inf. and Imper. קַטֵּל, Imperf. יְקַטֵּל, Part. מְקַטֵּל. The *praeformatives* of these two last have a vocal Sheva under them. In the *Passive* (Pual), the vowels are more obscure (*ŭ*), and the Inf. here is of the same form as the Perfect. In other respects the analogy is the same throughout as above. In the Perfect, out of the *third* pers. in Piel, the (ֶ) falls away and *Pattah* takes its place. This is easily accounted for, on the ground that the *final* vowel

Passive. The *r* in the Latin *passive* ending = the reflexive pronoun *se*. In Slavian and Bohemian, *amat-se* stands for *amatur;* in Dakoromanic, *io me laudu* = *I am praised*. See Pott. Etymol. Forschh. Th. 1. s. 133 ff. Th. 2. s. 92. Bopp, Vergleich. Gramm. s. 686 ff.

in the stem-form here, is often (ֶ) as well as (ַ). See note 1 below.

The מִ before the Part. in the following Conjugations, may be derived from מִי *who?* in the sense of *any one, every one.*

The *characteristic* of the whole of Piel and Pual, is the *Daghesh in the middle stem-letter;* which is omitted only in case a verb has a *Guttural* for its middle stem-letter [in which Daghesh is inadmissible], or in those forms of a verb where the middle letter must have a Sheva, in which case the Daghesh is sometimes (but not often) omitted. Examples of the former are not needed; of the latter, are יִשְׁרְחוּ instead of יִשְׁרַחוּ, Job 37: 3; שִׁלְחָה for שִׁלַּחְתָּ, Ezek. 17: 9. 31: 4. Sometimes a Hateph Sheva is put under the *litera dagessanda* (§ 10, 2. note), to indicate a Daghesh omitted; e. g. לָקְחָה for לָקַחְתָּ, Gen. 2: 23. comp. 9: 2. Judg. 16: 16. In *Imperf.* and *Part.*, the *Sheva* under the *Praeformatives* serves to distinguish these Conjugations.

2. PIEL designates various shades of meaning, as exhibited in the sequel:

(*a*) *Intensity* and *repetition* of an action; (just as *intensive* and *iterative nouns* are formed by the *doubling* of the middle radical, (§ 83, 6—9).* E. g. צָחַק *to laugh*, in Piel *to joke* (to laugh often or much); שָׁאַל *to ask*, Piel *to beg*. Hence too it designates an action as having relation to *many;* e. g. קָבַר *to bury* (*one*), Gen. 23: 4; Piel *to bury* (*many*), 1 Kings 11: 15. So in the Syriac, often. It serves too to express several gradations in actions; e. g. פָּתַח *to open*, Piel *to loose, set free;* סָפַר *to count*, Piel *to recount.*

(*b*) The zealous doing of a thing causes one to influence and excite others; and so Piel has also a *causative* meaning (like Hiphil); e. g. לָמַד *to learn*, Piel *to teach.* Oftentimes it takes the shade of *permitting, helping, declaring, pronouncing*, or *seeming*, so or so; as חִיָּה *to let live*, צִדֵּק *to pronounce guiltless*, יִלֵּד *to help bring forth.*

(*c*) Frequently *Denominatives* are formed in this Conjugation, which designate the *making a thing*, or *busying one's self therewith;* e. g. קִנֵּן *to make a nest*, from קֵן *a nest;* עִפֵּר *to throw dust*, from עָפָר *dust.* Also it indicates the *destroying* or *injuring* of a thing, like our *behead, berate*, etc.; as שֵׁרֵשׁ *to tear up by the roots, to root up*, from שֹׁרֶשׁ *root;* זִנֵּב *to cut off the tail, to smite the rear* (of an army), from זָנָב *tail;* דִּשֵּׁן *to remove ashes*, from דֶּשֶׁן *ashes.*

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* Analogous examples are obvious, from several languages, of the *strengthening* power of doubled-letters. E. g. Greek: *τέλω to end, τέλλω to bring to an end; γένω to commence existence, γεννάω to beget.* German: *reichen, recken,* [*ck*= *kk*] streichen, strecken; with causative meaning, *stechen, stecken; wachen, wecken.* Analogous to *Pael* (§ 54, 1) is *cado to fall, caedo to fell.*

The like in some verbs, whose corresponding nouns are not now extant; as סָקַל *to stone*, and *to remove stones*,* (quasi *to unstone*).

The meaning of the *Passive* (Pual) is obvious from the preceding view; e. g. גָּנַב *to steal;* Piel (the same); Pual, *to be stolen.*

In Piel, the proper and original meaning of a verb is not unfrequently preserved, when Kal has assumed a *tropical* meaning; and this, because Piel naturally indicates the first and stronger impression, and that which is regarded as more forcibly striking the eye. E. g. רָפָא *to repair, mend,* in Piel, but in Kal *to heal;* בָּרָא in Piel *to hew, hew out,* in Kal *to form, create;* גָּלָה, in Piel *to uncover,* in Kal *to reveal.*

With an *intransitive* meaning, Piel also occurs as an *intensive* form; but only in poetry; e. g. חִתַּת *to be broken in pieces,* Jer. 51: 56; פִּתַּח *to be set wide open,* Is. 48: 8. 60: 11; רִוָּה *to be thoroughly drunk,* Is. 34: 5, 7.

Note 1. The verb in Piel frequently has (ַ) in the last syllable, instead of (ָ); e. g. שִׁבַּר, אִבַּר. Specially does this take place before Maqqeph, (Ecc. 9: 15. 12: 9); also in the middle of a sentence, in continued discourse; while (ָ) is more frequent at the end. Comp. גִּדַּל, Is. 49: 21, with גִּדַּל, Jos. 4: 14. Esth. 3: 1. Some verbs have, [even more usually], a *Seghol* in the second syllable here; e. g. דִּבֶּר, כִּפֶּר, כִּבֶּס.—*Pattah* in the *first* syllable, (instead of ַ), occurs only in Gen. 41: 51, viz. in נַשַּׁה, merely on account of its allusion to מְנַשֶּׁה. So also with *Quadriliterals*, as פַּרְשֵׁז (§ 55), which is analogous to Piel.

Note 2. In *Inf.*, *Imper.*, and *Imperf.*, when a Maqqeph follows, the last syllable usually goes into (ַ); e. g. וְקִדַּשׁ־לוֹ, Is. 40: 20; קַדֵּשׁ לִי, Ex. 13: 2. The same in *Hithpael.* In the first person, the *Praeform.* א regularly takes (ֶ), but in a few cases (ַ); e. g. אֲזַרֵהוּ, Lev. 26: 33, (because of the following long vowel); also (ֵ), as in אֶסְעַר, Zech. 7: 14, (see § 23, 4. n. 2). With Vav *consec.* prefixed, we sometimes find forms pointed as וַאֲקַטֵּל instead of the normal וָאֲקַטֵּל, Judg. 6: 9. For the normal תְּקַטְּלֶנָּה, forms occur like תְּקַטַּלְנָה, Is. 13: 18. Ezek. 34: 14.

Note 3. *The Inf. absolute* has the distinctive form קַטֹּל; as יַסֹּר, Ps. 118: 18. In Pual גָּנֹב, Gen. 40: 15; but more commonly the normal form remains in Piel, like קַטֵּל, Jer. 12: 17. 32: 33.

Note 4. Pual, in a few cases, takes short *ŏ* instead of short *ŭ;* e. g. מָאָדָם, Nah. 2: 4, comp. 3: 7. Ps. 94: 20. The discrepance is merely *orthographic*, when *Shureq* sometimes stands for Qibbuts; e. g. רוּפַּד, Judg. 18: 29.

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* In Arabic, *Denominatives* of Conj. II. are frequently employed to designate the injury of a limb, the removing of vermin, and of hurtful things. Still, this is not foreign to Conj. I. Comp. the Hebrew שָׁבַר (from שֶׁבֶר) *to buy* or *sell grain.*

NOTE 5. The Participle in Pual sometimes lets drop its *preformative* מ, and is then to be discriminated from the Perfect, only by its final Qamets, (in a like way the Part. in Niphal); e. g. לֻקַּח for מְלֻקָּח, 2 Kings 2: 10, comp. רוּפָּד for מְרֻפָּד, Judg. 13: 8; the like in Ecc. 9: 12. Hos. 1: 6, 8.

§ 52.
Hiphil and Hophal.

1. The characteristic of the *active* is a ה prefixed to the Perfect, and a י inserted in the second syllable. As to the *flection* of the verb, here (as in Piel), out of the third pers., it takes the analogical *Pattah* in the second syllable of the other persons.

(*a*) The *Imperf.* and *Part.* follow the model of the Infinitive in Hiphil; e. g. Inf. הַקְטִיל, Imperf. יַקְטִיל, Part. מַקְטִיל; the last two being abridged out of יְהַקְטִיל, מְהַקְטִיל. (*b*) In the *Passive*, the *Inf.* is like the third Perf. sing.; and the other forms are analogous. (*c*) In flexion thus: הָקְטִיל, הָ־, הָקְטַלְתָּ, etc.; which may be explained from the analogy of the Aramaean אַקְטַל, and Arabic אַקْטَل. The *Yodh* of the third pers. is not so essential, as it might seem to be, (see Note 1 below); and probably it took its rise from vowels originally shorter.

(*d*) The distinctive signs of these conjugations are, a הָ prefixed to the *Perf.*, *Inf.*, and *Imper.*; a *Pattah* in the *first* syllable of the Imperf. and Part., in *Hiphil*; and in *Hophal*, a *Qibbuts* or a *Qamets Hhatuph*, i. e. short *ŭ* or *ŏ* under the Praeformatives.

2. The meaning is properly the *causative* of Kal, (more frequently than in Piel, § 51, 2, *b*).

E. g. יָצָא *to go forth*, Hiph. *to bring forth—out—along*, etc. קָדַשׁ *to be holy*, Hiph. *to make holy, sanctify*. But there are other shades of meaning: viz.

(*a*) If Kal has a *transitive* sense, then Hiphil governs a *double* Acc.; (see § 136, 1). (*b*) Often Piel and Hiphil coexist, with the *same* meaning; e. g. אָבַד *he perished*, *Piel* and *Hiph. he destroyed*. (*c*) Oftentimes *only one* of these two Conjugations is used; or, where both are employed, they have a *diverse* meaning; e. g. כָּבֵד *to be weighty*, Piel *to honour*, Hiph. *to load, burden*. (*d*) Verbs *intransitive* in Kal, merely become transitive in Hiphil; נָטָה *to stoop down*, Hiph. *to incline*, i. e. *to bend* this or that.

REMARKS. A causative and transitive meaning of Hiphil often exists, according to the conception of the Hebrews, where other languages make use of *intransitive* expressions. In particular, the Hebrew usually thinks of *getting* or *acquiring a physical quality*, (and rightly), as an active *production* or *begetting of* the same;* e. g. שָׁמַן, Hiph. *to become fat, to fatten*, (proper-

* The same ideas are also conveyed by the verb עָשָׂה *to make*; e. g. *to make fat*, for acquiring fat on one's body, Job 15: 27. *To make fruits—boughs*, i. e. *to produce, to*

ly *to produce fat*). So also עָטַם, Hiph. *to become weak*, (*to develope weakness*); חָזַק and אָמַץ, Hiph. *to become strong*, (*to develope strength*). After the same analogy, עָשַׁר, in Hiph. *to become rich*, (prop. *to acquire riches, to gain wealth*). In particular is it applied to the assumption or *acquisition* of a *colour*; e. g. הֶאְדִּים *to become red*; הֶלְבִּין *to become white*.

The Hebrew also regards many things that seem to be of a *passive* nature, as of an active energy; e. g. הֶחֱרִישׁ, not *to be silent* merely, but *to keep silence* (silentium facere, Plin.); הֶרְגִּיעַ *to keep at rest*; הֶאֱרִיךְ *to endure long*, (prop. *to make long*). Often this Conj. is used in an elliptical way; e. g. הֵיטִיב *to act well*; הֵשְׁחִית *to act badly*; i. e. *to make one's life* or *way good, to make it corrupt* or *bad*; the word דֶּרֶךְ being implied, for it is often actually supplied.

To *Denominatives* the same remarks apply. They show very frequently the *producing* or *bringing out* of a thing; e. g. הִשְׁרִישׁ *to produce roots*, הִקְרִין *to produce horns*. Moreover they indicate the active use of any member, as הֶאֱזִין *to give ear*, (lit. *to make ears*); הִלְשִׁין, *to babble, to slander*, (prop. *to make tongue, to use the tongue much*), [quasi *belongue*].

The meaning of *Hophal*, (like that of Niphal), may sometimes agree with that of Kal; e. g. יָכֹל *potuit*, Hoph. Imperf., *he will be able*, i. e. *he can*.

NOTE 1. Only the *third pers. sing. and plur.* of Hiphil holds fast to the י inserted or characteristic. On the contrary, the *Inf.*, *Imper.*, and *Imperf.* often take (ֵ) in its room, (which is the reigning vowel in Chaldee). But the forms with (ִי) and (ֵ), for the most part, *differ by usage in their meaning*. When Tseri (ֵ) is here employed, it is pure, being a simple lengthened tone; consequently, when the tone is moved, it may go into a short vowel (ֶ); or fall away and merely substitute a Sheva, when the form of a word requires it; or, in case a *Guttural* ends the stem-word, it may take *Pattah* in its room. More particulars in the sequel.

NOTE 2. *The Inf. absolute* predominantly takes (ֵ) both with and without the epenthetic י; e. g. הַקְדֵּשׁ, Judg. 17: 3; הַכְבֵּד, Ex. 8: 11; הַשְׁמֵיד, Amos 9: 8. Sometimes with א for the characteristic, instead of the ה, (after the Chaldee manner); as אַשְׁכֵּים, Jer. 25: 3. Unusual forms, where (ֵ) stands even in the Inf. *construct*, may be seen in Deut. 26: 12. 32: 8.

NOTE 3. *The Imperative* very seldom is of the form הַקְטֵל, (Ps. 94: 1 in pause, perhaps in Is. 43: 8). Instead of this, the *shorter* form is usual; e. g. like הַקְטֵל, or else the prolonged intensive one, הַקְטִילָה, [Imper. energic]. Thus הַשְׁמֵן, הַקְשִׁיבָה. In the shorter form, the (ֵ) is shortened before a Maqqeph, as הַסְבֵּר־נָא, Job 22: 21.

NOTE 4. *In Hiph. Imperfect* the form with (ֵ) is predominant for the *Jus-*

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cause to shoot forth, [like our vulgar phrase, *to grow corn, rice*, etc.], Job. 14: 9. Hos. 8: 7. Comp. in Latin, *corpus facere*, Justin. 11. 8; *robur facere*, Hirt. Bell. Afric. 85; *sobolem—divitias facere*, Plin.; and Ital. *far corpo, far forze, far frutto*.

sive ; e. g. אַל־תְּהַלֵּל, *do not boast,* Ob. v. 12 ; יַכְרֵת *let him cut off,* Ps. 12: 4. Specially is this form adopted, when the ו *consecutive* is prefixed ; as וַיַּבְדֵּל, *and he divided,* Gen. 1: 4. As this *Tseri* is pure, before a Maqqeph it is shortened, as וַיַּחֲזֵק־בּוֹ, *and he held him,* Judg. 19: 4. In the *plural,* (after the Aramaean fashion), the (ֵ) in question sometimes is dropped and goes into *Sheva ;* as וַיַּדְרְכוּ, Jer. 9: 2 ; וַיִּדְבְּקוּ, 1 Sam. 14: 22. 31: 2. The form יַשְׁלֵם with Hhireq written *defective,* = יַשְׁלִים, makes no difficulty to any one who understands well the insertion and omission of the *Quiescents.*

NOTE 5. *In the Participle,* the sing. with (ֵ) is of doubtful authority, Is. 53: 3 ; but from such a form may easily be derived such plurals as מַחְלְצֵים, Jer. 28: 8 ; מַיְזְרִים, 2 Chron. 28: 23. The *feminine* sounds as מַקְטֶלֶת ; e. g. מַשֶּׂגֶת, Lev. 14: 21, comp. Gen. 35: 8.

NOTE 6. As to the *Perfect,* there are some anomalous forms ; e. g. הֶכְלַמְנוּ (*Seghol* under ה) ; אֶגְאַלְתִּי, Is. 63: 3, (א for ה, in the Aramaean manner) ; comp. Job 16: 7.

NOTE 7. *In the Imperf. and Part.,* the characteristic ה is regularly dropped after the *Praeformatives ;* e. g. מַקְטִיל, יַקְטִיל, for מְהַקְטִיל, יְהַקְטִיל. (For the omission of ה, see § 23, 5.) But the *Inf.* usually *retains* the ה ; as לְהַקְטִיל, the connection being somewhat looser. But there are EXCEPTIONS *to both usages ;* e. g. יְהוֹשִׁיעַ for יוֹשִׁיעַ, Ps. 116: 6 ; so יְהוֹדֶה for יוֹדֶה ; (this takes place only in verbs פ״י). *As to the Inf.,* sometimes we find לַאֲבִיד instead of לְהַאֲבִיד, 1 Sam. 2: 33, comp. Is. 23: 11. Ps. 78: 17.

NOTE 8. *As to the tone in Hiphil,* the Affformatives הָ־, וּ, ־ִי, do *not* take it. In the *Perf.* they have it, however, when *Vav consecutive* sends it upon them ; e. g. וְהַבְדִּילָהּ, Ex. 26: 33.

NOTE 9. *The passive Hophal* has sometimes short *ŭ,* as well as short *ŏ ;* although in the *regular* verbs this is not frequent ; e. g. חָשְׁבַּב, Ezek. 32: 32, (also הָשְׁכְּבָה. Ezek. 32: 19) ; חָשְׁלַךְ, Part. מָשְׁלָךְ, 2 Sam. 21: 20, (also הָשְׁלְכָה Is. 14: 19). The verbs פֵּ״ן, however, *always* have (ָ) here ; (see § 9, 9. 2).

NOTE 10. *The Inf. absolute* takes (ֵ) in the last syllable, for distinction's sake ; e. g. הַחְתֵּל, Ezek. 16: 4 ; חָגֵר, Josh. 9: 24. The *Inf. const.,* although presented in Par. B., does not *actually* occur in the Scriptures.

§ 53.
Hithpael.

1. This Conj. attaches itself to *Piel,* inasmuch as it prefixes a הִתְ to its form.

This הִתְ undoubtedly has the force of a *reflexive* pronoun, like הִנ in Niphal ; (comp. Chald. אִתְ, Syr. ܐܶܬ, as prefixes). Perhaps it is from the same root as the particle אֵת, (§ 113, 1).

2. The ת of the prefix undergoes a variety of changes. (*a*)

When a word begins with a Sibilant, (ס, צ, ש), these are transposed, i. e. they exchange places with the ת, (§ 19, 5).

E. g. הִשְׁתַּמֵּר for הִתְשַׁמֵּר; הִסְתַּבֵּל for הִתְסַבֵּל. When צ begins a verb, the preceding ת is not only transposed, but also turned into a ט; e. g. הִטְצַדֵּק. (One exception to the general rule in Jer. 49: 3.)

(*b*) Before the Linguals, ד, ט, ת, the ת of the praefix is assimilated, (§ 19, 2).

E. g. הִדַּבֵּר, הִטַּהֵר, הִתַּמֵּם. Sometimes this assimilation takes place in verbs whose first letter is נ or כ; e. g. הִנַּבֵּא, also הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן. (Once before ר, in Is. 33: 10.)

3. Hithpael has a variety of meanings, which may be arranged as follows:

(*a*) *Reflexive*, which is the predominant meaning; e. g. הִתְקַדֵּשׁ, *to sanctify one's self*; הִתְנַקֵּם, *to avenge one's self*; הִתְאַזֵּר *to gird one's self*. Then, *to make one's self* what the first conjugation (in Kal) expresses; or *to demean one's self* as such; or *to show, think*, or *represent one's self* as so and so, or *to do so and so*; e. g. הִתְגַּדֵּל *to show off one's self as great*; הִתְחַכֵּם *to show one's self as cunning, to feign wisdom*, Ecc. 7: 16; הִתְעַשֵּׁר, *to represent one's self as rich*. Sometimes it falls in with *Kal*; e. g. אָבַל *to mourn*, (in Kal only in poetry); but in prose, Hithpael in the same sense; and moreover it can claim an Acc. case after it, (§ 135. 2. n. 1); [like the Greek Midd., *to grieve one's self for*].

(*b*) *A reciprocal meaning*, (like Niph. lett. *b*). E. g. הִתְרָאָה, *to look at one another*, Gen. 42: 1.

(*c*) [Like the Midd. Voice in Greek], *it indicates a reflex action*, in some way, *upon one's self*, (comp. Niph. lett. *c*). It may then take an Acc. to itself; e. g. הִתְפַּשֵּׁט, *he stripped off his* (Acc. *vest*); הִתְפַּתַּח, *he loosed his* (Acc. *chains*). It may also be used without an *Acc.*; as הִתְהַלֵּךְ, *to walk about* for himself.

(*d*) Seldom, yet sometimes, *Passive*; e. g. הִתְפַּקֵּד, *to be reckoned*; Judg. 20: 15, 17. 21: 9. (See Niph. lett. *d*.)

THE PASSIVE HOTHPAEL is found only in a few cases; e. g. הָתְפְּקְדוּ, (so always, for הִתְפַּקְּדוּ), Num. 1: 47. 2: 23; הָתְעַמָּא, [as in Hoph. *ŭ* for *ō*]; Inf. הָתְדַּשְׁנָה, הָתְכַּבֵּס.

The *Denominatives* with *reflexive* meaning, are: הִתְיַהֵד *to turn Jew*, from יְהוּדָה, יִהוּד; חִצְטַיֵּד, *to furnish one's self with food for a journey*, from צֵידָה.

NOTE. As in Piel so here, the last syllable frequently has a *Pattah*; e. g. הִתְחַזֵּק, 2 Chron. 13: 7. 15: 8. So in the *Inf.*, *Imper.*, and *Imperf.*; e. g. הִתְקַדֵּשׁ, Jos. 3: 5; הִתְחַכֵּם, Ecc. 7: 16. In pause, such forms take *Qamets*; יִתְאַבָּל, Ezek. 7: 27. As in Piel we find the form frequent, which is like תְּקַטַּלְנָה (§ 51. n. 2, penult syllable with *Pattah* instead of (ֶ); so here we have תִּתְחַלַּכְנָה, Zech. 6: 7.

§ 54.
Unusual Conjugations.

The unusual Conjugations (§ 40, 2) follow partly the model of *Piel*, and are formed by the doubling of one or more of the stem-letters, or [where this cannot take place] by a prolongation of the preceding vowel, and so generally by internal modification; and partly are they analogous to *Hiphil*, and are formed by letters or syllables *prefixed*. The first class of these have a *Passive* distinguished by its end-vowel; and also a *Reflexive*, formed by prefixing הִת, after the manner of Hithpael.

Those which are analogous to *Piel*, and imitate it as to the manner of inflection, are as follows:

(1) Poel; like קוֹטֵל; *Pass.* קוּטַל; Reflexive הִתְקוֹטֵל. (These correspond to the Arabic Conjugations III. VI., *qû-ta-la, qû-ti-la, ta-qâ-ta-la*). Other forms of *Poel* are: Imperf. יְקוֹטֵל, Part. מְקוֹטֵל. The *passive* is obvious: יְקוּטַל, etc. The examples are few in the *regular* verb; but those on which we may rely, are מְשֹׁפְטִי (*my judge*), Job 9: 15; יוֹדַעְתִּי, 1 Sam. 21: 3 (if indeed it should not be written הוֹדַעְתִּי); *Denominative* שׁוֹרֵשׁ, (from שֹׁרֶשׁ). In verbs *Ayin Doubled* (עִ״נ, § 66), however, the forms in question are very frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן, etc.

The meaning, like that of Piel, is often *causative* of Kal. It occurs sometimes with Piel, and has the same meaning; as רוֹצֵץ and רָצַץ, *to oppress;* sometimes it has a peculiar shade of meaning; as סָבַב *to turn, to change,* סוֹבֵב *to go round, to encompass;* הָלַל *to praise,* הוֹלֵל *to make foolish* or *mad,* (from הָלַל *to shine* or *be splendid,* and so הוֹלֵל *to set off one's self as splendid, to act haughtily,* and thence, *to act like a fool,* or *to make one act like a fool*); חָנַן *to make lovely,* חוֹנֵן *to compassionate;* שָׁרַשׁ *to root up,* שׁוֹרֵשׁ *to take root.*

On this form (*Poel*, קוֹטֵל), hangs the formation of the *Quadriliterals* by inserting a letter after the close of the first syllable, (§ 30, 3); like קָטַל, קִרְטֵל,

(2) Pilel, Pulal, and Hithpalel; like קִטְלַל and קֻטְלַל, *pass.* קָטְלַל, *reflex.* הִתְקַטְלַל, (like the Arab. Conj. IX. *iqtălla* and Conj. XI. *iqtâlla*. These forms are predominantly used to designate permanent condition, or colour; e. g. שָׁאֲנַן *to be quiet,* רָעֲנַן *to be green, flourishing; pass.* אָמְלַל *to be withered;* and of all these *there are no forms in Kal.* Very frequent are these forms in verbs עִ״ו, where they supply the place of Piel and Hithpael, (§ 71, 7).

Pealal; like קָטַלְטַל, with a repetition of the *last two stem-letters,* and employed to designate rapid and repeated movements or emotions of the smaller kind; as סָחַרְחַר *to go swiftly round, to beat* (as the heart does), Ps. 38: 11, from סָחַר *to travel about;* חָמַרְמַר, *vehemently to ferment, to bluster,*

Lam. 1: 20. In the construction of nouns, this form designates *littleness, smallness*, (§ 83, 23). Nearly related to this, is,

(4) Pilpel; which consists in the doubling of the two essential consonants in the stems of ע״ע and ע״ו; e. g. סִבְסֵב from סַב = סָבַב; כִּלְכֵּל from כָּל (כול). This form also usually designates swiftly repeated motion, (even as all languages are prone to repetitions of sound); e. g. זִפְזֵף *to chirp*, צִלְצֵל *to tinkle*, גַּרְגַּר *to gurgle*, עִפְעֵף *to flutter*, (from עוּף *to fly*).*

On the other hand; the following forms attach themselves to *Hiphil.*

(5) Tiphel; like תִּקְטֵל, with ת prefixed; e. g. תִּרְגֵּל, (Denom. from רֶגֶל); תַּחֲרָה, Imperf. יְתַחֲרֶה *to emulate*, Jer. 12: 5. 22: 15, (from חָרָה *to be hot—zealous*). In Aramaean the like is found; e. g. תַּרְגֵּם *to interpret.*

(6) Shaphel; like שַׁקְטֵל, (more frequent in Syriac); e. g. שַׁלְהֵב, from להב *to flame up;* but in Hebrew only the noun שַׁלְהֶבֶת (*flame*) appears, (§ 83. No. 35).

Only in solitary examples forms appear, (7) Like קִטְלַט, *pass.* קֻטְלַט; e. g. מְחֻסְפָּס, *scaly*, Ex. 16: 14, (from חָסַף or חָשַׂף *to scale off*). (8) Like קַטְקַל; as in the noun זַרְזִיף *a violent shower*, (from זָרַף). (9) Like נִתְקַטֵּל, (frequent in Rabbinic), arising out of the mixture of *Niph.* and *Hithpael;* as נִוַּסְּרוּ for נִתְוַסְּרוּ, Ezek. 23: 48; נִכַּפֵּר for נִתְכַּפֵּר, Deut. 21: 8.

Worthy of note is חֲצוֹצֵר (*trumpet*), which is usually derived from חָצַר. It is, however, a *Denominative* from חֲצוֹצְרָה, and this imitates (like the vulgar *taratantara*) the tone of a trumpet. Enn. apud Servium ad Aen. IX. 503.

§ 55.
Quadriliterals.

Of the formation of these we have already spoken (§ 30, 3). The few verbs of this kind, (of nouns there are many), are modelled after *Piel;* one only after *Hiphil.* All the cases that occur follow:

Perf. פַּרְשֵׁז, Job 26: 9, (with *Pattah* in the first syllable, after the manner of the Chaldee). *Imperf.* יְכַרְסְמֶנָּה, Ps. 80: 14.—*Passive* רֻטַּפַּשׁ, Job 33: 25. —*Part.* מְבֻרְבָּל, 1 Chron. 15: 27.—*After Hiphil*, הִשְׂמְאִיל, Gen. 13: 9, al. (from the noun שְׂמֹאל).

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* Comp. *tinnio, tintinnus;* the German *Ticktack, Wirwar, Klingklang* [Eng. vulgar *ding-dong*]. The repetition of a letter in verbs *Ayin Doubled*, brings about the same purpose; as in לָקַק *to lick*, דָּקַק *to rap*, תָּפַף *to tap, to trip along.* Elsewhere these niceties are expressed by *Diminutives;* in Latin, these end in *-illo*, as *cantillo;* in German the ending is made by *-eln, -ern*, as *flimmern* (to glimmer), *trillern* (to trill), *tröpfleln* (to drop, trickle); and from this one may see the relation of these forms with the *Diminutives* mentioned under No. 3 above.

[C] *Verbal Pronoun-suffixes.**

§ 56.

The Accusative of a pronoun, which follows an active verb, can be designated in two ways; (1) By uniting with the suffix-pronoun, the usual sign of the Acc., viz. אֵת (§ 101); as קָטַל אֹתוֹ. (2) By a pronoun-suffix appended to the verb; as קָטָלָהוּ or קְטָלוֹ. The last is the usual method (§ 33); and here we speak only of this.† We are concerned only with *two* things here, viz. the *form* of the suffix, and the *changes* which the form of the verb undergoes in consequence of its being appended.

§ 57.

The Suffixes of the Verb.

1. These *Suffixes* express the Acc. case of the personal Pronoun. They are as follows:

Sing. 1. *com.* נִי; ־ֵנִי; ־ִנִי *me.*

2. *m.* ךָ, ־ְךָ (*ᶜchā*) in pause ־ֶךָ; *f.* ךְ; ־ֵךְ; ־ֶךְ, ־ָךְ *thee.*

3. *m.* הוּ, וֹ; ־ֵהוּ, (ה), וֹ; ־ֵחוּ *him.* *f.* הָ; ־ָהּ; ־ֶהָ *she.*

Plur. 1. *com.* נוּ; ־ֵנוּ; ־ֶנוּ *us* (*nos*).

2. *m.* כֶם, ־ְכֶם *f.* כֶן, ־ְכֶן *you* (*vos*).

3. *m.* הֶם,‡ ם; ־ָם (out of ־ָהֶם), ־ֵם; ־ֶם (out of ־ֶהֶם), ־ֶם, poet. מוֹ, ־ָמוֹ, ־ֵמוֹ, *them* (*eos*). *f.* הֶן,‡ ן; ־ָן, ־ֵן; ־ֶן, *her* (*eas*).

2. That these suffixes are *abridged forms of the personal pronouns*, is quite clear for the most part, and only a few forms need some explanation.

(*a*) In the suffix forms of the second person, (ךָ, כֶם, כֶן), there appears

* We here connect the general principles of attaching suffixes to verbs, with the *regular* verb, in order to exhibit their true nature. In respect to the *irregular* verbs, all the variations from the regular usage will be noticed in their appropriate place.

† For the other cases under No. 1, see § 119, 3.

‡ The form ־ֶהֶם occurs very seldom as a *verbal*-suffix, (Deut. 32: 26); ־ֶהֶן does not occur at all. They are here presented as ground-forms, because they are frequently connected with *nouns* and *prepositions*.

to be at the basis a kindred lost form of the pronoun אַתָּה, with a כ* in stead of the ת, (אַנְכָה, אַכָּה; אַכֶּם); which seem to be chosen, in this case, to distinguish them from the afformative suffixes of the Perfect, (§ 44, 1).

(*b*) In the third person, *masc.*, the feeble *h* in ־הוּ is dropped, and then *ā–u* remains, out of which *ô* (§ 7, 1) comes, which is usually written ו֫– more seldom ה֫–.—*In the fem.*, the suffixes from הִיא would analogically be ־הָ, ־הָ, ־ָהּ, ־ָהּ; but, to avoid cacophony, the ־ָהּ goes into ־ָה, where the proper consonant remains, and as such takes Mappiq. Once אָה for ָה, Ezek. 41: 15, as in Chald. and Arabic.

3. The *variety* of forms arises from a regard to the various phases which the verb assumes, to which the pronoun is annexed. In almost every case, *three* forms are distinguished:

(*a*) One which begins with a *consonant;* as ־נִי, ־הוּ, ־נוּ, ־הֶם, ־ם, etc. These are appended to the forms of verbs which *end in a vowel;* e. g. קְטָלוֹנִי, קְטָלְתִּיהוּ.

(*b*) A *second* and a *third* with the so-called *union-vowels*, (־ֵנִי, ־ֵנִי), for the verbal forms which *end in a consonant;* and of these, ־ֵנִי belongs to the *Perfect;* e. g. קְטָלַנִי, קְטָלָנוּ, קְטָלָם. For the *Imperfect*, the union-vowel (־ֶ) is the usual one, (in a few cases ־); and the same for the *Imperative;* e. g. יִקְטְלֵהוּ, Imper. קִטְלֵם.—Of ־ֵהוּ the same may be said as of ־הוּ, out of which it comes.—In the forms ־ֶהָ, ־ֶכֶם, ־ֶכֶן, the union-vowel is only a *Sheva vocal;* e. g. קְטָלְכָה, קְטַלְכֶם, קְטַלְכֶן [-l^{e}khem, -l^{e}khen]; or, when the verb has a final *Guttural*, ־ֶהָ, etc.; as שְׁלָחֲהָ. In pause, this union-half-vowel Sheva goes into (־ֲ), having the tone, as ־ֲהָ.†

NOTE 1. FORMS PECULIAR AND UNCOMMON. *The second pers. sing. masc.*, ־ָהּ, 1 K. 18: 44; in pause ־ָךְ, Is. 55: 5. Again, ־ֶכָּה Prov. 2: 11; *fem.* ־ֵכִי, ־ֵכִי, Ps. 137: 6, and often in the later Psalms. (Also ־ֶךָ in the Perfect, Judg. 4: 20, against the rule).—*In the third masc.*, ה֫ Ex. 32: 25. Num. 23: 8. *In third fem.*, ־ָהּ without Mappiq, Num. 15: 28. Jer. 44: 19.—The forms ־מוֹ, ־ָמוֹ, ־ֵמוֹ are exclusively poetic, excepting Ex. 23: 31. For ־מוֹ stands ־מוּ once, in Ex. 15: 5. On the rise of these forms, see § 32, n. 7.

NOTE 2. If one compares these *verbal* with the *nominal* suffixes (§ 88), he will see, (*a*) That here is a greater *variety* of forms than there, (because the relations and forms of the verb are more various). (*b*) The *verbal* suf-

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* Marks of the same are found in the Afformatives of the Aethiopic: *qa-tal-ka, thou hast killed;* also in the Samaritan, (see Ges. *Anecdota Orientalia*, I. 43). Comp. the remark on קָטַלְתִּי, § 44, 1. In general, the forms *t* and *k* not unfrequently interchange.

† The usual name *union-vowel* we retain, although it seems to rest on mere external appearance, and is somewhat vague. These *union-vowels* appear to be the fragments of old verbal endings. Let any one reflect on the Heb. form *q^{e}tal-ani*, in comparison with the Arabic *qatala-ni*.

fix, when it differs from the *nominal* one, is longer; e. g. ־נִי, ־ֵנִי, ־ֲנִי (*me*); but ־ִי (*mine*). The reason is, that the object of the verb is less closely connected with the verb, than the pronoun possessive with the noun; on which account the former may be expressed by as it were a separate word, (§ 119, 3).

4. The suffix acquires more stability, at times, by rejecting the usual union-*vowel*, and taking a union-*syllable* in its room, (viz. ־ִנ, ־ֶנ), which is inserted before it, in the Imperfect and for the most part when it is in Pause.

E. g. יְבָרְכֵנוּ, Ps. 72: 15; יְכַבְּדָנְנִי, (-dhān) Ps. 50: 23. Commonly this is called *Nun epenthetic*; it might more properly be named *Nun demonstrative*. This *Nun* is, for the most part, drawn into one with the suffix נ, and in this way a series of new forms arise; viz.

1 *Pers.* ־ֵנִי for ־ֲנִנִי; ־ֵנִי for ־ֲנִנִי.

2 *Pers.* ־ֵךְ, once ־ֵנְךָ (Jer. 22: 24).

3 *Pers.* ־ֵנּוּ for ־ֲנָהוּ, also נּוֹ— (Num. 23: 13). *fem.* ־ֶנָּה for ־ֲנָהָּ.

1 *Plur.* ־ֵנוּ for ־ֲנָנוּ. (This נ is not inserted in the other persons).

NOTE. The forms written fully with the *Nun*, are rare, and merely poetical, Jer. 5: 22. In the third *fem. sing.*, moreover, they do not occur; nor in the first pers. *plural*. The contracted [Daghesh'd] forms are somewhat frequent, specially in pause.

This *Nun* is of a *demonstrative* nature, and it belongs not to the verb itself, but to the pronoun which follows it, and serves *energically* to designate the Acc. case. In Chaldee, besides the *Nun*, there is a *Yodh* consonant also inserted. In Samaritan, נ is added in the Perfect; and in like cases ת also is inserted.

§ 58.

Perfect with pronominal Suffixes.

1. The endings (*affformatives*) of the Perfect have, in connection with pronoun-suffixes, in part a form different from what is found elsewhere; viz.

(*a*) *In the third pers. sing. fem.*, ־ַת, ־ָת, the original feminine ending, for ־ָה.

(*b*) *In second masc. sing.* not only ־ְתָּ, but also ־ָתָּ, to which the union-vowel attaches itself; yet only with ־ֶנִּי.

(*c*) *The second sing. fem.* ־ְתִי, (the older form for ־ְתָּ, comp. אתי

and fem. 2 pers. קְטַלְתִּי, § 32, n. 4. § 44, n. 4), which, taking the *form* of the first person, can be distinguished from it, only by virtue of the context.

(*d*) *The second plur. masc.*, תוּ– for תֶּם–, is easily explained by the corresponding Arab. pron. *antum*, and verb *qataltum*.

So also the Chaldee, אַתּוּן, קְטַלְתּוּן, corresponding to אַתֶּם, קְטַלְתֶּם, (§ 32, n. 5). Of the fem. קְטַלְתֶּן, no example is to be found with suffixes. Probably it was read, with them, as the masc. form is.

We shall first present the suffix-forms of the verb in the *Perf.* of *Hiphil;* because here, neither the *stem-letters*, nor the *tone* (see No. 2), is changed throughout.

HIPH. PERF.

Sing.		*Plur.*	
3 *m.*	הִקְטִיל	3 *c.*	הִקְטִילוּ
3 *f.*	הִקְטִילַת		
2 *m.*	הִקְטַלְתָּ, הִקְטַלְתָּ	2 *m.*	הִקְטַלְתּוּ
2 *f.*	הִקְטַלְתְּ, הִקְטַלְתִּי		
1 *c.*	הִקְטַלְתִּי	1 *c.*	הִקְטַלְנוּ

2. The tone inclines to the suffix appended, so as not to rest upon the stem. On this account, Kal demands several vowel-changes, which the shifting of the tone brings with it. The forms assumed in Kal, by reason of the suffixes, are the following: viz.

KAL PERF.

Sing.		*Plur.*	
3 *m.*	קָטָל (קְטַל, note 1)	3 *c.*	קָטְלוּ
3 *f.*	קָטְלַת		
2 *m.*	קָטַלְתָּ (קְטַלְתָּ, note 4)	2 *m.*	קְטַלְתּוּ
3 *f.*	קָטַלְתְּ (קְטַלְתִּ, note 4)		
1 *c.*	קְטַלְתִּי	1 *c.*	קְטַלְנוּ

The connection of these forms with their respective suffixes, see fully exhibited in Par. C. The same shows, that (ָ) in Piel goes sometimes into (ַ), and sometimes into *Sheva vocal.*

NOTE 1. The suffixes of the second pers. plur., כֶּם–, כֶּן–, are, (like תֶּם–, תֶּן–), of the graver sort, and always bring down the tone upon them. Hence they are usually named *grave suffixes.* They of course occasion a greater change in the third *pers. sing. masc.*, than elsewhere takes place;

e. g. קְטַלְכֶם. A still greater change is wrought in the forms of *nouns*, by these suffixes, § 88.

NOTE 2. *In the third sing. masc.*, קְטָלָהוּ is contracted into קְטָלוֹ, according to § 23, 5. In like manner, *the second masc. sing.*, קְטַלְתָּהוּ goes into קְטַלְתּוֹ.

NOTE 3. *The third sing. fem.* קְטָלַת (= קָטְלָה) has a two-fold peculiarity, viz. (*a*) It draws down the tone upon itself, (excepting when ־כֶם, ־כֶן, are appended, see n. 1), and so it takes the suffixes which make a syllable of themselves, *without any union-vowel*, viz. ־נִי, ־ךָ, ־הוּ, ־הָ, ־נוּ, ־כֶם, ־כֶן, (against the general rule in § 57, 3, *a*). (*b*) The other suffixes take *union-vowels*, but the tone is thrown back upon the penult, so that the final vowels are short; e. g. ־ֶךְ, ־ַם, as in אֲהֵבָתֶךְ, Ruth 4: 15; שְׂרָפָתַם, Is. 47: 14; גְּנָבָתַם, Gen. 31: 32. For ־ַתְנִי, ־ַתְךָ, the form in pause is ־ָתְנִי, Ps. 69: 10; ־ָתְךָ, Cant. 8: 5. Sometimes euphony (without pause) employs the same form, as חִבְּלָתְךָ, ib. The forms קְטָלַתּוּ, קְטָלַתָּה are employed as *contracts* of קְטָלַתְהוּ, קְטָלַתְהָ, (after the analogy of ־ֶנּוּ for ־ֶנְהוּ, see in § 57, 4, third pers.).

NOTE 4. *In the second masc. sing.*, the form קְטַלְתָּ lies everywhere at the basis, and the suffixes have no union-vowel, excepting in the case קְטַלְתַּנִי out of קְטַלְתְּ and ־ַנִי; e. g. חֲקַרְתַּנִי, Ps. 139: 1; but also as עֲזַבְתָּנִי, Ps. 22: 2. *In the second sing. fem.*, ־תִּי is sometimes written *defectivè*; as יְלִדְתִּנוּ, Jer. 15: 10. Cant. 4: 9. Ex. 2: 10. For the fem. with suff. the *masc.* is sometimes employed; as הִשְׁבַּעְתָּנוּ, (*thou* [fem.] *hast adjured us*), Cant. 5: 9. Josh. 2: 17. Sometimes (־ֵ) is the penult vowel for the *fem.* with suff.; as הוֹרַדְתֵּנוּ, (*thou* [fem.] *hast let us down*), Josh. 2: 18.

NOTE 5. Of the verb midd. O, one specimen occurs, in Ps. 13: 5, of shortened *ŏ* with the accent thrown forward; e. g. יְכָלְתִּיו (Qam. Hat.).

§ 59.

Imperfect, with pronoun suffixes.

In the forms of the *Imperfect*, which end in the final stem-letter, when the suffix is added, the vowel Hholem either falls away and becomes a mere Sheva vocal, or, before ־ךָ, ־כֶם, ־כֶן, a short *ŏ*; (See in Par. C).

Once Hhateph Qamets (ֲ) is employed, in Jer. 31: 33. Instead of תִּקְטֹלְנָה, in third and second plur. Imperf., the form תִּקְטְלוּ is employed before suffixes, Cant. 1: 6. Jer. 2: 19. Job 19: 15; sometimes the same form without suff. is used as *fem.*, Jer. 49: 11. Ezek. 37: 7. The form with *Nun demonstrative* (§ 57, 4), stands principally at the end of a sentence.

NOTE 1. The verbs with *Imperf.* A, (to which class all that have a Guttural for the *third* stem-letter belong), retain, in the second syllable of the Imperf. and the Imper. the full A; and when this comes to stand in a

open syllable, it goes of course into Qamets (ָ); e. g. שְׁלָחֵנִי, Is. 6: 8; יִלְבָּשֵׁנִי, Job 29: 14; יִגְאָלֻוהוּ, Job 3: 5.

NOTE 2. In the way of exception, but yet not unfrequently, the *union-vowel* of the Imperf. with suffix is sometimes (ַ). E. g. יִלְבָּשָׁם, Ex. 29: 30, comp. 2: 17. Gen. 19: 19. 29: 32.

NOTE 3. Sometimes the suffixes are appended to the plur. forms in ־וּן; e. g. תְּדַכְּאוּנַנִי, Job 19: 2. Elsewhere they are always appended without a union-vowel, as יִמְצָאוּנְנִי, Prov. 1: 28. Is. 60: 7, 10. Jer. 5: 22.

NOTE 4. *In Piel*, the (ֵ) goes into *Sheva vocal*, (like the ō in Kal); but before the suffixes ־ךָ, ־כֶם, ־כֶן, it is shortened into *Seghol;* e. g. יְקַבֶּצְךָ, Deut. 30: 4; more seldom into *Hhireq parvum;* as אֲאַמִּצְכֶם, Job 16: 5, comp. Ex. 31: 13. Is. 25: 1. In Hiphil, the *Hhireq epenthetic* normally remains; but in a few cases it falls out, and we have forms like תַּעְשְׁרֶנָּה, Ps. 65: 10. 1 Sam. 17: 25, comp. § 52, n. 4.

§ 60.

Inf., Imper., and Participle with suffixes.

1. The Inf. of an *active* verb may take suffixes in the Acc., and then it takes to itself the *verbal* suffix; e. g. קָטְלֵנִי *to kill me.* The Inf. as a *nomen verbale*, may have the *nominal* suffix, as קָטְלִי *the killing of me*, (§ 130, 1, n.). It sounds, in this case, as Segholate nouns of the form קֹטֶל [when they take a suffix], i. e. קָטְלְ; for with this form קְטֹל is nearly related, (§ 90, Parad. VI.)

NOTE 1. The Inf. with final (ַ) sounds, before suffixes, as שְׁכַב, שִׁכְבָהּ, Gen. 19: 33; which is after the manner of nouns like דְּבַשׁ.

NOTE 2. Differing from the analogy of *Segholate nouns*, are forms which occur with ־ךָ, ־כֶם, ־כֶן; e. g. אֲכָלְכֶם, *your eating*, Gen. 3: 5; עֲמָדְךָ, *thy standing*, Obad. v. 11. But again, after the analogy of Segholates we find other forms; e. g. קֻצְרְכֶם, *your harvesting*, Lev. 19: 9; and מָאָסְכֶם (mŏ-ŏs^{e}khem) *your despising*, Is. 30: 12.

2. The leading suffix-form of the Imper., קָטְלְ, is explained in the same way as the Infinitive.

The forms קִטְלִי, קִטְלוּ, remain unchanged before suffixes. Instead of the form קִטֹלְנָה, the suffix form is like the masc. קִטְלוּ. Respecting שְׁלָחֵנִי, see § 59, n. 1.

3. The Participles shorten their vowels agreeably to the rules which belong to nouns; e. g. see קֹטֵל, מְקַטֵּל, in § 90, Par. VII.

On the difference between קֹטְלִי and קֹטְלֵנִי, see § 132, n.

II. *Of the irregular Verb.**

(A). VERBS WITH GUTTURALS.

§ 61.

Those verbs, in which one of the stem-letters is a *Guttural*, differ from the regular verb, in accordance with the prescriptions of general rules, § 22. Th · א and ה belong to the present subject of our inquiries only as *consonants*, and not as vowel-letters. *Resh* (ר) participates in only a portion of the anomalies which belong to the Gutturals, § 22, 4. We shall separate, for the sake of convenient inflection, the cases where the Guttural constitutes the *first*, the *second*, or the *third* stem-letter. The Paradigms marked D, E, F, (at the close of this work), in which only such Conjugations are omitted as are altogether *regular*, will make the whole matter quite plain; and this and some following §§ are designed for illustration of them.

§ 62.

Verbs first Guttural.†

The departures here from the regular verb may be reduced to the following particulars: viz.

1. When the first stem-letter at the beginning of the verb would regularly have a *simple* Sheva, it here takes a *composite* one.

E. g. *Inf.* עֲמֹד, אֱכֹל; *Perf.* עֲמַדְתֶּם, חֲפַצְתֶּם from חָפֵץ, (see § 10, 2. § 22, 3).

2. When *Praeformatives* are employed, these take to themselves the short vowel that corresponds with that which is in the composite Sheva under the first stem-letter, (§ 28, 2).

E. g. יַעֲמֹד, יַחֲלֹם, יֶאֱסֹף.

Vice versa, if to the *Praeformative* belongs a vowel which is *characteristic of form*, then the first stem-letter takes a Sheva composite, which will be analogous to this.

E. g. Niph. נֶעֱמַד (for נִעְמַד); Hiph. הֶעֱמִיד (for הִעְמִיד); Inf. הַעֲמִיד, Im-

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* See a view of the Classes of Verbs, in § 41.

[† In some former editions of my Heb. Grammar, I proposed the technical and analogical names, *Pe Guttural*, *Ayin Guttural*, and *Lamedh Guttural*. Roediger chooses *first*, *second* or *middle*, and *third* Guttural. It is unimportant which is preferred.—S.]

perf. יַעֲמִיד; Hoph. Perf. הָעֳמַד, Imperf. יָעֳמַד. (Respecting the Methegh in these forms, see § 16, 2, *a*).

Many verbs *first* Guttural, especially those which begin with ה, when a Praeformative is annexed, take a *simple* Sheva under the Guttural, instead of a composite one; but in this case the Praeformative takes the same short vowel which the composite Sheva (if inserted) would exhibit.

E. g. יַחְמֹד, יֶחְבַּשׁ, Niph. נֶהְפַּךְ, נֶאְזָר (part.), Hiph. הֶחְסִיר. Grammarians call this the *rough conjunction*, the other the *smooth* one. Both forms often occur in respect to the same verb.

3. When in such forms as יַעֲמֹד, יֶעֱמַד, the vowel of the *last* syllable comes by declension to fall away, i. e. becomes a *Sheva*, the *composite* Sheva under the Guttural goes into the corresponding short vowel.

E. g. יַעֲמֹד, but plur. יַעַמְדוּ (yă-ăm-dhu); נֶעֶזְבָה. But here also the *rough conjunction* frequently is chosen; e. g. יַחְבְּלוּ, יֶחְזְקוּ (also יֶחֶזְקוּ). Comp. § 22, 4. § 28, 3.

4. In *Inf.*, *Imp.*, and *Imperf. Niphal*, where the first stem-letter would normally be *doubled*, the doubling is of course omitted before the Guttural, and the *Praeformative* takes (ֵ).

E. g. The regular verb would be as הִקָּטֵל, יִקָּטֵל, but in a verb *first* Guttural, as הֵעָמֵד, יֵעָמֵד (for יִעָּמֵד).

NOTES.

I. *Kal.*

Note 1. In verbs פ״א, the *Inf. const.* and *Imper.* take (ֱ) under the א, (§ 22, 4. n. 2); therefore אֱזֹר, Job. 38: 3; אֱהַב, Hos. 3: 1; אֱכֹל, with *Gerundial* praefix, לֶאֱחֹז, לֶאֱכֹל. In cases where the tone is moved forward, and the voice hastens toward it, the shorter (ֲַ֫) is put in the room of (ֱֶ֫); as בַּאֲכֹל הָאֵשׁ, Num. 26: 10; and so אֲמַרְתֶּם (not אֱ־) because of the tone on ־תֶּם.

In other forms of the *Imper.*, the Guttural often exercises its influence over the vowel, and makes it *Seghol*; e. g. עֶרְכָה, Job 33: 5; חֶשְׂפִּי Is. 47: 2; particularly when the second radical is a Guttural, as אֶהֱבוּ, Ps. 31: 24. In Prov. 20: 16, *Pattah* is used, as חַבְלֵהוּ.

Note 2. The *Imperf.* with A, as the Paradigm shows, has regularly (ֱֶ֫) at the commencement; and in the rough conjunction it takes (ֲֶ֫), e. g. יֶחְדַּל, יֶחְכַּם; even in verbs first Guttural and also ל״ה this takes place, as יֶחֱזֶה, יֶחֱצֶה. Sometimes, but not very frequently, this (ֱֶ֫) is adopted,

when the verb has an *Imperf.* O; e. g. יֶאֱסֹף, יֶחֱשֹׂף. Altogether *sui generis* is וַתַּעְגֹּב, Ezek. 23: 5.

Oftentimes (ֶ) goes into the more rapid (ַ), when the tone is advanced in the same word, (§ 27. n. 5); e. g. יֶאֱסֹר, plur. יַאַסְרוּהוּ; and analogically, יֶחְסַר, plur. יַחְסְרוּ.

II. *Hiphil and Hophal.*

Note 3. The principle exhibited in Note 2 above, respecting (ֶ) and (ַ), is applicable here also, when the *Vav consecutive* is prefixed to the *Perfect Hiph.*, because the tone is then thrown forward; e. g. הֶעֱמַדְתָּ, but with *Vav*, וְהַעֲמַדְתָּ, Num. 3: 6. 8: 13. 27: 19; הֶעֱבַרְתִּי, with Vav, וְהַעֲבַרְתִּי.

Note 4. In *Hiph. Perf.* (ֶ) is sometimes changed into (ֵ); and in *Hophal* (ָ) goes occasionally into (ֹ), inasmuch as the short vowel is supported by a Methegh, and may therefore be extended, as הֵעֲבַרְתָּ, Josh. 7: 7; הֵעֲלָה, Hab. 1: 15; *Hoph.* הֹעֲלָה, Nah. 2: 8.

III. *Peculiarities.*

Note 5. In the two verbs הָיָה (*to be*) and חָיָה (*to live*), the *Guttural* is seldom treated as one: e. g. Imperf. יִהְיֶה, יִחְיֶה. Under the simple Inf. form, the usual law of Gutturals has its influence, as הֱיוֹת, (see No. 1 of this §); but when any accession is made, the normal punctuation is the rule; as לִהְיוֹת, לִחְיוֹת, וִחְיִיתֶם, Ezek. 37: 5, 6.

§ 63.

Verbs middle Guttural; e. g. שָׁחַט.

In this class of verbs, the departures from *normal* punctuation are comparatively unimportant, and are limited to the following:*

1. Where the Guttural would normally have a *simple* Sheva, it here takes a *composite* one, (which is ֲ).

E. g. שָׁחֲטוּ, Imperf. יִשְׁחֲטוּ, Imper. Niph. הִשָּׁחֲטוּ. In the Imper., moreover, the comp. Sheva determines the preceding vowel; as שַׁחֲטִי, שַׁחֲטוּ; and the same in *Inf. Kal fem.*, as אַהֲבָה, דַּאֲבָה.

2. Inasmuch as the Gutturals prefer the A sound, and operate *less* on the vowels which *follow*, than on those which *precede*, the normal vowels of the *Inf. Kal*, and of the *Imperf. Niph.* usually remains unchanged.

E. g. שָׁחוֹט, שְׁחֹט, and so, for the most part, Niph. and Piel Imperf.; as יִלָּחֵם, יְנַחֵם. Even the more feeble Seghol (after a *Vav consec.*) may remain in such cases; e. g. וַיִּלָּחֶם. It is only in the *Imper.* and *Imperf. Kal*, that

* *Hophal* (not in the Paradigm) is declined as Kal; *Hiphil* is regular.

the *last* syllable becomes *Pattah* by the influence of the Guttural, even in *transitive* verbs; e. g. שָׁחַט, וְשָׁחַט; זָנַק, וְזָנַק; בָּחַר, וּבָחַר, (seldom as וּנְהֹם). In *Piel Perf.*, however, *Pattah* is more common with verbs *second Guttural*, than in the regular verb; e. g. נִחַם.

3. In *Piel*, *Pual*, and *Hithpael*, the Daghesh forte is inadmissible, (§ 22, 1); but in the greater number of examples, the *short* vowel remains before ח, ה, and ע, the Guttural having a *Dag. forte implicitum*, § 22, 1.

E. g. Piel שִׁחַק, Pual רֻחַץ, Hithp. הִשְׁתַּחֲוָה. The prolonging of the vowel is not common except before א, and *always* before ר; e. g. מֵאַן, בֵּרַךְ, וְבֵרַךְ, בֵּרֵךְ, seldom as נֵאַם.

NOTE 1. In the forms of Piel and Hithp., the tone is sometimes thrown back on the *penult*, and then the (ַ) of the ultimate is shortened. Thus, (*a*) Before monosyllabic words, according to § 29, 3. *b*; e. g. לְעֶרֶת שָׁם, Deut. 17: 12, comp. Gen. 39: 14. Job 8: 18. (*b*) After *Vav consecutive*; e. g. וַיְבָרֶךְ, Gen. 1: 22; וַיְגַלַּח, Ex. 10: 11, comp. Gen. 39: 4.

NOTE 2. Peculiar *departures* from rule are some forms in *Perf. Piel*; as אֲחֵרוּ, Judg. 5: 28, (for אֲחֲרוּ); and so רִחֵמְתִּינִי, (for רִחַמְתִּינִי or רִחַמְתִּנִי), Ps. 51: 7.

§ 64.

Verbs third Guttural; e. g. שָׁלַח.

1. According to the principles in § 22, 2, two cases occur here, the special usage of which should be shown; viz. (1) Either the normal vowel of the last syllable is retained, and then the Guttural takes a *Pattah furtive* under it; or, (2) The last vowel is dropped, and then a *Pattah* comes in its place. Particulars follow:

(*a*) The strong immutable vowels, ִי, וֹ, וּ, (§ 25, 1), always remain. Hence *Inf. abs. Kal* שָׁלוֹחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הִשְׁלִיחַ, *Imperf.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ. So in regard to the more mutable O of the *Inf. const.*, שְׁלֹחַ, which thus distinguishes itself from the *Imper.*, (as in verbs second Guttural).

(*b*) The O of the *Imper.* and *Imperf. Kal* goes over into *Pattah*; e. g. שְׁלַח, יִשְׁלַח; with *suff.* יִשְׁלָחֵנִי, (§ 59. n. 1).

(*c*) In all the forms which take (ַ) in the last syllable, both modes of pointing may coëxist; although usage somewhat distinguishes them. E. g. *Kal* and *Piel*, the Part. is שֹׁלֵחַ, מְשַׁלֵּחַ, but in *stat. const.* of the same, we have שֹׁלַח, מְשַׁלַּח.

In the *Imperf.* and *Inf. Niph.* and in *Perf.*, *Imperf.*, *Inf. Piel*, the form with (ַ) stands at the beginning, or in the middle of a sentence; while that

at the end takes (ַ) with Pattah furtive. E. g. יִגְרַשׁ, Num. 27: 4; וְגֵרַשׁ, Num. 36: 3; וְרִבְקַע, Hab. 3: 9; וְרִבְקַע, Ezek. 13: 11; בְּצַע, Hab. 1: 13. Num. 4: 20. The *Inf. abs.* holds fast the (ַ); the *Inf. const.* loses it; e. g. שַׁפֵּחַ, Deut. 22: 7, elsewhere שַׁלַּח.

In the *shortened* forms of *Imper.* and *Imperf. Hiphil*, only (ַ) is employed; as הַצְלַח, וַיִּבְטַח. In the *Inf. abs.* the (ַ) remains; as הַגְבֵּהַ; while the *Inf. const.* is as הוֹכַח; Job. 6: 26.

2. When the Guttural has a Sheva here, it retains the *simple* Sheva; and this because it is really always *quiescent.*

E. g. שָׁלַחְתִּי, שָׁלַחְתְּ. But in the *second fem.* of the *Perf.*, the *helping*-vowel (ַ) comes in the place of Sheva simple; e. g. שָׁלַחַתְּ (§ 28, 4). More seldom in such cases as לָקַחַתְּ, Gen. 30: 15, and לָקַחְתְּ, 1 Kings 14: 3.

The smoother conjunction with Sheva *composite* occurs only in some examples of *first pers. plur. Perf.*, when the tone is thrown back; as וַיִּרְעֲנוּךָ, Hos. 8: 2. Gen. 26: 29. In other cases the (ֲ) instead of the (ְ) is found before the suffixes ־ךָ, ־כֶם, ־כֶן; e. g. אֶשְׁלָחֲךָ, 1 Sam. 16: 1; אֲשַׁלֶּחֲךָ, Gen. 21: 37; אַשְׁמִידֲךָ, Jer. 18: 2.

(B) Contract Verbs.

§ 65.

Verbs פ"נ, *or first radical Nun; e. g.* נָגַשׁ.

The irregularities of these verbs depend on the feebleness of the nasal letter *Nun.* They are comprised in the following particulars:

1. The *Inf. const.* and *Imper.* frequently lose their *Nun* (§ 19, 3), which would here be pointed with Sheva vocal; e. g. גַּשׁ for גְּגַשׁ. But the Inf., in such cases, usually assumes a *fem.* ending, viz. ־ַת, (after a Guttural ־ֲת), § 79, 2; e. g. גֶּשֶׁת from גְּגַשׁ; גַּעַת from גְּגַע. The Imper. abridged, has usually (ַ) for its vowel; but sometimes (ֶ), as in תֵּן from נְתַן. The *prolonged* form is common here; e. g. תְּנָה.

2. In all cases where *Nun* comes, by reason of a Praeformative, to stand in the *end* of a syllable, it assimilates itself to the second stem-letter, (§ 19, 2).

E. g. *Imperf. Kal;* as יִפֹּל (yip-pol) for יִנְפֹּל; יִגַּשׁ for יִנְגַּשׁ; יִתֵּן for יִנְתֵּן. The *Imperf.* O is the most frequent; that in A is actually of rare occurrence, but is feasible; that in *E* occurs only in the instance given. Out of Kal, we have *Niph.* נִגַּשׁ for נִנְגַּשׁ; *Hiph.* הִגִּישׁ; *Hoph.* הֻגַּשׁ (always short *ŭ*).

All the other forms are *regular;* e. g. Perf., Inf. absolute, Part. in Kal; Piel, Pual, Hithpael, etc.

In the Parad. H, only the irregular Conjugations are presented.

The distinctive mark of this class of verbs is, that *a Daghesh forte in the second radical immediately follows a Praeformative.* But still this is not always sufficient; for some verbs פ״י (§ 70), and some ע״ע (§ 66, 5), assume the same appearances. The *Imper.*, moreover, as נַשׁ, (also נְשׁ־, Gen. 19: 9), and תֵּן, is like to that of verbs פ״ו.

Note 1. It belongs rather to the list of *exceptions*, than of *normal* forms when the cases No. 1 and 2 above hold fast their *Nun*; e. g. Imper. נְטֹשׁ, נִפְלוּ (2d plur.), Inf. נָגֹעַ (also נֶגַע), Imperf. יִנְטֹר, Jer. 3: 5, (elsewhere יִטֹּר). In *Niphal* the Nun radical is *never* retained; in *Hiph.* and *Hoph.*, very seldom; as הַנְחִיךְ, Ezek. 22: 20; הָנְחְקוּ, Judg. 20: 31.

On the other hand, when the second stem-letter is a *Guttural, normally Nun is not dropped;* e. g. יִנְחַל. Seldom does the Nun fall out in such a case; e. g. as in יֶחֱתַ (also יִנְחַת), *Niph.* נֶחַם for נִנְחַם.

Note 2. In the anomalies of these verbs, the verb לָקַח has taken a part; for the ל in this is treated after the manner of נ, (§ 19, 2). Hence *Imperf.* יִקַּח, *Imper.* קַח (rarely לְקַח); *Inf. const.* קַחַת, *Hoph. Imperf.* יֻקַּח. But Niphal is regular, נִלְקַח.

Note 3. The verb נָתַן has this irregularity, moreover, viz., that the *third* radical assimilates itself like a feeble letter; e. g. נָתַתִּי for נָתַנְתִּי; נָתַתְּ for נָתַנְתְּ; *Inf. const.* תֵּת for הֲנָתֵת (§ 19, 2), with suffix תִּתִּי.

§ 66.

Verbs Ayin doubled (ע״ע), *or middle radical doubled.*

1. The principal irregularity of these verbs consists in this, viz., that the last two stem-letters are often uttered together as one doubled letter; e. g. סַבּוּ for סָבְבוּ; and this, even in cases when a full vowel would normally stand between them, as סַבּ for סָבַב, סַב for סָבֵב. Only those forms remain *uncontracted*, which have *immutable* vowels, or a *Daghesh forte* characteristic; e. g. סָבּוֹב, סוֹבֵב, סִבֵּב.

2. The *contracted* monosyllabic stem obtains throughout the vowel which would normally belong to the *second* syllable of the full stem, and which (in a regular verb) comprises the essential characteristic of the verb, (§ 43. n. 1).

E. g. Perf. סַב for סָבַב; Inf. סֹב for סָבֹב; הֵסֵב for הִסְבֵּב, (comp. No. 6).

3. After this contraction, the last letter ought properly to have a *Daghesh forte.* This, however, (according to § 20, 3),

cannot be written at the *end* of a word; and the duplication of the radical letter makes its appearance by Daghesh forte, only when a form receives increase at the the end; as סַבּוּ, סַבּוּ, Imperf. יְסַבּוּ, but not סַב, סַב, etc.

4. When the *Affformative* begins with a *consonant*, (נ, ת), then, in order that the doubling of the the radical may be made more audible, a vowel is inserted between the stem-syllable and the afformative.

This vowel in the *Perfect* is וּ; in the *Imper.* and *Imperf.* it is ◌ִ, e. g. סַבּוּתָ, סַבּוּנוּ, Imperf. third plur. fem. תְּסֻבֻּינָה, The Arabian writes regularly מדדת, but pronounces vulgarly מַדִּית *maddit*; according to Lumsden, maddâta; which last is more analogous to the laws of Hebrew inflection.*

5. The *Praeformatives* of the Imperf. Kal, Perf. Niphal, and of Hiphil and Hophal, (which, in the mode of contraction above described, come to stand by themselves in an *open* syllable), take the *long* vowel which corresponds with the short one that they would normally have had, (§ 27, 2, *a*).

E. g. Imperf. O, in Kal יָסֹב, for יִסְבֹּב = יִסְבֹּב [comp. § 27, 3. n. 3, the Arabian moreover says *yăq-tul*]; the Imperf. A takes another form; e. g. יֵמַר for יִמְרַר. In Hiphil Perf., הֵסֵב for הִסְבֵּב; Inf. הָסֵב for הַסְבֵּב; Hophal, הוּסַב for הָסְבַּב. The long vowel of the Praeformative throughout, (וּ only in Hophal excepted) is pure and *mutable*.†

Besides this usual method of constructing these forms, there is also another, (which is the predominant one in Chaldee), according to which the Imperf. runs thus: יִסֹּב (*yissobh*) out of יְסִבֵּב; Imperf. Hiphil, יַחֵם out of יַחְחֵם; Hoph. יֻכַּת out of יְכֻתַּת, so that the first syllable is made sharp by the doubling of the *first* radical. Even when accession is made to these forms, the second radical remains simple and without any Daghesh; which seems to imply, that the doubling of the first radical is a sufficient com-

* The common explanation which is here given of this *epenthetic* vowel, inserted in order to make the Daghesh letter more audible, may suffice; particularly if one compares the resemblance between this and some forms in verbs לה; e. g. comp. סַבּוֹתָ and the Arabic *maddita* with the forms גָּלִיתָ or גָּלִיתְ; and again comp. תְּסֻבֻּינָה with תִּגְלֶינָה. Gesenius (edit. 13th of this Gramm.) brings forward the suggestion, whether the וּ and ◌ִ epenthetic here may not be *a part of the appended pronoun*, deriving ◌ִינָה from הִנָּה. The וּ he explains by the Egyptian, where *eNTok* (thou), *eNTOTeN* (ye), *ANoK* (I, comp. אֲנֹכִי, etc., show a corresponding *O*.

† It might appear easier to explain the form of the Imperf. יָסֹב, (also the Imperf. יָשִׁיב in verbs עו), as if made up of the contracted syllable סב, with יָ Praeformative; and the like in Hiph. and Hophal. But this mere mechanical way of explanation is not always congruous with the real nature of things.

pensation; e. g. וַיִּקְדוּ (from קָדַד); Hiph. וַיַּכְּתוּ (from כָּתַת). See however וַיַּסֵּבּוּ, Judg. 18: 23, רַכֹּתוֹ, Job 4: 20.

Occasionally the epenthetic וֹ and ־ֵי are omitted; e. g. Jer. 19: 3, תִּצְלֶינָה (from צָלַל). In the Paradigm G, the Imperf. of the form in question is presented.

6. Several unusual forms lie at the basis here, which in part are more ancient and original than those of the regular verb. [So in Greek, in respect to verbs in -*μι*].

E. g. סָבַב is contracted out of סַבַּב (with *ă* in the Praeformative), which is the manner of the regular verb in Arabic.* Hiph. הֵסֵב (for הַסְבֵּב) has, in the contracted stem-syllable, the shorter and more original *ē*, (like the Aramaean אַקְטֵל, comp. § 52, 1, and n. 1); Perf. נָסַב for נָסַבַּב; Imperf. Niphal יִסַּב for יִסָּבַב; comp. יִקַּטֵל, § 50. n. 2.

7. The Accent has the peculiarity here, that it does not go forward upon the Afformatives which *begin with a vowel*, viz. ־ָה, ־וּ, ־ִי, but remains on the ultimate stem-syllable; e. g. סַבּוּ.† In respect to the other Afformatives (beginning with a *consonant*), the accent falls on the epenthetic וֹ or ־ֵי, which precedes them; (excepting ־תֶם, ־תֶן, which always claim the accent for themselves).

The consequence of this last usage is, of course, to shorten preceding vowels of the verb; e. g. תְּסֻבּוּ, but תְּסֻבֶּינָה (*ō* into *ŭ*); חֵסַבְתָּ, but חֲסַבְתֶּם, (first vowel goes into ־ֲ, the second into short *ĭ*).

8. Instead of Piel, Pual, and Hithp., in many verbs of this kind is employed the unfrequent Conjugation *Poel*, with its *Passive* and *Reflexive*, (§ 54, 1).

E. g. עוֹלֵל, *Pass.* עוֹלַל, Reflex. הִתְעוֹלֵל, (from עָלַל). Some verbs form Pilpel, etc. (§ 54, 4); as גִּלְגֵּל, Reflex. הִתְגַּלְגֵּל; *Passive* שָׁעֲשַׁע, from שָׁעַע. These are all regularly declined, like Piel.

NOTES.

I. *Notes to Kal.*

Note 1. The third pers. *Perfect* with O final, (like יָכֹל, § 43, 1) may preserve this O in other forms; as רָמּוּ from רָמַם, Job 24: 24; רַבּוּ from רָבַב, Gen. 49: 23.

Note 2. The Hholem (O) of the Inf., Imper., and Imperf., (סֹב, יָסֹב), is

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* The Hebrew יִקְטַל comes from יִקְטֹל, § 9, 5. This *ă*, moreover, shows itself in verbs *first Guttural;* especially in verbs אַ, § 67, and עַ, § 71.

† The *gender* and *number* endings of the Participles have the tone, as in the case of nouns, since they do not properly belong to the *verbal* flexion.

a *mutable* vowel, and is written *defectively*, with few exceptions specially belonging to the later orthography, such as לָבוֹז for לָבֹז, Esth. 3: 13. 8: 11. Since the vowel is mutable, it goes into short *ŏ* and *ŭ* when it loses the tone; e. g. רָן (*rŏn*), Job 38: 7; with suffix as בְּחֻקּוֹ (בְּ prep.), Prov. 8: 27. Imper. חָנֵּנִי; Imperf. with *Vav consec.*, וַיָּ֫סָב (vay-ya-sŏbh), Judg. 11: 18; with suff. יְשָׁדֵּם, Prov. 11: 3, *Qeri.*

Note 3. Examples of the form with *ă* (Pattah) in the Inf., Imper., and Imperf., (like קְטַל, יִקְטַל), are שַׁךְ Jer. 5: 26; גַּל, Ps. 119: 22; יֵמַר, Is. 24: 9; יֵקַל, Gen. 16: 4, 5.

Examples of the Chaldaizing Imperf. are יִסֹּב together with יָסֹב; יִשֹּׁם, 1 K. 9: 8; וַיִּקְּדוּ from קָדַד.

Note 4. Of the Part. an Aramaean form, שֹׁאֵס for שֹׁסֵס, occurs in Jer. 30: 16, Kethibh.

II. *Niphal.*

Note 5. Together with the most common form of the Paradigm, which has *Pattah* in the second syllable, other forms exist, which employ (ֵ) final through the whole Conjugation; while some others employ *Hholem;* (analogous to the three forms of the regular verb, קָטַל, כָּבֵד, יָכֹל, § 43, 1). E. g. Perf. נָקֵל (and also נָקַל), Jer. 49: 6. Inf. הִמֵּס, Ps. 68: 3. Part. נָמֵס, 1 Sam. 15: 9. Of the form with O, נָגֹלּוּ, Is. 34: 4. Inf. abs. הִבּוֹז, Is. 24: 3. Imper. הֵרֹמּוּ, Num. 17: 10. Imperf. תִּדֹּמִי, Jer. 48: 2. Examples of Niphal, where the *first* syllable is sharpened, are נִחַל, Ezek. 25: 3, (from חָלַל); נִחַר (from חָרַר) Ps. 69: 4. 102: 4, (also נָחַר, Jer. 6: 29); נִחַת, (from חָתַת).

III. *Hiphil and Hophal.*

Note 6. The second syllable, instead of (ֵ), may also have (ַ), specially with Gutturals; e. g. הֵמַר, Inf. הָבַר, Jer. 4: 11. In like manner without the Gutturals; as הֵדַק, 2 K. 23: 15, plur. הֵסַבּוּ, 1 Sam. 5: 10. Part. מֵצַל, Ezek. 31: 3.

Note 7. The Imperf., with accent retracted, sounds as יָ֫סֶךְ, Ps. 91: 4; וַיָּ֫לֶל, Gen. 29: 10.

Note 8. Chaldaizing forms of Hiphil and Hophal, are וַיַּסֵּב, Ex. 13: 18; וַיַּכְּתוּ, Deut. 1: 44; Hoph. יֻכַּת, Is. 24: 12; יֻחָקוּ (in pause) for יֻחֲקוּ, Job 19: 23.

IV. *General Remarks.*

Note 9. Nearest related to verbs ע״ע (*Ayin doubled*) are the verbs ע״ו, as the Paradigms of their forms will show. The forms of ע״ע, however, are for the most part the shorter of the two; e. g. comp. יָסֹב and יָקוּם, הֵסֵב and הֵקִים. In some cases they appear exactly alike; e. g. in the Imperf. Kal and Hiphil with *Vav consecutive;* also in Hophal, and in the unusual Conjugations. On account of this intimate relation they have borrowed forms from each other; e. g. יָרוּן for יָרֹן, Prov. 29: 6.

Note 10. Together with the contracted forms, and particularly for cer-

tain Conjugations and tenses, *the regular forms coexist.* E. g. בָּזַז, בָּזְזוּ, בָּזַזְנוּ (also בַּזּוֹנוּ, Deut. 3: 7). Inf. סְבֹב and סֹב. Imperf. יֶחֱנַן Amos 5: 15, (elsewhere יָחֹן). Hiph. הִרְנִין, Imperf. יַרְנִין (never contracted). Part. מַשְׁמִים, Ezek. 3: 15. Sometimes the *full* form appears to be *energic*, Ps. 118: 11.

NOTE 11. In the remarks under No. 5 above, we have seen instances, where, in case of accession to the verb, the *doubling* is omitted, and also the *full* vowel, as וַיִּקְּדוּ. The same finds place, however, elsewhere; e. g. נָבְלָה for נָבֹלָה, Gen. 11: 7, (from בָּלַל, and used *hortatively*). So יָזְמוּ for יָזֹמּוּ, Gen. 11: 6. Perf. Niphal, נָסְבָה for נָסַבָּה, Ezek. 41: 7; comp. Is. 19: 3. Jer. 8: 14. Without a Daghesh, but still with a *full vowel*, הֵעֵזָה for הֵעֵזָּה, Prov. 7: 13; and so נָבֹזָה, 1 Sam. 14: 36; נֵחָמִים, Is. 57: 5, for נֵחַמִּים.

NOTE 12. Although the tone in these verbs is not drawn forward by the *Afformatives*, (see No. 7 above), yet, when *suffix-pronouns* are appended, they move it forward; e. g. סַבּוּ, סַבּוּנִי, Ps. 118: 11. The vowels which precede the Daghesh, in such cases, must, when long, of course be shortened; and in this process, *Hholem* of the Imperf. goes into *Qibbuts*, (rarely into *Qamets Hhatuph*), and *Tsere* in Hiphil into *short Hhireq* (as in third plur. fem. of the Imperf., תְּסֻבֶּינָה, second masc. sing. in Hiph. Perf., הֲסִבּוֹתָה). Of course, also, by a removal of the tone, the Praeformatives lose their *full* vowel. Examples of change by the pronoun-suffix are יְסֻבֵּנִי, Ps. 49: 6; יְסֻבֻּהוּ, Job 40: 22; יְחָנֵּנִי, Ps. 67: 2. Hiph. יְסִבֵּנִי, Ezek. 47: 2.

(C). FEEBLE VERBS. (VERBS QUIESCENT).

§ 67.

Verbs quiescent ופ״א; *e. g.* אָכַל (*to eat*).

So far as א is a Guttural, and has a consonant-power, it has already been treated of in § 62, under verbs *first Guttural.* Here we are to consider it only as *quiescent*, i. e. as dropping its consonant sound, and coalescing with the vowel which precedes it. This happens only in a very few (and as it were worn out) verbs and forms, according to rules which follow:

1. There are five verbs in Kal Imperf., which make א to quiesce in *Hholem* (*ô*); and some others use this form together with the Guttural one.

The five are אָבַד, אָבָה, אָכַל, אָמַר, אָפָה; e. g. יֹאבֵד, etc. Some others are like יֹאחֵז and יֶאֱחֹז. The *ô* arises out of an obscure *â*, (§ 9, 10, 2); and the *â* itself must be a contraction of (ֵַ֫) or (ֵֶ֫). The feebleness of these forms extends itself also to the last syllable, which usually has (ֵ) instead of O; or, in case of *conjunctive* accents and continued discourse, it takes (ַ); e. g. תֹּאבַד לָעַד, Ps. 9: 19. On the other hand, תֹּאבֵד in Ps. 1: 6.

(Comp. the exchange of *ĕ* and *ă*, § 64, 1, lett. c). When the accent is drawn back, also, the last syllable sometimes takes (ֶ), יֹאבַד רוֹם, Job 3: 3, וַיֹּאכַל; and sometimes (ֶ), as in וַיֹּאמֶר with *conjunctive* accents, but וַיֹּאמֶר (*Mîlra*) with the *distinctive* ones. (Only in the book of Job, do we find the form וַיֹּאמַר in pause).

NOTE. Very seldom, (ֶ) stands under the Praeformative in Kal Imperf.; e. g. תֵּאָתֶה, Mic. 4: 8, out of תֵּאֲתֶה. So always in the Inf. לֵאמֹר (for לֶאֱמֹר).

2. In the first pers. sing. of the Imperf., where *two Alephs* come together, the second, (i. e. the first stem-letter of the verb), is dropped, (§ 23, 4).

E. g. אֹמַר for אֶאֱמַר. Elsewhere א seldom falls away; although there are some few cases in which this happens; as תֹּסֵם for תֹּאסֵם, Ps. 104: 29; רֹמְרוּךָ for יֹאמְרוּךָ, Ps. 139: 20; תֵּזְלִי for תֵּאזְלִי, Jer. 2: 36.

N. B. The Paradigm I. gives, with the feeble forms of the Imperf. Kal, only a synoptical view of the others.

NOTE 1. In the derived Conjugations, the feeble forms occur only here and there; e. g. Perf. Niph. נֹאחֲזוּ, Jos. 22: 9; Hiph. וַיָּאצֶל, Num. 11: 25; אָזֵן (*I hear*), Job 32: 11; אֹבִידָה, Jer. 46: 8; מֵזִין, Prov. 17: 4. Imp. הֵחָיוּ, Is. 21: 14. [רַחַל, in Is. 13: 20, = רָאֲחַל, adds another vowel (ֶ) to those after which א may quiesce].

NOTE 2. In Piel, א sometimes falls out by contraction, (like the ה in רַחְקַטִּיל for רַחְקַטִּיל); e. g. מָלֵּת for מְאַלֵּת, Job 35: 11.

§ 68.

Verbs פ״ו. *First Class, or those originally* וּ; *e. g.* יָשַׁב.

Verbs *Pe Yodh* (פ״י) are divided into *two* classes, which differ both in their origin, and in their mode of flexion. The *first* comprises the verbs *which properly have a* (ו) *for their first stem-letter;* (in Arabic such are read with a *v*), but this is softened down by the usage of the Hebrews to *Yodh* (י), and thus begins a considerable number of verbs.

The *second* class comprises those which in reality commence with a *Yodh* (י), as in § 69. A *peculiar* and *third class*, moreover, is formed, partly from the first and partly from the second class just named, whose peculiarity is, that in certain forms they take a *Daghesh forte* after them, inserted in the second radical, like verbs פַּן, (§ 70).

The verb יָצַר presents forms accordant with those of the first two classes above; e. g. (1) יָצַר, Imperf. יֵצַר, וַיֵּצַר, *to be harassed, vexed.* (2) יָצַר, Imperf. וַיִּצַר, וַיֵּצַר.

The declension of the *first class* named above, (analogous to the Arabic פ״و), is regulated as follows:

1. In the Inf. construct, Imper., and Imperf., there are two modes of formation. About *one half* of these verbs have the feebler forms, viz. (*a*) Imperf. יֵשֵׁב, with (ֵ) also in the *second* syllable, which may be shortened into *Seghol*, or into *Sheva vocal*, as the case requires; while in the *first* syllable the (ֵ) is more fixed, inasmuch as the first radical (י) quiesces in it. E. g.

Imper. שֵׁב out of יָשֵׁב, abridged by dropping the *Yodh*.

Infin. שֶׁבֶת, abridged in like manner, and provided with the fem. ending תֶ־, which imparts to the form more length and stability.

(*b*) The *second class* of these verbs constructs these forms with more strength, has an Imperf. A, and retains the Yodh radical. E. g.

Imper. יָרַשׁ; Inf. as יָסֹד, (י as consonant).

Imperf. יִירַשׁ, where the Yodh radical coalesces in the Hhireq, (§ 24, 2).

That this last method of flexion may also be adopted by verbs of the *first* class, (which has often been overlooked and denied), may be established partly from the fact that verbs פ״י frequently exhibit it in Kal, while they resume their proper ו in Niph., Hiph., and Hophal; and partly from the fact, that the corresponding Arabic verbs פ״و have a double method of inflexion. In fact, both forms sometimes occur in the same verb; e. g. צַק, 2 K. 4: 41, and יָצַק, Ezek. 24: 3; רֵשׁ, 1 K. 21: 15; רַשׁ, Deut. 2: 24, (also יָרַשׁ, with prolongation יְרֵשָׁה, Deut. 33: 23). In the Imperf. יִירַד, Deut. 32: 22, and יַרַד, Is. 10: 16.

In the first manner are formed יָלַד, יָצָא, יָשַׁב, יָרַד, יָדַע, Imperf. יֵדַע, (second syllable has ַ by reason of the Guttural); to the second class belong יָצַת, יָצַק, יָבֵשׁ, (in Arabic the last is פ״و).

2. The original and radical Vav (ו) appears continually in Conj. Niph., Hiph., Hoph.; and in the Perf. and Part. Niph.; and in all Hiph. *Hholem* is joined with Vav; in Hophal, *Shureq*. In Niphal Imperf., Inf., and Imper., the Vav remains as a *proper consonant*.

E. g. as quiescent, נוֹשַׁב (for נְוּשַׁב); הוֹשִׁיב (for הַוְשִׁיב); חוֹשֵׁב (for הַוְשֵׁב). As consonant in Niph., הִוָּשֵׁב, יִוָּשֵׁב. Sometimes this consonant power remains in Hithp.; as תִּתְוַדַּע; and in a few nouns also, as וָלָד, from יָלַד.

3. *All* the other forms, with few exceptions, (see n. 3, 4 below), are entirely *regular*.

In those forms where *Yodh* is omitted, one may determine the nature of

the verb in the Imperf. Kal, by the (ֵ) under the *Praeformatives*. In Niph., Hiph., Hoph., the character of the verb may be recognized by the (ו, וֹ, וּ), *before* the second radical. But forms like שֶׁבֶת, they have in common with verbs פֵּ״ן; and Hophal takes the same form as in verbs ע״ע and ע״ו.

NOTE 1. The *Inf. Kal.*, of the feebler form, has very seldom a masc. form, like דֵּעַ, Job 32: 6, 10; or a fem. ending ָה, like דֵּעָה, Ex. 2: 4. In the concurrence of a Guttural, the fem. form ֶ־ֶת becomes ַ־ַת, e. g. דַּעַת (*to know*). The Inf. לֶדֶת is contracted into לַת, 1 Sam. 4: 19, (§ 19, 2). Examples of the regular and firmer form with a *suffix*, are יָסְדִי (*Yŏsdhi*), Job 38: 4; יָסְדוֹ, Ezra 3: 12. In the stronger form, moreover, the fem. Inf. is rare; e. g. יְכֹלֶת.

NOTE 2. The *Imper. Kal* has frequently the (ָה) of prolongation; e. g. שְׁבָה (*sit*), רְדָה (*come down*), הָבָה (from יָהַב), and so הָבִי, הָבוּ, with *tone* on Qamets; which [perhaps] depends on the influence of the Guttural ה.

NOTE 3. The *Imperf.* of the form יֵשֵׁב, takes (ַ) final, when a Guttural concurs; as יֵדַע, תֵּרַד, Jer. 13: 17. When the tone is drawn to the *penult*, the (ֵ) of the second syllable is of course shortened into (ֶ), i. e. before monosyllabic words, and after *Vav consecutive;* e. g. יֵשֶׁב־נָא, Gen. 44: 33; וַיֵּרֶד, וַיֵּשֶׁב; in pause, however, these words run thus: וַיֵּשֵׁב, וַיֵּרֵד. Rarely is the first (ֵ) here written *plenè;* as אֵילְכָה, Mic. 1: 8.

The form יִירַשׁ can also drop its radical *Yodh*, when it comes to be prolonged; יֶעֱפוּ, Is. 40: 30; יִגְעוּ, Is. 65: 23. Yet seldom, and nearly doubtful, are the cases where this *Yodh* is dropped, after any other Praeformatives than *Yodh* (י). See Is. 44: 8.

NOTE 4. In some stems, the feebleness of the form reaches even the *Perf. of Kal*, inasmuch as the *a* gives way to *ē* and *ĭ;* e. g. יְרֵשׁוּהָ, יְרִשְׁתֶּם, יְלִדְתִּיךָ, (from יָרַשׁ, יָלַד). Examples may be found in Ps. 2: 7. Num. 11: 12. Deut. 4: 1. 8: 1. 19: 1. 26: 1. Ps. 69: 36, et al. In *Syriac*, the *e* is predominant here. In Hebrew, the feeble vocalization is found only in such forms of the Perf. as lose the full vowel under the first radical (י).

NOTE 5. In the *Imperf. Niphal*, in the way of exception, *Yodh* (י) stands instead of (ו); as וַיִּוָּחֶל, Gen. 8: 12, comp. Ex. 19: 13. The first pers. here always sounds as אִוָּשֵׁב, (not אֶוָּשֵׁב with a *Seghol*), § 50, n. 4.

NOTE 6. In Piel the radical *Yodh* (י) sometimes is dropped, after the Praeformative (יְ); and then the Praeformative takes the vowel which belonged to the radical *Yodh*, (see § 67, n. 2). E. g. וַיַּבְשֵׁהוּ, for וַיְיַבְשֵׁהוּ, Nah. 1: 4.

NOTE 7. *The Imperf. Hiphil*, with accent retracted, takes a final *Seghol*, (as in Kal); e. g. יֹסֶף, Prov. 1: 5; וַיֹּסֶף. In respect to such forms as retain the formative ה, like יְהוֹשִׁיעַ, see § 52, n. 7.—In *Hophal*, some examples exhibit וֹ for וּ; as הוֹדַע for הוּדַע, Lev. 4: 23, 28.

NOTE 8. To the verbs פֵּ״י the verb הָלַךְ attaches itself; for the Imperf. is

יֵלֵךְ, and with *Vav* וַיֵּלֶךְ, in pause וַיֵּלֵךְ; *Inf. const.* לֶכֶת; *Imper.* לֵךְ, prolonged לְכָה (and also לְךָ); *Hiph.* הוֹלִיךְ. Seldom, and almost only among the later writers and in poetry, will one find the *regular* forms of הָלַךְ, Imperf. יַהֲלֹךְ, Inf. הֲלֹךְ, (Num. 22: 14, 16. Ecc. 6: 8, 9); Imper. plur. הִלְכוּ, Jer. 51: 50. On the other hand, the Perf. Kal is always and only הָלַךְ, Part. הֹלֵךְ, Inf. abs. הָלוֹךְ, Piel הִלֵּךְ, Hithp. הִתְהַלֵּךְ, so that a *Yodh* as first radical nowhere appears. The common solution of the difficulty is, to assume an obsolete יָלַךְ; although one may well suppose that in a word so much used, the weak letters in הָלַךְ itself might easily permit those other forms, after the analogy of verbs פ״י. Comp. moreover the feeble פ״א, e. g. in the above cited (§ 67) תֵּזְלִי from אָזַל, and תֵּלְכִי from הָלַךְ, *Imperf. Hiph.* אֹבִידָה from אָבַד, and אוֹלִיכָה from הָלַךְ, 2 K. 6: 19.

§ 69.

Feeble Verbs פ״י. *Second Class, properly* פ״י; *e. g.* יָטַב.

These verbs separate themselves from verbs פ״ו essentially in the following particulars:

1. In Kal, only the stronger method of construction finds place, in which the radical *Yodh* (י) remains, (§ 68, 1).

E. g. Inf. יְטֹב. The Imperf. has A; as יִיטַב, יִיקַץ; and the *Pattah* here, when the tone is retracted, becomes *Seghol;* as וַיִּיקֶץ, Gen. 9: 24; וַיִּיצֶר (from יִיצַר), Gen. 2: 7.

2. In Hiphil the *Yodh* radical remains, and quiesces in (ֵ).

E. g. הֵיטִיב (for הַיְטִיב); Imperf. יֵיטִיב. Yodh in a few cases resists quiescence and remains a consonant; as יַיְשִׁירוּ, Prov. 4: 25. Ps. 5: 9, *Qeri.*

The verbs of this kind are only יָטַב, יָנַק, יָקַץ, יָצַר, יָלַל, Hiph. הֵילִיל, יָשַׁר.

Anomalous are certain forms of the Imperf. *Hiph.*, where *before* יֵלִיל the Praeformatives are inserted; e. g. יְיֵלִיל, אֲיֵלִיל, תְּיֵלִילוּ, Is. 15: 2. 65: 14. Jer. 48: 31. Hos. 7: 14. Besides, there are יְיֵטִיב, Job 24: 21; and sometimes even in the Imperf. *Kal*, as יְיֵדַע, Ps. 138: 6, from יָדַע. The ground of this anomaly consists in this, viz. that the (י) of the simple form looks like a radical letter, and is treated as belonging to the stem. [? This seems to be rather too superficial to be fairly charged upon the Masorites, who have surely shown an extensive knowledge of the language. Are not this and the preceding form to be put to the account of poetry, or perhaps to a *dialectic* pronunciation? Comp. the *Doric*, in the Greek tragedians].

§ 70.

Verb פ״י. *Third Class, or contracted Verbs* פ״י.

To this *third Class*, are to be reckoned those verbs of Class

I. and Class II, whose *Yodh does not quiesce* in *ī* or *ē*, but, like a verb פ״ן, assimilates itself to the next letter.

This takes place in some verbs throughout their actual forms; e. g. יָצַע, Hiph. הִצִּיעַ, Hoph. הֻצַּע; יָצַת, Imperf. יִצַּת, Hiph. הִצִּית. In some verbs, both these forms and also the weaker ones of the first or second class are found: יָצַק, with וַיִּצֹק (1 K. 22: 35); יָצַר, Imperf. יִיצֹר and יִצֹּר, (Is. 44: 12. Jer. 1: 5); יָשַׁר, Imperf. יִישַׁר and יִשַּׁר, (1 Sam. 6: 12).

The beginner may very easily be led to regard these as belonging to the פ״ן class; he must therefore, when he does not find them under that category, resort in his lexicon to the words under *Yodh*.

In the Paradigms K, L, the discrepant forms of the two classes are appropriately represented. The third follow פ״ן; and besides this, they very seldom occur.

§ 71.

Feeble Verbs ע״ו; *e. g.* קוּם.

1. The middle stem-letter *Vav* (ו) gives up its consonant-power throughout, and is swallowed up in the leading vowel of the form, not only in the more usual cases (§ 24, 1), where a Sheva precedes or follows, as בּוֹשׁ for בָּוֹשׁ (be-vosh), but also when the *Vav* stands between two full vowels; as קוּם for קָוַם (qā-vūm), קוֹם for קָוָם (qa-vōm). The root, of course, always appears to be *monosyllabic*.

2. The vowel of the *contracted* stem is essentially the vowel of the *second* syllable; which, nearly throughout, comprises the essential characteristic of the forms, (§ 66, 2). This character-vowel becomes *extended* by its union with Vav, but not immutable.

E. g. Inf. and Imper. קוּם for קָוֹם, Perf. קָם for קָוַם. That still the vowel is *mutable*, is shown by קָם, קָמְתָּ, קָמְתִּי, etc. Hiph. Imperf. יָקִים out of יַקְוִים, and in the *Jussive*, יָקֶם.

The verb *intransitive*, middle (ָ), sounds in Kal *Perf.* as מֵת (for מָוֵת); the middle (ֹ) sounds as אוֹר (from אָוֹר), בּוֹשׁ (for בָּוֹשׁ), see n. 1 below.

3. The Praeformatives of Kal Imperf., Niph. Perf., and of all Hiph. and Hoph., which, before a *monosyllabic* stem, must make a simple or open syllable, obtain of course a *long* vowel, corresponding to the short one which by analogy they would receive, (§ 27, 2).

E. g. יָקוּם for יַקְוֹם; הֵקִים for הַקְוִים; הוּקַם for הָקְוַם. This *Praeforma-*

tive vowel, moreover, is of course a *mutable* one; and therefore it may fall away, i. e. go into Sheva, when the tone is moved forward; as יְמִיתֶנּוּ, Imperf. plur. יְמוּתוּן. Only in *Hophal* is there an *exception* to the mutability in question; for the וּ there seems to be more steadfast than the other simple pure vowels. Besides, the ו seems to have been brought backward by a metathesis, in order to gain a position meet for contraction; e. g. הֻקְוַם becomes הֻוְקַם, (the like is not unfrequent in Hebrew), and then by contraction we have הוּקַם.

4. The *unusual* forms of the regular verb seem to lie at the root of the forms here; and in fact the forms in this class of verbs which are built on the *normal* forms of the regular verb, are more unfrequent than the others.

E. g. Kal Imperf. יָקוּם comes from יַקְוֹם, (see § 66, 6); Part. קָם for קָוָם, (like קָטָל, comp. § 49, 2. § 83, No. 1). Seldom as יֵבוֹשׁ (from the normal יִבְוֹשׁ). The O in Niphal (נָקוֹם) arises out of a *va* (וַ) = *ua*, and thus Niphal represents נַקְוַם; Niph. Imperf. יִקּוֹם comes from יִקָּוַם.

5. In *Perf. Niph.* and *Hiphil*, before the Afformatives of first and second persons, an וֹ *epenthetic* is inserted; and in *Kal Imperf.*, before the ending ־נָה an epenthetic ־ֶי (§ 66, 4); probably in order to soften the hardness of such forms as the normal נָקוֹמְתָּ, הֵקַמְתָּ. These epenthetic syllables *always take the accent*, and (as usual in such cases) shorten the preceding vowels.

E. g. as to the latter: נָקוֹם, נְקוּמֹתָ; הֵקִים, הֲקִימֹתָ or (־הֶ), and also הֲקֵמוֹתָ; תְּקוּמֶינָה. But sometimes *harder* forms occur, without the *epenthetics;* so Kal Imperf. תָּשֹׁבְנָ, Ezek. 16: 35, (and in the same verse תְּשׁוּבֶינָה); more frequent still are the harder forms in *Hiphil*, e. g. הֵנַפְתָּ, Ex. 20: 25; also הֲנִיפֹתִי, Job 31: 21; תָּשֵׁבְנָה, Job 20: 10; once תָּקִימְנָה, Jer. 44: 25. The *Imper.* admits no epenthetic וֹ or ־ֶי; e. g. קֹמְנָה, Hiph. הָקֵמְנָה.

6. The tone, as in verbs ע״ע, falls not on the Afformatives ־ָה, ־וּ, ־ִי, e. g. קָמָה, קָמוּ, excepting the full plural form יְקוּמוּן. When the Afformatives are preceded by no epenthetic syllable, *the tone is altogether normal;* e. g. קַמְתָּ, Hoph. הוּקַמְתָּ. As to the tone of the epenthetic וֹ and ־ֶי, see No. 5 above.

7. The normal Conjugations, Piel, Pual, and Hithp., occur here very seldom. The only case in which ו medial remains a *consonant*, is that of עוּד, Piel עִוֵּד (but see n. 10 below). In some others, the ו goes into י; as קִיֵּם from קוּם, חַיֵּב from חוּב. This last formation belongs to the later Hebraism, and is borrowed from the Aramaean.

On the other hand; the place of Piel, etc., is occupied by *Pilel* (§ 54, 2), with its *Passive* and *Reflexive*.

E. g. קוֹמֵם from קוּם; רוֹמַם, Pass. רוֹמַם from רוּם; הִתְעוֹרֵר from עוּר. Rarely is *Pilpel* (§ 54, 4) employed here; e. g. כִּלְכֵּל from כּוּל.

NOTES.

I. *Notes to Kal.*

NOTE 1. Verbs middle E and O, in which normally the Part. and the Perf. are of the same form, are found in such forms as בִּת (for בָּוַת), first pers. בַּתִּי (mat-ti), first plur. בַּתְנוּ, third plur. בָּתוּ. So midd. O, בּוֹשׁ (for בָּוֹשׁ), בֹּשְׁתִּי, בֹּשְׁנוּ, בּוֹשׁוּ; אוֹר. Part. מֵת, בּוֹשִׁים, Ezek. 32: 30.

The form קָם, as Part. and Perf., is very seldom written קָאם, (Hos. 10: 14), after the Arabic manner, (§ 9, 1). So שָׁאנִים, Ezek. 28: 24, 26, comp. 16: 17.

NOTE 2. In the Inf. and Imper., some verbs always take וֹ; as בּוֹא, טוֹב, אוֹר; most of them take וּ. But even these have וֹ in the *Inf. abs.*, (like קָטוֹל); e. g. קוֹם, Jer. 44: 29. Those verbs which constantly have וֹ in all Infinitives, preserve this also in the Imperf.; e. g. יָבוֹא. The verb יָבוֹשׁ (with ֵ under the Praeform.) is altogether *sui generis*.

NOTE 3. In the *Imper.*, the verbs with Afformatives *keep the tone on the ground-form*; e. g. קוּמִי, קוּמוּ. To this there are a few exceptions, as עוּרִי, in Judg. 5: 12. On the other hand, the ־ָה of prolongation here, brings down the tone usually upon the *ultimate*; e. g. קוּמָה, שׁוּבָה. To this also there are a few exceptions; see in Ps. 7: 8. Jer. 3: 12. 40: 5.

NOTE 4. The *shortened* Imperf., employed as Jussive (§ 48, 4), has the form יָקֹם (very seldom written יָקוֹם, יָקֵם). E. g. יָשֹׁב (*let him turn back*), Deut. 20: 5—8; אַל יָשֹׁב, Ps. 74: 21; וְיָמֹת, 1 K. 21: 10; (comp. § 27, n. 1). As *Indicative*, in poetry, we find יָרֹם, תָּרֹם, Num. 24: 7. Mic. 5: 8. With *Vav consec.*, and before monosyllabic words, the tone is drawn back, and the O shortened; e. g. וַיָּקָם (vay-ya-qōm), יָקָם לְךָ (ya-qōm lākh), Job 22: 28. In pause, the tone remains on the ultimate; e. g. וַיָּמָת, Gen. 11: 28, 32, comp. 5: 5, 8. By the concurrence of a Guttural, or of a ר, the last syllable may have a *Pattah* (ַ); e. g. וַיָּסַר, Ruth 4: 1, (from סוּר).

The full plur. ending ־וּן, (see No. 6 above), has the tone; hence תְּמוּהֻן, Gen. 3: 3, 4; יָנוּסוּן, Ps. 104: 7; יָרוּצוּן, Joel 2: 4, 7, 9.

II. *Niphal.*

NOTE 5. Varying forms in Niphal are: Perf. נִפְצוֹתָם, Ezek. 11: 17. 20: 34. 41: 43. Inf. *const.* הֵהוּשׁ, Is. 25: 10. Comp. Note 9 below.

III. *Hiphil.*

NOTE 6. Examples of the *Perf.*, without the epenthetic וֹ, are הֵנַפְתָּ, Ex. 20: 25; חֵמַתָּה, Num. 17: 6, etc.

NOTE 7. In the *Imper.*, besides the usual הָקֵם, the prolonged form is also employed, e. g. הָקִימָה.

The *shortened Imperf.* sounds as יָקֶם; e. g. וְיָסֵר, Ex. 10: 17. After *Vav consec.*, the tone rests on the *penult;* as וַיָּקֶם, וַיִּפֶן. In concurrence with a Guttural or a ר, the ultimate takes *Pattah*, as in Kal; e. g. וַיָּסַר, Gen. 8: 13.

IV. *General Remarks.*

NOTE 8. These verbs are most nearly related to verbs עע (§ 66); on which account one in analyzing them must look carefully to their diversities. Many forms of both verbs fully coincide; e. g. *Kal Imperf. with Vav consec.;* moreover, *Pilel* of עו and *Poel* of עע. Hence it comes, that they often borrow forms from each other; e. g. Kal Perf. בָּז (from בוז), the same form from בָּזַז, Zech. 4: 10; so טַח (for טָח), Is. 44: 18.

NOTE 9. In common with verbs עע also, (§ 66, 5), these verbs have, in *Niphal* and *Hiphil*, the Chaldee and Rabbinic punctuation, according to which *a short vowel followed by Daghesh forte is put under the Praeformatives, instead of a long vowel.* This form occurs often together with the usual one; e. g. Hiph. הִסִּיר, Imperf. יַסִּיר (together with יָסִיר and יָסִר), from סוּר; so וַיַּתֵּר, 2 Sam. 22: 33, (together with יָתֵר, Prov. 12: 26). Sometimes with a modified meaning; as הֵנִיחַ *to give rest*, הִנִּיחַ, Imperf. יַנִּיחַ *to lay down, settle down;* לָלִין *to spend the night, to lodge*, יָלִין, יַלִּין, *to be obstinate, stiff-necked.* Other examples are יָמוֹל, *he is circumcised*, Gen. 17: 26, 27. 34: 22, (from מוּל, not from נָמַל). Forms with a Guttural: נָזוֹר, Zech. 2: 17; Hiph. הֶחְזִיל, Lam. 1: 8; הַלְּיִזוּ, Prov. 4: 21.

Therewith may be reckoned some forms of verbs *first Guttural* with *Daghesh implicitum*, (which some would derive in a different way, or amend); as וַתַּחַשׁ for וַתָּחָשׁ (from חוּשׁ), Job 31: 5; וַיַּצַּת, וַתַּצַּת, 1 Sam. 15: 19. 25: 14, from עוּט, עִיט.

NOTE 10. The verbs whose middle stem-letter (ו) remains a *consonant*, are, in respect to this consonant, entirely regular. E. g. חָוַר, Imperf. יֶחֱוַר; גָּוַע, Imperf. יִגְוַע; and regular, as to the ו, are all of those whose third radical is ה, and the second one ו; as צָוָה, Piel צִוָּה, קָוָה, etc.

§ 72.
Feeble Verbs ע״י, *e. g.* בִּין.

1. These verbs agree, in regard to their structure, altogether with the foregoing ones, and the *Yodh* here is subjected to all the changes of the *Vav* there.

E. g. שָׂת (for שָׂיַת), Inf. שִׂית, Inf. abs. שׂוֹת (for שָׂיֹת), Imper. שִׂית, Imperf. יָשִׂית, Jussive יָשֵׂת, with *Vav consec.* וַיָּשֵׂת.

In Kal Perf., moreover, several verbs have another series of forms, which

are like to a Hiphil which has suffered the aphaeresis of the ה; e. g. בִּינוֹתִי = הֲבִינוֹתִי, Dan. 9: 2, together with בַּנְתָּ Ps. 139: 2; רִיבוֹתָ Job 33: 13, and also רַבְתָּ Lam. 3: 58. Besides these, the *full* Hiphil also occurs; e. g. הֵבִין, הֲבִינוֹתֶם, Inf. הָבִין (together with בִּין); Imper. הָבֵן (also בִּין); Part. מֵבִין (also בָּן), and so מֵרִיב (also רָב); מֵשִׂים, (also שָׂם); מֵצִיץ, Perf. צָץ. Besides, there are *Passives;* as Hoph. Imperf. יוּשַׁר (from שִׁיר); יוּשַׁת (from שִׁית).

2. The Hiphil-forms brought to view may easily be traced to verbs ע״ו, and may in part belong to them. The same is true also of Niphal, Pilel, and Hithpalel.

E. g. נָבוֹן; Pil. בּוֹנֵן; Hith. חִתְבּוֹנֵן, (all as if from בּוּן). In every respect are these verbs nearly related to those ע״ו. Hence several of them occur promiscuously, and with the same meaning, both as ע״ו and ע״י, as לִין *to lodge*, also לוּן; שִׂים *to place* or *set*, also שׂוּם; Imperf. יָשִׂים, also יָשׂוּם. In others, one form is more dominant; as גִּיל *to rejoice*, גּוּל once in Prov. 23: 24. Only a very few appear to be exclusively ע״י, viz. שִׁית, רִיב, שׂוּשׂ.

Remarks. The old grammarians allow of no such class of verbs as these, but ranged them all under ע״ו; which in part is correct. In the later Arabic, there occurs the like abridgment of the Hiphil, (Conj. IV), in respect to verbs ע״ו. But on the other hand, both the Arabic and the Ethiopic have verbs actually ע״י; and the Hebrew clearly has some with a *Yodh consonant;* e. g. אָיַב, עָיֵף. It is certain that there is a fluctuation here, and a mutual approximation of stems so nearly related. The Par. (N) is connected with the verbs ע״ו (Par. M); so that the parallelism between them is quite plain. All which is not developed in the former Paradigm, coincides with the forms in the latter.

Note 1. Examples of the Inf. *abs.* are רֹב, Judg. 11: 25; שֹׁת, Is. 22: 7; also, in Jer. 50: 34, we have רִיב.

Note 2. The shortened Imperf. is as יָבֵן; with tone retracted, as יָרֶב לוֹ, Judg. 6: 31. So with *Vav consec.*, as וַיָּשֶׂם, וַיָּבֶן.

Note 3. As *Part. act. Kal*, לֵן is once found, in Neh. 13: 21. *Part.* passive, שִׂים, or שׂוּם (var. lect.), 2 Sam. 13: 32.

Note 4. Verbs ע״א hold fast the consonant power of א, at all times, and are irregular only in the manner described in § 63. Still, the weakness of the א in the Perf. of the frequent verb שָׁאַל, occasions the weakening of its normal (ַ) into (ֵ), and in a closed syllable into (ֶ or ַ), when the tone is thrown off, and no full vowel precedes it; (altogether in the manner of verbs פ״י, § 68. n. 4). E. g. with suff. שְׁאֵלְךָ, Gen. 32: 18; שְׁאֵלוּנוּ, Ps. 137: 3; second pers. plur. שְׁאֶלְתֶּם, 1 Sam. 12: 13. 25: 5; first sing. with the suff. שְׁאִלְתִּיהוּ, Judg. 13: 6. 1 Sam. 1: 20, also in Hiph. 1 Sam. 1: 28. Comp. § 44. n. 2. Some examples, where א has given up its consonant-power, i. e. become quiescent, are נָאוּ, יָנֵאץ (from נָאַץ) for יַנְאֵץ, Ecc. 12: 5.

§ 73.

Feeble Verbs in לא״; *e. g.* מָצָא.

The א appears in these verbs partly as a very *slender Guttural*, scarcely audible, and partly as a *Quiescent*, in accordance with the following rules:

1. In the forms which end with the third stem-letter, the last syllable has always the normal vowels; with the exception that *Pattah*, when it comes to stand before the א, goes of course into the corresponding long vowel, i. e. *Qamets*.

This extension of the *Pattah* into Qamets takes place in *Kal Perf.*, *Imperf.*, *Imper.*; in the *Perf.* of *Niphal*, *Piel*, *Pual*, and *Hophal*, (§ 23, 1); but still, as this is a kind of accidental prolongation, the long vowel (ָ) is *mutable*, (§ 25, 2. note); and so it may fall away by declension; e. g. יִמְצָא, plur. יִמְצְאוּ.

N. B. The *Kal Imperf.* and the *Imper.* have a final (ַ), in accordance with the laws of *third Gutturals*, § 64, 1.

2. Also before the Afformatives which begin with ת or נ, the א becomes *quiescent* in various ways: viz.

(1) In Perf. Kal, in (ָ); as מָצָאתָ. (2) In the *Perfect* of the other Conjugations, it takes (ֵ) before it; e. g. נִמְצֵאתָ; but, (3) In the *Imper.* and *Imperf.* of the same, it takes (ֶ); e. g. Kal Imper. מְצֶאנָה; Imperf. תִּמְצֶאנָה; and so of the rest.

The ground of (ֵ) and (ֶ) in these Conjugations has its basis in the resemblance of these verbs to those ל״ה, (§ 74, 2), and their approximation to them.

Before the suffixes ־ךָ, ־כֶם, ־כֶן, the א remains a *Guttural*, and takes under it the vowel (ֲ); e. g. אֶמְצָאֲךָ, Cant. 8: 1; הִבָּרַאֲךָ, Ezek. 28: 13. (Comp. § 64, 2. note). The ground of this punctuation is, that those suffixes require a *vocal Sheva* before them, while they usually take the tone upon themselves.

3. Before the Afformatives which *begin with a vowel*, the א is a consonant, and the form is normal. (See in full, Par. O).

NOTES.

Note 1. Verbs middle (ֵ), retain this even in the other persons of the Perfect; e. g. מָלֵא, מָלֵאתִי. For the *third fem. Perf.*, instead of the normal form (מָצְאָה), the Aramaean is sometimes employed. e. g. קָרָאת for קָרְאָת, Is. 7: 14. Gen. 33: 11, (like to קָטְלַת, § 44. n. 4).

Note 2. In the Inf. a *fem.* form is sometimes employed, as מְלֹאת, Lev. 12: 4, for מְלֹאֶת.

NOTE 3. The *fem. Part.* is usually *contracted;* e. g. מֹצֵאת, seldom as מֹצְאֵת, Cant. 8: 10; so יוֹצֵת (written *defectivè* for יוֹצֶאֶת), from יָצָא, Deut. 28: 57. In the form חֹטְאִים, 1 Sam. 14: 33, and בֹּדָאם, Neh. 6: 8, the vowel is drawn back after the manner of the Syriac.

NOTE 4. *Aleph* sometimes falls out, when quiescent; e. g. מָצָתִי, Num. 11: 11; מָלֵתִי, Job 32: 18; נִטְמֵתֶם, Lev. 11: 43; הַחֲטִי (for הַחֲטִיא, Jer. 32: 35).

See more respecting these Verbs, in § 74. No. VI.

§ 74.

Feeble verbs לה״; *e. g.* גָּלָה.

1. These verbs, (like verbs פ״י, § 68, § 69), comprise under one name *two classes* of the irregular verbs, viz. those of ל״י and ל״ו; which in Arabic and Ethiopic are more plainly separated. Instead of the original י and ו, in all the forms which end with the *third radical*, a ה appears in their place as the representative of the vowel to be sounded, (§ 25, 5. note). Hence they are named (merely from their appearance) לה״.

E. g. גָּלָה for גָּלַי, שָׁלָה for שָׁלַו. But let it be noted, that by far the greater part of these verbs are ל״י; the verbs ל״ו appear in only a few forms. The separation is therefore less distinct than that of פ״ו and פ״י.

A real ל״ו verb is שָׁלָה, for from this we have שָׁלַוְתִּי, and a Part. שֹׁלֵו, and also a derivate noun שַׁלְוָה. Still the Imperf. has יִשְׁלָיוּ (with *Yodh* third radical). In עָנָה *to answer*, (Arab. עני), and עָנָה *to suffer*, (Arab. ענו), two verbs essentially different appear; (see Lex. sub עָנָה). The Syrians go still further in amalgamating these forms, inasmuch as they commingle לא and לה״, and the latter includes both ל״י and ל״ו.

Entirely different are the verbs whose final letter is ה consonant (i. e. ה *He Mappiq*); e. g. גָּבַהּ. These verbs are treated simply as *third Gutturals.* In the meantime, there appears to be some feeble verbs, whose ה final has arisen from ה consonant, which gives up its consonant-power; e. g. כָּהָה, (Arab. כהה). In this way it comes about, that feeble verbs לה״ appear sometimes as kindred with verbs לח״, the medium of transition being verbs לה״; e. g. קָשָׁה and קָשַׁח, *to be rigid;* פָּתָה = פָּתַח *to be open.*

The grammatical structure of these verbs (see Par. P) rests on the following basis:

1. Instead of the *original Yodh* or *Vav* radical, there appears in all cases where this would appear at the *end* of a word, a ה vicarious, which better represents the vowel to be sounded there. This vowel, moreover, is, for every form and Conjugation, the same.

E. g. ־ָה, in all the *Perfects;* as גָּלָה, נִגְלָה, גִּלָּה, etc.

־ֶה, in all the *Imperfects* and *Participles;* e. g. יִגְלֶה, גֹּלֶה, etc.

־ֵה, in all the *Imperatives;* as גְּלֵה, גַּלֵּה, etc.

ה־, in the Inf. absolute, (excepting Hiph. and Hoph.); as גָּלֹה, etc.

Only the Part. *pass.* Kal is excepted, where *Yodh* appears at the end of the word; e. g. גָּלוּי; and thus with some of the derivates, (§ 84, V.).

The *Inf. const.* always has the *fem.* ending ת; as גְּלוֹת, Piel גַּלּוֹת, etc.

The explanation of these forms may now be subjoined:

(a) In *Kal Perf.*, גָּלָה stands for גָּלַי, agreeably to § 24, 2. *c;* and the same in Niphal and Hophal. (*b*) In *Piel* and *Hithp.*, the forms with final A are the basis, (like קִטַּל, הִתְקַטַּל, § 51. n. 1); and also in *Hiphil*, the form הִקְטַל, (like the Arab. *aqtala*, § 52, 1). (*c*) The *Imperf. Kal*, יִגְלֶה, is from an Imperf. *A*, i. e. יִגְלַי, (§ 24, 2. note); and from this comes the plur. form יִגְלְיוּ, (see note 4 below). The same applies to the other Conjugations, where, even in the regular verb, kindred forms having (־ֶ) develope themselves, (§ 50. n. 2. § 53. note).

The (־ֵ) of the *Imper.* has its ground in this, viz., that the shorter form here throws more of the tone on the ultimate, which acquires more stability by the (־ֵ). (See and comp. the *const.* state of nouns in ־ֵה, § 87, 2. *c*).

The *Hholem* of the *Inf. abs.* is used in all the Conjugations, which admit a separate form for it.

2. Before the Afformatives which begin with a ת or נ, the original י comes in, *but never as a consonant.* The *Pattah* which precedes it would appropriately form the diphthong *ai;* but in the *Perfect*, this concurrence makes (־ַי) in Kal, and (־ֵי) in the other Conjugations; while in the *Imper.* and *Imperf.* it goes into (־ֶי), as less full and distinct.

E. g. in Piel, out of the old form גִּלַּיְתָ (= קִטַּלְתָּ) comes גִּלֵּיתָ; which sometimes is further narrowed into גִּלִּיתָ. In the Imperf. we have (instead of a form as תְּגַלַּיְנָה) the form תְּגַלֶּינָה. In all the Passives, the (־ִי) here is held *fast*; but in *active* and *derived* Conjugations, and in the Reflexives, the forms (־ֵי) and (־ִי) are interchangeably used; (see Notes 8 and 12). Arranged they stand thus:

־ִי, in Kal Perf.; as גָּלִיתָ.

־ֵי, ־ִי, in other Actives and Reflexives; e. g. גִּלֵּיתָ and גִּלִּיתָ, etc.

ִי־, in Perf. *passives* throughout.

ִי־, in Imper. and Imperf. always; as גְּלִינָה; תִּגְלִינָה, etc.

The diphthongal forms are preserved throughout in the Arabic and Ethiopic, and contracted only in the popular dialect. In Chaldee and Syriac, the contracted forms are predominant; yet the Syriac has also, in Kal, such forms as גְּלַיְתְּ: and so the Chaldee, together with גְּלֵית.

3. Before the Affformatives beginning with vowels, (ָה־, וּ־, ִי־), *Yodh* with its preceding vowel both fall away.

E. g. גָּלוּ for גָּלְיוּ; תִּגְלִי for תִּגְלִיִי; and so גָּלָה, גָּלִים. But in the *full* form, and specially in *Pause*, the *Yodh* is preserved; e. g. רִגְלָיוּ; see below, n. 4. 11.

In like manner, *Yodh with the preceding vowel, falls out*, when a suffix is appended; e. g. גָּלֵךְ, (note 18).

4. The *Yodh* or third radical also falls away in the *fem.* of the third sing. Perf., inasmuch as ַת־ is appended as a *fem.* ending; e. g. גָּלָת. Such was the older form; but it has now become rare (Note 1), for there has been added to it another index of the *fem.*, i. e. ה־, so that the ordinary form now is גָּלְתָה; and so it is, in all the Conjugations.

E. g. The older form in Hiphil was הִגְלָת, now it is הִגְלְתָה, and in pause הִגְלָתָה. See like cases in § 69. note, § 89, 3.

5. Very conspicuous here is the *abridged Imperfect*, which occurs in all the Conjugations, and arises from casting away the ending ֶה־; which also occasions some other changes in the form; (see in Notes 3, 7, 9, 14). In like manner, in some Conjugations, is the shortened Imper. formed, by casting away the ה־ֵ (see Note 10, 15).

NOTES.

I. *Notes to Kal.*

NOTE 1. The older and more simple form of the *third fem. sing.* גָּלָת, (made from גָּלַרְתְּ, comp. verbs לֹא, § 73. n. 1), is nearly expelled from common usage, (see above in No. 4). An example of the old form is in עָשָׂת, Lev. 25: 21. The like in Hiph. and Hoph.; e. g. הִרְצָת, Lev. 26: 34; הָגְלָת, Jer. 13: 19. But in connection with suffixes, the old ending is everywhere still preserved, (see n. 18 below).

NOTE 2. The *Inf. abs.* is also written as רָאֹה, Gen. 26: 28. The *Inf. const.* seldom occurs in the form עֲשֹׂה, Gen. 50: 20; רְאֹה, Gen. 48: 11. Also unusual is a *fem.* Inf. form, רְאֹתָה, Ezek. 28: 17, after the manner of קְטֹלָה, § 45, 2. lett. b.

NOTE 3. The *shortening* of the *Imperf.* (see No. 5 above) occasions in Kal the following changes:

(*a*) Most frequently the first stem-letter takes a helping-*Seghol*, or, in case of a Guttural, a helping-*Pattah*, (§ 28, 4). Thus יִגֶל for יִגְלְ, so וַיִּבֶן; also as יִשַׁע for יִשְׁעְ.

(*b*) In consequence of this, the short Hhireq of the Praeform. sometimes goes into (ֵ), and this, because it now stands in an open syllable; e. g. יֵרֶא (from רָאָה); וַתֵּכַהּ (from כָּהָה).

(*c*) In some cases, specially in those designated in § 28, 4, the helping-vowel is rejected; e. g. וַיִּשְׁבְּ, וַיִּבְךְּ; וַיֵּשְׁתְּ. Sometimes both forms occur in the same verb; e. g. יֵרֶא and וַיַּרְא, the last with *Pattah* because of the ר.

(*d*) Examples of verbs ל״ה and *first Guttural* (§ 57) are thus: וַיַּעַשׂ from עָשָׂה; וַיַּעַן from עָנָה. Sometimes the Guttural does not affect the preceding vowel, as וַיִּחַר, וַיִּחַן, וַיִּחַךְ with Dag. lene in the second radical, Job 3: 6.

(*e*) The verbs הָיָה *to be*, and חָיָה *to live*, whose rude abbreviated forms would be יִהְיְ and יִחְיְ, change this into יְהִי and יְחִי, inasmuch as the second *Yodh* draws to itself the vowel *i*, and flows into it, thus making it long *ī*. (Comp. the derivates בְּכִי for בִּכְיְ, עֳנִי for עָנְיְ, etc.; § 83. No. V.) From הָוָה *to be*, we have once יְהוּא for יְהוּ, Ecc. 11: 3.

After *Vav consec.* full forms without *apocope* sometimes occur; specially in the first person, and in the later books. E. g. וָאֶרְאֶה, (some twenty times, but not in the Pent.); also וַיַּעֲשֶׂה, four times.

NOTE 4. The original *Yodh* sometimes remains even before the vowel-Afformatives, (see No. 3 above), specially in and before Pause; before the full plur. ending ־וּן; or where particular emphasis rests upon the word. E. g. חָסָיוּ, Deut 32: 37; Imperf. יִרְבְּיוּן, Deut 8: 13; more frequently as יִשְׁתָּיוּן, Ps. 78: 44; Imper. בְּעָיוּ, Is. 21: 12. (Comp. n. 11 below.)

NOTE 5. The *Part. active* constructs a second form, in which the *Yodh* is retained; e. g. צוֹפִיָּה, Prov. 31: 27; פֹּרִיָּה, Ps. 128: 3; plur. אֹתִיּוֹת, Is. 41: 23. The *Part. passive* sometimes omits its *Yodh final;* as עָשׂוּ, Job 41: 25; צָפוּ, Job 15: 22.

NOTE 6. Seldom are the forms written *defectivè;* הָיִתָ (for הָיִיתָ) 2 Sam. 15: 33; תַּעֲשֶׂנָה, Job 5: 12; and the peculiar תִּרְאֶנָּה, Mic. 7: 10.

II. *Niphal.*

NOTE 7. The *apocope* of the end-syllable of the Imperf. here, usually occasions no further change; e. g. יִגָּל out of יִגָּלֶה. In verbs *second Guttural*, however, the *Qamets* may become a *Pattah;* e. g. יִמַּח (for יִמָּח); Ps. 109: 13. The like in Piel; as תְּעַר (out of תְּעָרֶה), Ps. 141: 8. In Hithp. תִּתְרַע (out of תִּתְרָעֶה), Prov. 22: 24.

III. *Piel, Pual, and Hithpael.*

NOTE 8. *In the Perf. Piel*, the majority of cases take (ִי) instead of (ֵי);

e. g. דִּמִּיתָ, קִוִּיתִי, (which has therefore been put in the Paradigm). Before Suffixes, (ִי) is always preferred; e. g. דִּכִּיתָנוּ, Ps. 44: 20. On the contrary, Pual always takes (ֵי).

NOTE 9. After *apocope*, the *Imperf.* loses the Daghesh forte in the second stem-letter, (comp. § 20, 3). Hence וַיְצַו; Hithp. וַיִּתְגַּל, Gen. 9: 21. Seldom is the *Pattah* in these cases prolonged into (ָ); as וַיְתָו, 1 Sam. 21: 14; יִתְאָו, Ps. 45: 12. (Comp. n. 7).

NOTE 10. In *Piel* and *Hithp.* the Imper. with *apocope* occurs; e. g. נַס (for נַסֶּה), Dan. 1: 12; הִתְחַל *feign thyself sick*, (for הִתְחַלֶּה), 2 Sam. 13: 5.

NOTE 11. A few cases there are of *Yodh retained*, which elsewhere are not to be found; e. g. Imperf. תְּדַמְּיוּנִי, Is. 40: 25; יְכַסְיוּמוּ, Ex. 15: 15.

IV. *Hiphil and Hophal.*

NOTE 12. *In the Perf. of Hiphil*, the two forms, הִגְלֵיתָ and הִגְלִיתָ are about equally employed; but before *suffixes*, the last is preferred as being the shorter. In Hophal we find only (ֵי).

NOTE 13. In the *Inf. abs. of Hiphil*, הִגְלֵה, the (ֵ) is altogether normal, (like הַקְטֵל); but in accordance with this we find an Inf. Hophal, הָפְדֵּה, Lev. 19: 20. Of the verb רָבָה we find three forms of the Inf. all in use, viz. הַרְבֵּה (adverbial, *much*), הַרְבָּה for the Inf. pleonastically employed, and הַרְבּוֹת for the Inf. construct. (Comp. Gen. 41: 49. 22: 17. Deut 28: 63.)

NOTE 14. *The abridged Imperf.* is made in two ways; (*a*) Without a helping-vowel; as יַרְדְּ, Is. 41: 2; יַפְתְּ, Gen. 9: 27; and so וַיַּשְׁקְ. With a helping-vowel; e. g. יֶגֶל (for יַגֶל), as וַיֶּגֶל, 2 Kings 18: 11; וַיֶּפֶר, Ps. 105 24. Examples with Gutturals are וַיַּעַל, Num. 23: 2; וָאַעַל, etc.; which can be distinguished from some of Kal forms in no way but by the sense.

NOTE 15. The *Imper. apoc.* has constantly the helping-vowel (ֶ) or (ַ); e. g. הֶרֶב for הַרְבְּ, as in הַרְבֵּה, Ps. 51: 4; הֶרֶף for הַרְפְּ — הַרְפֵּה. Deut. 9: 14; הַעַל for הַעֲלֶה, Ex. 33: 12.

NOTE 16. The Imperf. retains the *Yodh* here only in תֹּגְיוּן, from יָגָה, Job 19: 2.

V. *General Remarks.*

NOTE 17. In Aramaean, where, as already mentioned, the verbs לא״ and לה״ flow into each other, both of them terminate the Imperf. and the Part. of all the Conjugations, without any diversity, in (ֵא) or (ֵי). It is an imitation of this, when, in the Heb., specially in the later writers and in the poets, forms of the Inf., the Imper., and the Imperf. terminate in (ֵה), less often in (ֵא) and (ֵי). E. g. Inf. הֱיֵה *to be*, Ezek. 21: 15; עַנֵּה, Ex. 22: 22; הָפְדֵּה, Lev. 19: 20; Imper. הֱוֵא, Job 37: 6; Imperf. אַל־תִּחְיֵה, Jer. 17: 17; אַל תֹּבֵא (for אַל תֹּאבֶה), Prov. 1: 10; אַל־תַּעֲשֵׂה, 2 Sam. 13: 12.*

* In the instances cited, the forms with (ֵ) have a *Jussive* sense, and might be explained by their nature which is kindred with the Imper. (ֵ). But this does not ap-

The *Yodh* itself, (after the Syrian fashion), is sometimes found at the end of a verb; e. g. חֶלְיִי, Is. 53: 10; וַחֲזִנִי, Jer. 3: 6; and in conformity with this, the plur. חָמְסִיו, Josh. 14: 8.

NOTE 18. Three verbs make a Pilel, or its Reflexive, (§ 54, 2), and in such a way that the third radical becomes ו, and the fourth stem-letter a ה, e. g. נַאֲוָה (from נָאָה), contracted נָוָּה. So Part. מְטַהֲרִים, Gen. 21: 16; in particular שָׂחָה, Pil. שִׂחֲוָה, Reflex. הִשְׁתַּחֲוָה, (second pers. ־יתָ and ־ית); Imperf. יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחוּ (for יִשְׁתַּחֲוְ, and after the analogy of יִחִי for יִחְיְ.

NOTE 19. *Before Suffixes*, the ה at the end with the vowel next preceding, *falls away;* e. g. עֲנִי, עָנָם, Imperf. יַעֲנֶה, יַעֲנֵהוּ; Hiph. הֶעֱלָה. It is but seldom, that (ֶ) or (ֵ) is here exchanged for (ֵי); e. g. יְכַסֵּימוֹ, Ps. 140: 10; הַבְּרִנִי, 1 K. 20: 35. In the third *sing. fem.*, the old form גָּלָת (see No. 4 above), with (ָ) final shortened, returns before suffixes; as also in the regular verb; e. g. כִּלַּתְהוּ (for כִּלַּתָהוּ), Zech. 5: 4. In Pause, as in עָשָׂתְנִי, Job 33: 4.

VI. *Kindred nature of* לא *and* לה.

The near relationship of the verbs לא and לה, (which come together in Aramaean), is followed by the natural consequence, that these verbs not unfrequently *borrow each others forms;* in particular is this the case, in the later writers and in poetry.

NOTE 21. These resemblances may be thus classified: (*a*) The *vowels* of לה, are assumed by לא; e. g. *Perf.* כָּלְאתִי, Ps. 119: 101; Part. חֹטֵא, Ecc. 9: 18. 8: 12. *Piel Perf.* מִלֵּא, Jer. 51: 34; רִפְאתִי, 2 K. 2: 21; Imperf. יְגַמֵּא, Job 39: 24. *Niph. Perf.* נִפְלַאתָה (like נִגְלָתָה), 2 Sam. 1: 26. Hiph. הֶחְבִּאָתָה, Josh. 6: 17.

(*b*) The *final* ה of verbs לה is put in the place of א in verbs לא; e. g. רָפָה (for רָפָא), Ps. 60: 40. *Niph.* הֻחְבָּה, 1 K. 22: 25. *Piel Imperf.* יְרַפֶּה, Job 8: 21.

(*c*) Another class are those which entirely conform to לה, in both respects; as צָמֵה (for צָמֵאת), Ruth 2: 9; מָלוּ (for מָלְאוּ), Ezek. 28: 16. *Inf.* חֲטוֹ *to sin*, Gen. 20: 6; *Imperf.* תִּרְפֶּינָה, Job 5: 18; *Part.* fem. יֹצָא, Ecc. 10: 5. *Part. pass.* נָשׁוּי, Ps. 32: 1. *Niph.* נִרְפָּתָה, Jer. 51: 9. *Hithp.* הִתְנַבֵּיתָ, 1 Sam. 10: 6. *Inf.* הִתְנַבּוֹת, 1 Sam. 10: 13.

NOTE 22. On the contrary, some verbs לה follow the analogy of לא. (*a*) In respect to the *consonants;* as וְשָׂנְאָ, Lam. 4: 1; שְׂנָא, 2 K. 25: 29; Imperf. וּתְחֵלְאָ, 2 Chron. 16: 12. (*b*) In respect to *vowels;* תִּכְלָה, 1 K. 17: 14. (*c*) In respect to both; e. g. חֲלָאוּם, 2 Sam. 21: 12.

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ply to other examples; and moreover the reading, in most cases, oscillates between (־ֶ) and (־ָ). See, moreover, Gen. 26: 29. Lev. 18: 7. Josh. 7: 9. 9: 24. Dan. 1: 13. Ezek. 5: 12.

§ 75.

Verbs doubly irregular.

By these we mean such verbs as have two stem-letters in them, such as occasion the anomalies already explained above, without any reference, however, to the *Guttural* verbs. No new changes here take place. Besides this, use only can teach, whether in the cases where a double anomaly might exist, both of the anomalies, or only one, or neither, actually have place.

E. g. נָדַד has an Imperf. יִדֹּד (Nah. 3: 7), and יִדַּד (Gen. 31: 40), after the analogy of verbs פ״ן; Hiph. הֵנֵד (like ע״ע); but Imperf. Hophal יֻדַּד, like פ״ן again.

Examples of doubly anomalous verbs, and of the more difficult forms, are the following:

(*a*) *Verbs* פ״ן *and* לא״; (comp. § 65 and § 73); e. g. נָשָׂא, thence Imper. שָׂא, Inf. const. שְׂאֵת (for שֶׂאֶת), also שֵׂאת; Imperf. תִּשֶּׂנָה (for תִּשֶּׂאנָה), Ruth 1: 14.

(*b*) *Verbs* פ״ן *and* לה״ (comp. § 66 and § 74); e. g. נָטָה, נָכָה, Kal Imperf. יִטֶּה, *apoc.* וַיֵּט, so וַיֵּז (from נָזָה), and וַיִּז. *Hiph. Perf.* הִכָּה, Imperf. יַכֶּה, *apoc.* יַךְ, וַיַּךְ, and so וַיַּז; Imper. הַכֵּה, *apoc.* הַךְ, Inf. הַכּוֹת, Part. מַכֶּה.

(*c*) *Verbs* פא״ *and* לה״ (comp. § 67 and § 74); as אָתָה, אָפָה, Imperf. יֹאפֶה, plur. יֹאפוּ; וַיֵּתֵא, Deut. 33: 21, for וַיֵּאתֶה; Imperf. *apoc.* וַיַּאת for וַיַּאַת, Is. 41: 25; Imper. אֵתָיוּ for אֵתוּ, אֶתָיוּ (see § 23, 2, n. 2. § 74, n. 4); Hiph. Imper. הֵתָיוּ for הֶאתָיוּ, Is. 21: 14. Imperf. *apoc.* וַיֹּאֶל, 1 Sam. 14: 24, from אָלָה.

(*d*) *Verbs* פ״י *and* לא״; (comp. § 68. § 69. § 73). E. g. יָצָא, Imper. צֵא, Inf. צֵאת, Hiph. הוֹצִיא.

(*e*) *Verbs* פ״י *and* לה״; (comp. § 68. § 69. § 74). E. g. יָדָה (prop. פ״ו) and יָרָה, יָפָה, (verbs פ״י); e. g. Inf. יָרֹה, יְרוֹת; Imper. יְרוּ; Imperf. וַיִּיף; with suff. נִירָם, Num. 21: 30, וַיַּדּוּ for וַיְיַדּוּ. *Hiph.* הוֹדָה, הוֹרָה; Inf. הוֹרוֹת; Imperf. יוֹרֶה, *apoc.* וַיּוֹר.

(*f*) *Verbs* ע״ו *and* לא״, in particular בּוֹא. Perf. בָּא, בָּאתָ, (once בָּנוּ for בָּאנוּ, 1 Sam. 25: 8); Hiph. הֵבִיא, הֵבֵאתָ and הֲבִיאֹתָ; Imperf. אָבִי for אָבִיא, Mic. 1: 15; Imper. הָבִי = הָבִיא, Ruth 3: 15; and so יָנִי = יָנִיא, from נוּא.

(*g*) The verb חָיַי (*to live*) deserves notice, since it is treated as a verb ע״ע, and so has חַי in the Perf., Gen. 3: 22. It occurs not, in Hebrew, out of this form. Frequent is the other kindred form, viz. חָיָה.

§ 76.

The relation of irregular verbs to each other.

Irregular verbs of different classes, e. g. of פ״ו and פ״י, of לא״ and

לה, of עי and עע, stand often in very close connection; which is manifest by the same or a very similar meaning, as well as in the like inflections, in forms common to both, and in mutual exchanges. This mutual relation rests, in the main, on the *essential likeness of the two stem-consonants* which have the firmer and harder sound, to which the common meaning of both attaches, (*radix bilitera*, § 30, 2); so that the third feeble radical does not enter into the account.

Thus דָּכַךְ, הוּךְ, דָּכָא, all mean *to thrust* or *crush;* and נוּד, נָדַד, נָדָה, mean *to fly.*

In this way are related, with respect to form and meaning, (1) Verbs עי and עע, (in which the first and last letters are the essential ones), such as מוּךְ and מָכַךְ *to become poor;* מוּשׁ and מָשַׁשׁ *to touch;* נוּד and נָדַד *to fly.*

(2) Verbs פי and פן, (in which the two last letters are the essential ones), are related to each other, and to the foregoing class. To each other; as יָצַב and נָצַב, *to place, fix;* נָקַשׁ and יָקֹשׁ (ya-qōsh), *to catch birds with nets.* To the former class; as טוֹב and יָסַב, *to be good;* נָסַךְ and סוּךְ, *to anoint;* גּוּר and יָגֹר,* *to fear;* נָפַח and תּוּחַ, *to blow* or *puff;* נָפַץ and פּוּץ, *to scatter.* More seldom do verbs פּא belong here; as אָשַׁם and יָשַׁם, *to be destroyed;* אָדַשׁ and דּוּשׁ, *to thresh,* etc.

(3) Verbs לה and לא, (in which the first two letters are the essential ones), stand partly related to each other, and partly to the preceding classes. To each other; as דָּכָא and דָּכָה, *to crush;* קָרָא and קָרַח, *to meet.* To the preceding classes; as מָצָה and מָצַץ, *to suck out;* דָּחָה and הוּחַ, *to thrust,* etc.

§ 77.
Defective Verbs.

In many cases, where two related irregular verbs both occur, and are of the same meaning, both are *defective*, i. e. not used in all their forms. Inasmuch as, for the most part, the one has not the tenses and forms which are presented by the other, they mutually aid each other in making out a complete verb.

Thus in Greek; ἔρχομαι, Aor. ἦλθον, Fut. ἐλεύσομαι; in Latin, *fero, tuli, latum, ferre.* But in Hebrew there is this difference, viz. that the verbs here, of this kind, are almost universally related in form; as in Greek, βαίνω, ἔβην—from βά-ω.

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* It deserves remark here, that verbs פי, which have arisen out of עי, in accordance with their origin, form the second syllable predominantly with O. See, besides the examples above, קוּשׁ and יָקֹשׁ, *to hunt fowls;* כּוּל and יָכֹל, *to be able.*

A synopsis of the most common anomalous verbs employed in this way, may be here subjoined:

בּוֹשׁ, *to be ashamed.* Hiph. הֵבִישׁ, also הוֹבִישׁ (from יָבַשׁ), specially with an *intransitive* meaning.

טוֹב, *to be good.* Perf. טוֹב, Imperf. יִיטַב (from יָטַב). Inf. טוֹב, Hiph. הֵיטִיב.

יָגֹר, *to fear*, Imperf. יָגוּר (from גּוּר).

יָצַב and נָצַב, *to place, fix*, neither of them used in Kal. Niph. נִצַּב; Hiphil and Hoph. הֵצִיב and הָצַב; Hithp. הִתְיַצֵּב.

נָפַץ, *to dash in pieces, smash*, Imperf. יָפוּץ (from פּוּץ); Imper. פּוּץ; Niphal נָפֹץ; Piel נִפֵּץ (from נָפַץ); Pilel פֹּרְצִץ (from פּוּץ); Reflexive הִתְפֹּרְצֵץ; Hiph. הֵפִיץ. Besides these, פָּצְפֵּץ, Job 16: 12.

צָרַר and רָצַר, *to be narrow, strait.* Thence לִי צַר, *I am in a strait*, (from צָרַר); Imperf. יֵצַר (from רָצַר), also וַיֵּצֶר; Hiph. הֵצַר, הֵצֵר. The kindred צוּר is transitive: *to press upon, besiege.*

שָׁתָה, *to drink*, used in Kal; in Hiph. הִשְׁקָה, *to give drink*, from שָׁקָה.

In respect to הָלַךְ, *to go*, see above, § 68, n. 8.

NOTE 1. Like to these cases are those, where the different conjugations of a verb, having the same meaning, mutually borrow and lend the tenses. E. g. יָכֹל in Kal, *to be able*, Imperf. in Hoph., יוּכַל, to compensate for the want of an Imperf. in Kal.—יָסַף *he added;* Hiph. Inf. הוֹסִיף; Imperf. יוֹסִיף, to compensate for the want of these tenses in Kal.—נגשׁ, Perf. Niph. נִגַּשׁ, on account of the failure of a Perf. in Kal; but Imperf. Kal, יִגַּשׁ; Imper. גַּשׁ; Inf. גֶּשֶׁת, etc.

NOTE 2. The older grammarians often speak of *formae mixtae*, in which, they say, are united the tenses and genders of different Conjugations. With correct grammatical views, most of these vanish, (for example, יֵחָמֶנָּה, § 47, n. 3). Some others appear to be misconceptions and errors, e. g. בְּנוֹתַיִךְ, *thy formation*, Ezek. 16: 31, where the plur. suff. is appended to the ending וֹת–, which one was accustomed to regard as plural. Others resolve themselves into incorrect readings of the text.

CHAPTER III.

OF THE NOUN.

§ 78.

General View.

1. It is important above all things, in treating of the *structure* of the NOUN, to take a close view of its relation to the *verb.*

When we present the *verbal form* (§ 30, 1), i. e. the third pers. sing. of the Perf. as the *Ground* or *Stem-form*, it becomes easy to derive most of the nouns from this; and even such nouns as are *primitives*, or derived from *other nouns*, accommodate themselves to the form and analogy of *verbals*. The doctrine in respect to *gender*, moreover, belongs to this subject, (§ 79, comp. § 92).

The ADJECTIVE, in respect to *form*, attaches itself to the noun; although forms of abstract meaning occur, as *adjectives*, only in a metaphorical way, (§ 82, n. 1).

2. An ordinary inflection of the *noun*, by *cases*, does not exist in Hebrew. Scarcely have any remains been discovered of *case-endings* which have gone into desuetude, (§ 88). The *case-relation* of a noun is to be known, either by the place of the noun in a sentence, or else it is marked by prepositions. The form of the noun is not changed thereby; and this matter, therefore, belongs to *Syntax*, rather than to the present category, (§ 115). On the other hand, the annexation of endings which mark the *Plural*, *Dual*, and *Feminine Gender*, the pronominal Suffixes, and the sequency of a Genitive case, occasion various changes in the forms of nouns; and to these the *flexion* or *declension of nouns* in Hebrew limits itself. For the *comparative* and *superlative* degrees of adjectives, no special forms exist in Hebrew, and they must therefore be expressed by syntactical arrangement, (§ 117).

§ 79.
Of Gender.

1. The Hebrew language knows, like all the Semitic dialects, merely a *two-fold* gender; a MASCULINE and a FEMININE. Inanimate physical objects and abstracts, which other stem-languages mark by the *neuter*, are here regarded as masc. or fem.; but mostly as being of the latter; (see § 105, 2—4).

2. The *masculine gender*, as the predominant and more important one, has no special mark of distinction.

The original ending of the *feminine* gender of nouns, was ת־, as developed in the Perf. of verbs, in the third pers. sing. *feminine*, (§ 44, 1). But when a noun is followed by no Genitive, this ending is abridged, either by substituting its vowel merely,

when prolonged, i. e. ־ָה (instead of ־ַת), or by exchanging ־ַת for the shorter toneless ־ֶת. The original *fem.* ־ַת is scarcely employed, except when the noun is followed by a *Genitive*, or by a *pronoun-suffix*. Apart from this predicament, (see on the nature of it, § 87, 2, *b*. § 89, 4), the *designation of the fem. gender* is effected in the following ways:

(*a*) Most frequently of all, by ־ָה with the tone; e. g. סוּס *horse*, fem. סוּסָה *mare*.

(*b*) By a toneless ־ֶת, after a Guttural ־ַת, which remain *unchanged* before a Genitive.[a] When the masc. ends in a *vowel*, the *fem.* is made simply by appending the ת– without its vowel.[b]

E. g. (*a*) קַטָּל, fem. קַטָּלָה; מוֹדֵעַ, fem. מוֹדַעַת. The end of the word, in the case of such feminines, shapes itself after the manner of *Segholate nouns*, (§ 92, 2). (*b*) מוֹאָבִי *A Moabite* (man), *fem.* מוֹאֲבִית; חַטָּא *sinner*, fem. חַטָּאת *sinfulness*, (abstract). The vowel-changes brought about by these endings, are exhibited in § 92. *Feminines* that have no distinctive sign of gender, are treated of in § 105, 1. 3. 4.

NOTE 1. The fem. ending ־ֶת (־ַת), is in general of much less frequent occurrence than the ־ָה, and for the most part occurs along with this. Somewhat more frequent is it in Participles and Infinitives; e. g. קַטָּלֶת more frequently than קַטָּלָה; לֶדֶת more frequently than לֵדָה. Besides, the endings ־ָת, ־ַת, occur of course *when a Gen. follows*.

NOTE 2. UNUSUAL FEM. ENDINGS. (*a*) ־ַת, [without a Guttural]; as בָּרְקַת *emerald*, Ezek. 28: 13; קָאַת *pelican*, Is. 34: 11; שִׁפְצַת, 2 K. 9: 17; and so, frequently in Phenician names, and in those of the neighbouring tribes, as צָרְפַת, אֵילַת, *Elath*.

(*b*) ־ָת, almost exclusively *poetical*; e. g. עֻזָּת, Ps. 60: 13; נַחֲלָת, Ps. 16: 6; sometimes in prose, as מָחֳרָת (*mŏ-hŏrâth*).

(*c*) ־ָא, which is Aramaean orthography, written for ־ָה, specially in the later books; e. g. שְׁנָא, Ps. 127: 2; קָרְחָא, Ez. 27: 31; מַטָּרָא, Lam. 3: 12.

(*d*) Very unusual is ־ֵה fem., abridged from ־ָה (§ 27, n. 4); as זוּרֵה for זוּרָה, Is. 59: 5.

(*e*) ־ָה, without the tone, some forms seem to speak for. E. g. רָחָמָה, Deut. 14: 17; תַּנּוּר בִּעֵרָה, Hos. 7: 4; comp. Ezek. 40: 19. 2 K. 16: 18. In all these passages, however, the tone on the ultimate should be restored. The Punctators, who seem to have felt that there was something inappropriate in the proper fem. ending in these cases, sought to place it in the shade by a retraction of the accent. But their views are not binding on us. The intonation of לַיְלָה appears to indicate a masc. noun; and as such is the word employed; besides that לַיִל and לֵיל also occur in the masculine. The like to these are חַחֲרֶסָה, Judg. 14: 18, (elsewhere חָרֵס); נַחְלָה, Ps.

124: 4; הַמַּיְתָה, Ps. 116: 15; and several other words. Still there remains here not a little of doubtful ground.*

(*f*) ־ָתָה, in poetry, is properly a *double-ending*; as הַזֹּאתָה = הַזֹּאת, Jer. 29: 6 Kethibh. So the verbal form הָלַכְתָּה, (§ 74, 4). So עֻזָּתָה = עֻזָּת or עֻזָּה; יְשׁוּעָתָה = יְשׁוּעָה; see Ps. 3: 3. 44: 27. 92: 16. Job 5: 16. Ex. 15: 16, et in al. loc.†

NOTE 3. It is altogether incongruous, when the *vowel-ending* ־ָה‡ is taken as the original *fem.* ending, and the *consonant-ending* ־ת is derived therefrom. The Ethiopic has the ת– throughout; and in the Phenician, nearly all the endings are in ת– (not א or ה), which, in the words transferred by the Greeks and Romans to their languages, sounds—*at*; (see Ges. Monum. Phenic., pp. 439, 440). The old Arabic has the ancient abbreviated vowel-ending, almost only in pause; in the new Arabic, the proportion is about the same as in Hebrew.

§ 80.

Original source of Nouns.

Nouns, in respect to their source, are either PRIMITIVES,[a] (§ 81), or DERIVATES. The *derivates* are either *verbal*, i. e. from a verb;[b] or *nominal*, i. e. from a noun.[c]

E. g. (*a*) אָב *father*, אֵם *mother*. (*b*) See § 82—84. צַדִּיק, צֶדֶק, צְדָקָה, from צָדַק *to be just*; רָם, רָמָה, מָרוֹם, from רוּם *to be high*. (*c*) רֶגֶל *foot*, מַרְגְּלוֹת *place for the feet, footstool*. The number of the *verbals*, however, is by far the greatest.

NOTE 1. The older grammarians assume, that the VERB is *exclusively* the stem-word, and that all nouns are VERBALS. These they divide into, (*a*) *Formae nudae*, i. e. those which have only *three* or *two* stem-letters. (*b*) *Formae auctae*, to which, either before or at the close, some accession, (either a letter or a syllable), has been made; e. g. מַלְכוּת, מַלְכָּה, from מָלַךְ. The letters by which this structure is effected, are האמנתיו; which, when pointed so as to constitute a *vox memorialis*, are read *Heemantiv*, (הָאֱמַנְתִּיו); and in conformity with these views have they treated this subject. This divi-

* The ending ־ָה, in these cases, has been compared with the Aramaean *status emphaticus*, so that הַגַּחֲלָה = גַּחֲלָא. But of this there is reason to doubt; for, (1) Some of the examples have the article, which leads us to suppose an ignorance of the Aramaean form. (2) The examples belong, in part, to the older books. (3) That so old and frequent a word as לַיְלָה stands among such forms. Moreover, לַיְלָה may be only an Accus. ending, with an adverbial meaning, *noctu*. Afterwards this might be employed for *nox*, without any special regard to the ending; somewhat like the case of בַּגַּבָּה, גַּב, § 88. (See this word in Lex.).

† This ending also has been compared with the Aramaean *status emphaticus*, or else regarded as an Acc. ending.

‡ In respect to ה *consonant* as an ending of the *fem.*, no question can well be raised. [It is against all analogy and probability.]

sion gave rise to the appellation *Nomina heemantica*, by which the *nomina aucta* were often called.

According to § 30, 1, above, the view here taken of roots and stems makes the relation of nouns to verbs somewhat different; inasmuch as, according to this, many nouns spring directly from the *ideal root*. We abide here by what is more easy in the way of practice, for beginners in the study of the Hebrew.

NOTE 2. *Composite names* or *nouns* are on the whole but few in Hebrew, and are limited mostly (but not wholly) to *proper names*; as בְּלִיַּעַל *good-for-nothingness*, צַלְמָוֶת *death-shade*, [are examples of composition without any primary design of constituting a proper appellative]; while *proper names* are somewhat numerous, which exhibit amalgamation or composition; e. g. גַּבְרִיאֵל *Gabriel*; יְהוֹיָקִים *Jehoiachim*, i. e. *Jehovah will raise up*; חִזְקִיָּהוּ *strength of Jehovah*; אֲבִימֶלֶךְ *Abimelek*, i. e. *father of the king*.

§ 81.
Nouns primitive.

1. The number of *Primitives*, in the usual sense of this word, is very small, inasmuch as those nouns, which in most languages are commonly considered as stem-nouns, are here more usually traced back to *verbal* ideas.

E. g. שָׂעִיר *he-goat*, (properly *shaggy*, from שָׂעַר); חֲסִידָה *stork*, (properly *pia*, sc. *avis*); שְׂעֹרָה *barley*, (prop. *prickly*, and also from שָׂעַר); זָהָב *gold* (from זָהַב = צָהַב *to be yellow*).

Decidedly *primitives* are the cardinal numbers (§ 95); also the names of members of the human and animal body are to be ranked here, inasmuch as no congruous stem-verb can be found, by which they may be explained; e. g. קֶרֶן *horn*, שַׁד *breast*, etc.

2. The *form* of the Primitives is that of the most simple *verbals*, like קָטָל, קֶטֶל; and as to the *grammatical* treatment of any word, it makes no difference to what class it belongs.

E. g. the noun אָדָם follows the analogy of the *Verbals* (No. 1, § 83), whether it comes, or does not come, from אָדַם *to be red*; and so of אָב *father*, and אֵם *mother*, for they have the form of verbals which come from the stems אָבָה and אָמַם, although this can hardly be matter of fact.

§ 82.
Of verbal nouns in general.

1. Verbal nouns attach themselves in Hebrew, as in Greek and Latin, in respect to form and meaning, to certain forms of

the verb, viz. the Participle and the Inf. mode; which, indeed, even in their usual form, are often employed as *nouns;* e. g. דַּעַת (Inf. of יָדַע) designates *knowledge, understanding;* אוֹיֵב (Part.) *enemy.* Still more frequently are certain other forms of the Inf. and Part. of the regular verb, (which, at present, however, occur but seldom or not at all in Hebrew, although common in the kindred languages), predominantly employed for the *verbal noun.*

E. g. the Participial forms קָטֵל and קָטֹל; the Infinitives מִקְטָל and קִטֹּלֶת, (§ 45, 2), etc. Some are, (as the Arabic shows), properly *intensive* forms of the Participle.

2. In respect to the meaning, it lies in the very nature of the thing, that the nouns which attach themselves to the form of the Infinitive, usually designate *action* or *condition* itself, and other proximate ideas (e. g. the *place of action*); and hence they mostly designate *abstracts.* On the contrary, the *participial* nouns, for the most part, designate the *subject* of action or condition; and hence they are called *concretes.* Besides this it should be observed, that many of the particular forms of *derivate* nouns claim a peculiarity of meaning; although this cannot be said with equal truth of all these forms.

NOTE 1. Notwithstanding all these, it need not seem strange, (since it is common in all languages), that a noun, which according to its form should be regarded as *abstract,* has often a *concrete* meaning assigned to it; and so, *vice versâ.* So we say, in English: *acquaintance,* for a *person well known; Godhead,* for *God,* etc. In Hebrew, מוֹדָע is both *acquaintance* and *person well known;* פֶּתִי means *simplicity* and *simpleton.* On the other hand, חַטָּאת (lit. *one sinning*) means *sin;* and thus is it frequently with the *fem.* of *concrete* words. (See § 83, 5. 6. 11.)

NOTE 2. For the sake of convenient inspection, we shall first treat of the Derivates of the *regular* verbs, § 83; and then of the several classes of the *irregular* verbs, (§ 84).

§ 83.

*Derivate Nouns of the regular Verbs.**

I. *Participials of Kal.*

(1) קָטָל, fem. קְטָלָה, the most simple participial form of *verbs midd. A* (§ 49, 2); and yet not actually employed as a participial, except in verbs ע״ו, (§ 71, 4). Most frequently it marks *adjectives of quality;* e. g. חָכָם *wise,* חָדָשׁ *new,* יָשָׁר *upright.* The same form, also, sometimes occurs with an *abstract* meaning; see No. 12 below.

* Including here the *Guttural* verbs also.

(2) קָטֵל, fem. קְטֵלָה, part. of *verbs midd. E*, (§ 49, 2). These mark, for the most part, intransitives (§ 43) and adjectives of quality; e. g. זָקֵן *old, an old man*, יָבֵשׁ *dry*, דָּשֵׁן *fat*.

(3) קָטֹל and קָטוֹל (with O immutable), fem. קְטֹלָה, Part. of the verb midd. O with intransitive meaning; e. g. קָטֹן *small*, יָרֹא *fearful*, יָקֹשׁ *bird-catcher;* then more commonly as an adjective, although no Perf. with Hholem occurs; as גָּדוֹל *great*, רָחוֹק *distant*, קָדוֹשׁ *holy*. As a noun *abstract*, כָּבוֹד *honour*, שָׁלוֹם *peace*. No. 21, with the last radical doubled, must not be confounded with this.

(4) קוֹטֵל, קֹטֵל, fem. קֹטֶלֶת, קֹטְלָה, the usual *participial form* of transitives; as אוֹיֵב *enemy*, יוֹנֵק *suckling*. Thence as a working instrument; as חֹרֵשׁ *edge-tool, armour*. A fem. with a *collective* meaning is אֹרְחָה *caravan*, properly *the wandering*, or *a wandering company*.

(5) קָטוּל and קָטִיל, *passive* Part. of Kal, (in Aramaean the last form is usually a participle), in Hebrew rather as a *noun*, like the Greek verbals in *-τός*. E. g. אָסוּר *taken captive*, מָשׁוּחַ *anointed*, but אָסִיר *a captive*, מָשִׁיחַ *an anointed one*. In *intransitive* verbs also with an *active* meaning; as צָעִיר *small*, עָצוּם *strong*. Some words of this form designate a *time* or *season;* as קָצִיר *harvest-time*, חָרִישׁ *ploughing-time;* like the Greek verbals in *-τός*, e. g. *ἀμητός, ἀροτός*, (properly *the harvested, the being ploughed*). The *feminines* of this class have usually an *abstract* meaning, (§ 105, 2); as יְשׁוּעָה, *salvation*, (literally *the being saved*).

(6) קָטָל (Arab. קַטָّאל), with immutable vowels; in Arabic it is an intensive form of the participle. Hence, in Hebrew, it designates *customary being* or *doing* anything; נַגָּח *prone to strike* or *butt*, חַטָּא *an habitual sinner*, (different from חֹטֵא *sinning*), גַּנָּב *thief*, etc. Hence oftentimes this form denotes *business, employment;* e. g. טַבָּח *cook*, חָרָשׁ (for חַרָשׁ) *artificer*. The *fem.* קַטָּלָה, or קַטָּלֶת, passes easily over into an *abstract* meaning; as חַטָּאָה *a female sinner* and *sin;* דַּלֶּקֶת *burning fever;* with Guttural as טַבָּעַת *sealring*. *Intensive* forms, also, are the following: viz.

(7) קַטִּיל and קַטּוּל, (as in Chaldee most adjectives are sounded); e. g. צַדִּיק *righteous*, אַבִּיר *mighty*, חַנּוּן *compassionate*. In Hebrew, these come from mere *Intransitives*.

(8) קְטוֹל; as יְסוֹר *censurer*, גִּבּוֹר *hero, mighty one;* seldom passive, as יְלוֹד *born*.

(9) קַטֵּל denotes *very strong intensity;* oftentimes it denotes an excess of anything, so as to become a blemish or an offence; e. g. גִּבֵּן *humpbacked*, קֵרֵחַ *bald*, אִלֵּם *dumb*, עִוֵּר *blind*, פִּסֵּחַ *lame*, חֵרֵשׁ *dumb*, עִקֵּשׁ *perverted*. In the *fem.*, the *abstract* meaning is the usual one; as אִוֶּלֶת *foolishness*.

II. *Nouns after the manner of the Inf. Kal.**

(10) קְטַל, קִטַל, קִטֹל, (with mutable vowels), together with No. 11, are

* All these forms are, *mutatis mutandis*, in the Arabic, and are *Infinitives* or so-called *Nomina Actionis*.

the simplest forms of this kind, the first and last of which forms are common to the Inf. of verbs, (§ 45, 2). As forms of nouns, they are rare; e. g. גְּבַר *man*, פְּאֵר *ornament*, צְחֹק *laughter*. Far more frequent, and in their place, are employed the closely allied forms:

(11) קֶטֶל, קֵטֶל, קֹטֶל, the three so-called *Segholate forms*; e. g. מֶלֶךְ *king* (for מַלֶךְ or מַלְךְ, § 28, 4); סֵפֶר *book*, (for סֵפְר); קֹדֶשׁ (for קֹדְשׁ) *sanctuary*, with the *character-vowel* in the *first* syllable, and the *helping* [assumed] vowel in the *second*. When the second or third stem-letter is a *Guttural*, the helping vowel is *Pattah*; as זֶרַע *seed*, נֵצַח *eternity*, פֹּעַל *work*. Examples of the *fem.* of these forms are: מַלְכָּה *queen*, יִרְאָה *fear*, עֶזְרָה *help*, חָכְמָה *wisdom*.

Both masculines and feminines have properly and predominantly an *abstract* meaning; but still the *concrete* one is not unfrequent here, specially of the first or קֶטֶל form; e. g. מֶלֶךְ *king*, נַעַר *stripling*, *a youth*, בַּעַר *a stupid fellow*, עֶבֶד *servant*, בַּעַל *lord*, גֶּבֶר *man*. In part, the *concrete* meaning is secondary, and flows out of the abstract, (as in בַּעַר *stupidity*, נַעַר *youthfulness*); in part, the form of the word is derived, by abbreviation, from a longer concrete word, as מֶלֶךְ *king*, עֶבֶר *servant*, out of *participial* words, which mean, *the reigning one*, *the serving one*, etc.* In general, however, the meaning of these forms is manifold; e. g. they are used to designate *instruments*, *tools*, as חֶרֶב *sword*, חֶרֶט *pointed instrument*, *style*; and also with a *passive* sense, as לֶחֶם *bread*. In the last kind of designation, the form קֹטֶל is more common; as אֹכֶל *food*, and generally קֹטֶל occupies more the *abstract* sphere of meaning; e. g. נַעַר *stripling*, but נֹעַר *youth* (abstract).

(12) קָטָל like No 1, *fem.* קְטָלָה, both often with an *abstract* meaning; e. g. רָעָב *famine*, אָשָׁם *guilt*, שָׂבָע *satiety*, (the *concretes* are רָעֵב, אָשֵׁם, שָׂבֵעַ); fem. צְדָקָה *righteousness*, נְקָמָה *vengeance*. Rare is the form קֵטָל; as שֵׁכָר *intoxicating drink*, עֵנָב *the grape*.

(13) קְטָל, קְטֵל, קְטִיל, קְטוֹל, קְטוּל, with final vowel immutable, and Sheva vocal under the first radical; e. g. כְּתָב *book*, כְּאֵב *grief*, שְׁבִיל *way*, חֲלוֹם *dream*, זְבוּל *dwelling*. Sometimes א *prosthetic* is added to such forms; as אֶרְוֹעַ = זְרוֹעַ *arm*, אֶפְרֹחַ *brood*. The corresponding *feminines* spontaneously present themselves; such as קְטִילָה, קְטוּלָה; in which state they fall in with the fem. of No. 5 above.

(14) מִקְטָל, Inf. form in Chald. and Syriac; e. g. מִשְׁפָּט *judgment*. Related forms are מִזְמוֹר *song*, מַחְמָד *desire*, מַלְקוֹחַ *booty*, מַמְלָכָה *kingdom*, מַשְׂכֹּרֶת *hire*. This form designates not only *action*, but specially *the place of action*; as מִזְבֵּחַ *altar*, מִדְבָּר *pasture*, *a waste*; also *instrument*, as מַאֲכֶלֶת *knife*.

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* In respect to מֶלֶךְ it is easy to refer it to such an *origin*, from analogy to the Arabic; in respect to some other words, it becomes more difficult to do this. Comp. גֶּדֶר as the name of a town with the appellative גָּדֵר *wall*; also the shortening in the *const. state*; as כֶּתֶף out of כָּתֵף.

(15) קְטָלָן, קִטְלָן, and like forms with ־וֹן and ־ָן; as פִּתְרוֹן *explanation*, שֻׁלְחָן *table*, קָרְבָּן *offering*, זִכָּרוֹן *remembrance*, חִזָּיוֹן *prophetic vision*.

An abridged form of ־וֹן is ־וֹ, also written ־ֹה, which is found in proper names; as בִּגְדוֹ, and בִּגְדוֹן; שְׁלֹמֹה, שְׁלֹמוֹן, (comp. *Πλάτων*, *Plato*). Patronymics and Gentile nouns hold fast the נ, as שִׁילוֹנִי *a Shilonite*, (from שִׁלֹה, town of *Shiloh*, and now *Silun*).

(16) With the *fem.* ending ־וּת; as סִכְלוּת *folly*, רְפָאוּת *healing*. In Aramaean this is the common Inf. ending in the derived Conjugations, (comp. No. 28 below). This form is frequent only in the later books of the Old Test. As a form of like meaning, ־וּת occurs sometimes in the earlier books; e. g. שְׁאֵרִית. (Comp. the *Denominatives* in § 85, 6.)

III. *Participials of the derived Conjugations.*

(17) *Niph.*, נִקְטָל; as נִפְלָאוֹת, plur., *wonders*.

(18) (19) From *Piel* and *Hiph.*; e. g. מִזְמֶרֶת *snuffers*, מַזְמֵרָה, *pruning knife*.

(20) *Poel*; as עוֹלֵל and עוֹלָל, *child*.

(21) From *Pilel*, קָטַל, *fem.* קְטָלָה; and (22) קָטְלָל, distinguishes in particular adjectives of colour; as אָדֹם, fem. אָדְמָה *red*, רַעֲנָן *green*, שַׁאֲנָן *peaceful*. No. 21 is merely a modification of No. 3.

(23) קְטַלְטָל, קְטַלְטַל, betoken *diminutive adjectives*, (§ 54, 3); as אַדַמְדָּם *reddish*, שְׁחַרְחֹר *blackish*; and consequently in the way of contempt, (like *miser*, miserllus, Germ. *Gesinde*, Gesindel), אַסְפָּסְתָּם *the rabble-mob*, (here with a *pass.* form, from אָסוּף).

IV. *Infinitives of derived Conjugations.*

(24) From *Niphal*; as נִפְתּוּלִים *combats*.

(25) From *Piel*; נֵפֶץ, *scattering*; oftener in the *fem.*, as בַּקָּשָׁה, with (ָ) immutable.

(26) קְטוּל. (27) תַּקְטִיל, הַקְטִיל, Infinitives of *Piel*, (the last is usual in Arabic); e. g. שִׁלֻּם, *retribution*, חִבּוּק *folding* of the hands, תַּגְמוּל *reward*, הַכְרִיךְ *mantle*.

(28) From *Hiphil*; as אַזְכָּרָה *memorial*, הַשְׁמָעוּת *report*, (Aram. Infinitives), with *Qamets* immutable.

(29) From *Hithpael*; הִתְיַחֵשׂ *catalogue*.

(30) From *Poel*; as הוֹלֵלָה *folly*. Perhaps also, (31) As קִטּוֹר *incense*, צִינֹק *prison*.

(32) From *Pilel*; אֲפֻדָּה *dress, covering*. (33) נַאֲפוּף *adultery*.

(34) פְּתָחְקוֹחַ *opening*, Inf. to No. 23.

(35) שַׁקְטֶבֶת, e. g. שַׁלְהֶבֶת *flame*, (comp. § 54, 6).

(36) *Quadriliterals*; as סַלְעָם *locust*.

§ 84.

Derivates from the irregular Verbs.

The structure of these is entirely analogous to that of derivates from the regular verb; and much is differently modified, only by reason of the peculiar structure of these stems. We shall therefore follow the order of the preceding forms, and notice only such methods of formation as are indicative of being influenced by the irregularities of the stems.

I. *Verbs Pe Nun.*

To the *Inf.* of *Kal* the following forms are attached: 14. מַתָּן *gift*, מַפָּלָה *overthrow*. To the *Inf.* of *Hiphil*: 28. הַצָּלָה *rescue*. The noun מַדָּע (*knowledge*) comes from יָדַע, (see § 70, 1).

II. *Verbs* ע״ע.

From the *Part.* of *Kal* comes תָּם *innocent*, (like קָטָל); commonly these monosyllabic derivates have a (ַ), so as to make a sharp sound; as דַּל *lowly*, רַב *much*, *fem.* רַבָּה, חַמָּה.* 2. מַחַ *fat*. From the Inf. 10. 11. בַּז *booty*, חַן *grace*, חֹק *statute*, *fem.* חָקָּה *statute*. 14. מָעוֹז *fortress*, מֵסַב *surrounding*; fem. מְגִלָּה *roll*. Out of such forms as מֵסַב, by a retraction of the tone a Segholate form is sometimes made; e. g. מֹרֶר *bitterness*, מֹרֶךְ *cowardice*, (from רָכַךְ). 22. קְלֹלֶל *despised*, עֲרֹמֶר *naked, needy*, (a cognate form of *Pilpel*). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*; also with Segholate forms, as תֹּמֶס *dissolution*, (from מָסַס), תֹּרֶן *mast*, (from רָנַן *to creak*). Finally from the Conj. Pilpel (§ 54, 4), גַּלְגַּל *wheel*, (from גָּלַל *to roll*).

III. *From Verbs* פ״ו *and* פ״י.

The *participial* forms are regular. To the Infinitives belong, 10. דַּעַ, *fem.* דֵּעָה, דַּעַת, *knowledge*, עֵצָה *counsel*. 13. סוֹד for יְסוֹד, *divan, privy council*. 14. מוֹרָא *fear*, מוֹקֵשׁ *net*, מוֹלֶדֶת *birth*, מוּסָר *chastisement*. From those properly פ״ר, מֵיטָב *the best*. 27. תּוֹשָׁב *inhabitant*, תּוֹלֶדֶת *generation*, תֵּימָן *the South*.

IV. *Verbs* ע״ו *and* ע״י.

Participials are, 1. זָר, *foreign*. 2. גֵּר *foreigner*, עֵרָה, *witness, testimony*. 3. טוֹב *good*, טוֹבָה *goodness*. *Infinitives*; 11. The Segholate forms of different kinds; e. g. מָוֶת *death*, בַּיִת *house*, קוֹל *voice*, רוּחַ *spirit*; *fem.* צַוָּלָה and עַוְלָה *malignity*, בֹּשֶׁת *shame*. 14. מָנוֹחַ and מְנוּחָה *rest*, מָקוֹם *place*, also מְשׁוֹט *oar*, (from שׁוּט). 27. תְּבוּנָה *dexterity*, תְּעוּדָה *testimony*. 28. הֲנָחָה *rest*.

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* On the structure of the fem. form without a Daghesh, see § 92. n. 2.

V. *Verbs* ל״ה.

Participials are, 2. יָפֶה *beautiful*, קָשֶׁה *hard*; *fem.* יָפָה, קָשָׁה. Of these, some drop the ־ֶה; e. g. תָּו *mark, sign*, (for תָּוֶה). 4. רֹאֵה *a seer*; *fem.* עוֹלָה *burnt-offering*. 5. כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor.—Infinitives*; 11. The Segholates of different forms, not many of which retain their final ־ֶה, like בֶּכֶה *weeping*, רֵעֶה *friend*, חֹזֶה and רֹאֶה *sight, vision*, (Is. 28: 7, 15); commonly with the casting away of the ־ֶה; e. g. רֵעַ (for רֵעֶה); or, in case of an original *Yodh* or *Vav* [medial], this is usually turned into a vowel, i. e. it quiesces in an appropriate vowel, (see what is said on יְהִי, § 74. n. 3); as פְּרִי *fruit*, חֳלִי *sickness*, בֹּהוּ *waste*. Sometimes, (although but seldom), the middle radical of masc. gender, in such a case, remains a *consonant*; as דְּוַי (d^evăy); but the *fem.* always developes the *consonant* here; as שַׁלְוָה *tranquillity*, לִוְיָה *wreath*. 13. סְתָו *winter*, שְׁתִי and *fem.* שְׁתִיָּה *drink*; *fem.* מְנָת *portion*, חֲצוֹת *half*, שְׁחוּת and שְׁחִית *pit*. 14. מִקְנֶה *possession*, מַרְאֶה *sight*; *fem.* מִצְוָה *command*; מַעַל *height*, (abridged from מַעֲלֶה). 15. קִנְיָן *possession*, כִּלָּיוֹן *destruction*. 27. תַּבְלִית *annihilation*, תַּבְנִית *building*, תַּרְבּוּת *brood*. 28. אֶשֶׁךְ *testiculus*, (for אַשְׁכֶּה, from שָׁכָה).

VI. *Doubly irregular Verbs.*

We adduce only a few examples, which may be of some difficulty to learners, as to finding the three stem-letters.

1. From פ״ו and פ״א; שֵׂת *elevation* for שֵׂאת, from נָשָׂא, Job 41: 17.

2. From פ״י and ל״ה; as תּוֹרָה *law*, מוֹפֵת *sign*, prob. from יָפָה.

3. From ע״א and ל״ה; שֵׁת *tumult*, (Num. 24: 17), for שֶׁאֶת, from שָׁאָה.

4. From ע״ו and ל״ה; רִי *watering*, for רְוִי, (from רָוָה); אִי *island*, for אֱוִי, (from אָוָה); אוֹת *sign*, for אֹוֶת, (from אָוָה); קָו *line*, from קָוָה; תָּא *chamber*, for תָּו, (from תָּוָה *to dwell*); גּוֹי *nation*, from גָּוָה, Arab. *confluxit*.

Moreover, in consequence of the contraction of נ, ד, ה, the stem is often obscured; e. g. גַּת *wine-press*, for גֶּנֶת, יְגֶנֶת, (from יָגַן); אַף *anger*, for אֶנֶף; עֵת time, for עֶדֶת, (from עָדָה); זִיו (*ziv*) splendour, for זְהִיו, (from זָהָה).

§ 85.

Denominative Nouns.

1. To these belong all nouns which are immediately derived from other nouns, whether those others are *primitives* or *verbals*. E. g. קַדְמוֹן *eastern*, from קֶדֶם *the east*, (from קָדַם).

2. Most of the *forms* of the denominatives are found in the *verbals*, and they appear to be borrowed from them, or to have imitated them; for the *denominatives* appear to be of later origin in the Hebrew than the *verbals*. E. g. one observed, that the verbals with מ *prosthetic* (§ 83. No. 14) were employed to

designate the *place of action*, and then put מ before nouns intended to designate the place where anything is or is done, (No. 3 below). In Greek and German the verbals and denominatives are altogether analogous.

The principal forms are as follows: (1) Like the *Part. Kal*, (No. 4 of the verbals above); שֹׁעֵר *door-keeper*, from שַׁעַר *door*; בֹּקֵר *herdsman*, from בָּקָר *herd*; כֹּרֵם *vine-dresser*, from כֶּרֶם *vineyard*.

(2) Like the verbals No. 6, קַשָּׁת *an archer*, from קֶשֶׁת *bow*; מַלָּח *seaman*, from מֶלַח, *salt, sea*. — Both Nos. 1 and 2 exhibit forms which indicate ordinary occupation or employment; like the Greek nouns in *-της -τεύς*, e. g. *πολίτης, γραμματεύς*.

(3) With *prosthetic* מ, which indicates the *place* where anything is done, (comp. *verbals*, No. 14); as מַיְנָן *fountain-place*, from עַיִן *fountain*; מַרְגְּלוֹת *foot-stool*, from רֶגֶל *foot*; מְרַאֲשׁוֹת *pillow*, from רֹאשׁ *head*; מִקְשָׁה for מִקְשָׁאָה, *garden of cucumbers*, from קִשֻּׁא *cucumber*. Comp. *ἀμπελών* and *ἄμπελος*.

(4) With the endings ־וֹן, ־ָן, which mark *concretes*; e. g. קַדְמוֹן *an oriental*, from קֶדֶם *the east*; אַחֲרוֹן *the hinder part*, from אַחַר *after*; לִוְיָתָן *coiled, coiled serpent*, from לָוָה *winding*.

The endings ־וֹן, ־ִן, also form *diminutives*, (like the Syriac ־ôn); as אִישׁוֹן *little man in the eye, apple of the eye*, from אִישׁ *man*; יְשֻׁרוֹן *beloved* or *pious little nation*, from יָשָׁר = יָשֻׁר, *upright*, a name of soothing for Israel.

(5) To the *denominative* the ending ־ִי is peculiar; for it is appended to the noun in order to convert it into an *adjective*. Specially is this applied, as a formative of this nature, to the names of numbers, persons, and countries, in order to make of them *ordinals, gentile appellations*, and *patronymics*. E. g. נָכְרִי *strange*, from נֵכֶר *stranger*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *a Moabite*, from מוֹאָב *Moab*; יִשְׂרְאֵלִי *an Israelite*, from יִשְׂרָאֵל *Israel*. When the stem-noun is a *composite* one, it is usually separated into two words, as בֶּן־יְמִינִי *a Benjamite*, from בִּנְיָמִין; (see respecting the *article* in such cases, § 100, note). Rarely is the ending ־ִי instead of ־ִי; as (*a*) The ending (־ִי) is sometimes employed, (as in Aramaean); e. g. כִּילַי *crafty*. Sometimes in proper names; as in חַגַּי Haggai (the prophet). (*b*) The (־ֶה) is sometimes put for (־ִי); as לְבָנֶה, prob. *milky, the storax-tree*.

(6) With the endings ־וּת, ־ִית, which are appended to *concretes*, and then form *abstracts*, [like the English *-dom, -ship, -ness*]. E. g. מַלְכוּת *kingdom*, from מֶלֶךְ; אַלְמָנוּת *widowhood*, from אַלְמָן, אַלְמָנָה *widower, widow*; רֵאשִׁית *the beginning*, from רֵאשׁ = רֹאשׁ *prince, head*. (See the Verbals, No. 16 above).

§ 86.
Of the Plural.

1. The *plural* is marked in the *masculine*, by the ending ־ִים

appended; e. g. סוּס, סוּסִים; which, though rarely, is sometimes written *defectivè*, as תַּנִּנִים.

The endings of the noun singular occasion some small diversity here. If the sing. ends with (י), then the *full* plur. ending (comprising this *Yodh*) would, if written *plenè*, be ־יִים (*iy-yim*); e. g. עִבְרִי *a Hebrew*, full plur. עִבְרִיִים, Ex. 3: 18. But contraction is *usual* here, as עִבְרִים, (§ 91, VIII.); and so שָׁנִי, plur. שָׁנִים.—Nouns ending in ־ה drop this ending in order to receive the plur. appendage; as חֹזֶה, plur. חֹזִים.

This ending (*-im*) is predominant in the Phenician also; e. g. צדנם *Sidonians*. The Aramaean has *-in;* the Arabic *-un* (Nom.) and *-in* in the oblique cases; the Aethiopic *-an*. It is, in fine, identical with the verbal plur. ending ־וּן.

Unusual forms of the Plural.

(*a*) ־ִין, as in Chaldee and Syriac; found almost exclusively in the later and the poetic writings of the O. Test.; e. g. בָּלְטִין, Prov. 31: 3; בָּתִין, Dan. 12: 13; written *defectively* in אִיִן *islands*, Ezek. 26: 18. Comp. Judg. 5: 10. Job 15: 13. 24: 22. 31: 10. Lam. 1: 4, et al.

(*b*) ־ִי i. e. with ם rejected, (as in the Dual, יָדַי for יָדַיִם), Ezek. 13: 18, (comp. the *status const.*, § 87, 2); e. g. מִנַּי for מִנַּיִם, Ps. 45: 9; עַמִּי, 2 Sam. 22: 44, (עַמִּים in the parallel passage, Ps. 18: 44, but עַמִּי again in Lam. 3: 14. Ps. 144: 2). This ending is, in several places, doubted by many; see 2 Sam. 23: 8, and comp. 1 Chron. 11: 11. 1 Sam. 20: 38, *Kethibh;* see also Gesen. Lehrgeb. d. Heb. Sprache, s. 524 ff. More doubtful is also,

(*c*) ־ַי, (like the *const. state* in the Syriac); and under this rubric are reckoned חוֹרַי *white garments*, Is. 19: 9; שָׂרַי for שָׂרִים, Judg. 5: 15; חַלּוֹנַי *windows*, Jer. 22: 14. Perhaps the last is Dual, (§ 86 b, n. 1). Possibly שָׂרַי may mean *my princes*, and so the ־ַי is a plur. suff.; and ־ַי in חוֹרַי may be a *formative* affix. Moreover חֲשׂוּפַי, Is. 20: 4, is in the *const. state*. But שַׁדַּי, *the mighty One*, probably = שַׁדָּי, according to the form כַּבָּל; and in גּוֹבַי, Nah. 3: 17, the (י) belongs to the stem, since it comes from גָּבָה. Finally, in אֲדֹנָי (*my lord*), the (י) was originally a suffix; § 120, n. 4.

2. *The plur. fem.* is marked by the ending ־וֹת, which comes in place of the fem. sing. ending, ־ַת, ־ֶת, ־ָה; and where these are wanting, then ־וֹת is simply annexed, (§ 79, 2); for the latter, an example is בְּאֵר, plur. בְּאֵרוֹת; for the former תְּחִלָּה, תְּחִלּוֹת; אַגֶּרֶת, אִגְּרוֹת.

The *feminines* in ־ִית form the plural in ־ִיוֹת; and those in ־וּת form it in ־וֹת; e. g. עִבְרִית, plur. עִבְרִיוֹת; מַלְכוּת, plur. מַלְכִיוֹת; but then the basis of these plurals must after all be the sing. forms ־ִיָּה and ־וֹכָה.

It comes from a disregard to the original source of the ending ־וֹת and ־ִית, when the plur. ending ־ִים is attached to such words; e. g. חֲנִית, plur. חֲנִיתִים and חֲנִיתוֹת; זְנוּת, זְנוּתִים; so also אַלְמְנוּתִים, and others. The plur. עֲדוֹת (e-dh^{e}voth), with ו consonant, from sing. עֵדוּת, is altogether in the manner of the Syriac.

N. B. This ending (*-ōth*) stands for *-āth*, (for so it is in Arab., Ethiop., and Chaldee, see on the obscuration of *â* into *ô*, § 9, 10, 2), and *-āth* is properly nothing more than the extension and strengthening of the *sing. fem.* ending *-ăth*, (§ 79, 2). *Intensity* should characterize the plural. But this ending, when widely employed, came naturally to be attached, even to those words which did not end in ־ָת.

In what manner the (mutable) vowels of a noun are affected by the plural-ending, is shown by § 91. § 93.

3. Words of the common gender have often both a masc. and a fem. termination in the plural; and both these forms may be, and often are, *employed for either gender;* נֶפֶשׁ, plur. נְפָשִׁים, נְפָשׁוֹת.

In some cases, the two plurals are used in a somewhat diverse sense; so that the *usus loquendi* must be particularly watched here. It is the case with a considerable number of nouns in Hebrew, that they form plurals of both kinds. In such cases, the *gender* of the singular belongs to both forms; e. g. דּוֹר, plur. דּוֹרִים and דּוֹרוֹת, Job 42: 16, (both masc.); so שָׁנָה, *fem.*, as are both the plurals שָׁנִים and שָׁנוֹת. So אַרְיֵה *lion*, plur. אֲרָיוֹת masc., Zeph. 3: 3.

Sometimes the two forms are separated by special usage; e. g. in common prosaic use, we have יָמִים *days*, and שָׁנִים *years*, but in *poetry* we have יָמוֹת and שָׁנוֹת. Specially is this the case with the names of the members of the human body; for the *dual* of these names denotes the living members of the body, while the *plural* denotes merely objects which imitate or are like them, i. e. things which consist of lifeless matter; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles;* קַרְנַיִם *horns* (of a beast), קַרְנוֹת *horns* (of the altar); עֵינַיִם *eyes*, עֲיָנוֹת *springs*.

4. A considerable number of *masculines* form their plural in ־וֹת; and many *feminines* form theirs in ־ִים. Yet, in the general, the *gender* of the singular passes into the plural unaltered, [whatever may be its form].

E. g. אָב *father*, plur. אָבוֹת; שֵׁם, plur. שֵׁמוֹת. *Vice versa:* מִלָּה, מִלִּים, both fem.; פִּלֶגֶשׁ *concubine*, plur. פִּלַגְשִׁים.

5. A fixed and *entire* separation of the two genders is found principally in adjectives and participles.

E. g. טוֹבִים *boni*, טוֹבוֹת *bonae*; so קְטֻלִים masc. and קְטֻלוֹת fem. But *nouns* from the same root, which follow, in their meaning, the natural gender of objects, remain fixedly separate; as בָּנִים *sons*, and בָּנוֹת *daughters*; מְלָכִים *kings*, מְלָכוֹת *queens*.

NOTE 1. In a few cases, to the plur. ending וֹת– is added, by usage, a second plur. ending ־ִים, (which, before the Gen., becomes ־ֵי, comp. § 87, 2); sometimes, also, an additional dual-ending ־ַיִם; e. g. בָּמָה *the height*, plur. בָּמוֹת, const. בְּמוֹתֵי; so מֵרַאֲשׁוֹתֵי שָׁאוּל, *from the pillow of Saul*; in the fem. חוֹמָה *wall*, plur. חוֹמוֹת, dual חוֹמוֹתַיִם *double wall*. This doubled mode of marking the plural, lies also in the connection of *suffixes* with the plural ending וֹת–; (see § 89, 3).

NOTE 2. Some nouns are used *only in the plural*; e. g. אֲנָשִׁים *men*, (in Ethiop. the sing. is *met*); and some of these plural forms have the meaning of a *singular*, (§ 106, 2); e. g. פָּנִים *face*. The same form, in these cases, is also employed for the expression of the plural, when it is needed; e. g. פָּנִים *faces*, Ezek. 1: 6.

§ 86 b.
Of the Dual.

1. The *Dual* is a modification of the plural. It is found only in a few *nouns*, and belongs not to adjectives, verbs, or pronouns. It has no distinction of gender; and it is formed by adding ־ַיִם to the singular.

E. g. יָד *hand*, dual יָדַיִם *the two hands*; so יוֹם *day*, dual יוֹמַיִם. The *fem.* (־ָה) here is changed into (־ָת); as שְׂפָה *lip*, שְׂפָתַיִם. In the ending ־ֶת, the supposititious vowel is dropped, and the ת remains; e. g. נְחֹשֶׁת, dual נְחֹשְׁתַּיִם.

It should be also noted, that the shortening of the vowels in the *dual*, is somewhat more extensive than in the plural, because of its length.

E. g. רֶגֶל *foot*, plur. רְגָלִים, dual רַגְלַיִם; yet sometimes as כַּרְעַיִם and כִּרְעַיִם, from כֶּרַע; לֶחִי, dual לְחָיַיִם.

NOTE 1. *Unusual forms of the Dual*, which belong mostly to proper names, are the following: (*a*) ־ַיִן, and contracted ־ָן; e. g. דֹּתָיִן, Gen. 37: 17, and דֹּתָן, 2 K. 6: 13, (prop. name, *Two Wells*). (*b*) ־ָם and ־ֵם; as עֵינָם and עֵנָם (prop. name); שְׁנַיִם *two*, in the connection שְׁנֵים עָשָׂר *twelve*. (*c*) ־ֵי, (dropping the ם); as יָדֵי, Ezek. 13: 18; prob. חַלּוֹנֵי (*double window*), Jer. 22: 14.

NOTE 2. Merely *apparent* Duals are the words מַיִם *water*, שָׁמַיִם *heavens*; and so רְחוֹשָׁלַיִם (also לַם–). The first two are plurals from obsolete singulars, רִי, צִי, שָׁמִי; the latter is a lengthened form of the old רְחוֹשָׁלֵם, (see Ges.

Thes. p. 629); comp. the shorter form שָׁלֵם, in Ps. 76: 3, and the Chaldee יְרוּשְׁלֵם.

2. The use of the Dual in Hebrew, (besides the *numeral* use for 2, 12, 200, etc., § 95), is limited principally to those objects which are *naturally double*, or which by nature or art are *pairs*.

E. g. יָדַיִם *two hands;* אָזְנַיִם *two ears;* שִׁנַּיִם *two rows of teeth.* So נַעֲלַיִם *a pair of shoes;* מֹאזְנַיִם *a pair of balances;* יוֹמַיִם *two* (successive) *days;* שְׁנָתַיִם *two* (successive) *years;* אַמָּתַיִם *two ells.* In the first case (objects *naturally double*), the *Dual* is also employed for the *plural;* as שֵׁשׁ כְּנָפַיִם *six wings*, Is. 6: 2. So in Ezek. 7: 17, כָּל־בִּרְכַּיִם *every knee* or *all knees.* Sometimes, in the way of intensity, *two* is *expressed* along with the dual number, Amos 3: 12. Judg. 16: 28. (See further, on the Dual, § 86, 3, 4, notes).

Remarks. It is not to be doubted, that the Hebrews, at an earlier period, used the Dual in a more comprehensive and freer manner, and that the limitations and remission of it belong to a development of the language which is of the later stamp. The written language of the Arabic forms the Dual in nouns, pronouns, and verbs (with participles), about to a like extent with the Greek and Sanscrit. But in the *new* Arabic it disappears in all but the noun. The Syriac has it only in some two forms, like the Roman in *duo, ambo.* So it is dropped in the recent Hindoo languages, [and in Romaic]. For the Dual in German, see Grimm's Germ. Gramm. I. s. 814. 2 Ausg.

§ 87.

The Genitive and Construct State.

1. The Hebrew language does not exhibit, at present, any living active use of *case-endings.** It does not mark externally the relation of cases in a noun either as being of the Nom., Accus., or Gen.; but designates the oblique cases either by prepositions, or, in case of the Gen., by a close union in position, and a subordination to the noun which takes the *lead.* The noun which is put for a Gen., *undergoes no change* in itself; but *occasions one in the preceding noun* which stands connected with it. Inasmuch as both words are necessary to complete the idea, they are so drawn together that the first shortens its *vowels*, and in part its *consonants*, when this can be done, in order that the voice may hasten on to the principal tone, which is upon the second word.†

* For some *defunct* endings of this kind, see § 88.

† The general inclination of the Heb. language is to throw the tone upon the end of a word, and also the main stress of voice on the end of clauses of intimately connected words; (see § 29, 1).

E. g. out of such connection דָּבָר, but followed by a Gen., דְּבַר אֱלֹהִים *the word of God*, (quasi *Word-God*, the reverse of our *God's word*); so יָד *hand*, יַד הַמֶּלֶךְ *hand of the king*; case of *consonants* also falling away, דְּבָרִים *words*, דִּבְרֵי הָעָם *words of the people*, (where both the vowels and consonants of the first word are abridged).

The changes in question, then, have respect to the *first* word in such a connection; and this word, subject to these changes, is said to be in the CONSTRUCT STATE. A noun *not* followed by a Gen., is said to be in the ABSOLUTE STATE.

N. B. Whether the two words are connected or not by a *Maqqeph* (§ 16, 1), makes no difference as to the vowel changes. That is an affair connected merely with *accentuation*. On the more extended use of the *construct state*, § 113. § 114.

2. Particulars respecting the vowel changes which are produced by the *construct state*, are presented in the Paradigms connected with § 90—92. The *endings* of the noun in the const. state are, in part, affected so as to give to the word a peculiar form: viz.

(*a*) The dual and plural endings, ־ַיִם, ־ִים, drop their ם, and are written and sounded ־ֵי; e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *the eyes of the man*.

(*b*) The *fem.* ending ־ָה, (the usual ending of the *absolute* fem. noun), assumes in the construct state the form of (־ַת); e. g. מַלְכָּה *queen*, מַלְכַּת שְׁבָא *the queen of Sheba*. But when the *fem.* has already the ending (־ָת), this remains unchanged, (§ 79, 1, n. 1).

(*c*) Nouns in (־ֶה) from verbs לה (§ 84, V.), obtain in the room of this termination, the ending (־ֵה), when in the *const.* state, (see § 74, 1. n.); as רֹאֶה, const. רֹאֵה.

Nouns in (־ַי) take (־ֵי) in its room; e. g. חַי, const. חֵי; and so גַּיְא, const. גֵּיא.—On the ending (וֹ) and (־ֵי) in the const. state, see § 88.

REMARKS. The liquid ם falls away here, just as the Latin final *m* fell away before a vowel, in common parlance, and in poetry; Quinctil. Instt. Orat. IX. 4, § 40. In the same manner the final *n* falls away in Arabic and Aramaean, and usually in the plur. ending ־וּן of the verb, (§ 44, 1. § 47, n. 4). The vowel letter *i* which then remains, after ם is dropped, takes an *a* to strengthen itself, and from this *a* and *i* combined arises the ending (־ַי); see in § 7, 1 and § 9, 6. Instead of this (־ֵי), the Syrians have (־ַי); and some trace of this is found in the connection of the *suffixes* with the plur. noun, (§ 89, 2). Here probably belongs the controverted form, חֲשׁוּפֵי שֵׁת, Is. 20: 4. (Some also find it in Judg. 5: 15.) That the (־ַי) const. of the *Dual* comes from (־ַי), is plain of itself.

§ 88.

Remains of ancient Case-endings.

The ־ָה *local;* ־ִי *and* ־וֹ *in the Construct State.*

1. As the Arabic distinguishes *three* cases by *endings*, so are there traces of three endings of the Heb. noun, which correspond in sound with those Arabic ones, but have mostly lost their significance, and appear now only as the fallen ruins of an organism once fuller and more animated, since the language, as we have it in books, no longer exhibits any separation of cases by means of word-endings.

The Arabic endings are *-u* for the Nom., *-i* for the Gen., and *-a* for the Acc., (corresponding to the three leading classes of the vowels). In *new* Arabic, these endings have disappeared, even to that of the Acc., except that now and then this last is heard in the *adverbial* Acc. The Ethiopic has saved only the *-a*, and this it employs in the whole domain of the Acc., and also (in its lack of case-distinctions) as the ending of a noun in the *const.* state followed by the Genitive.

2. Most evident of all is the *Acc.* relation in the toneless ending (־ָה), which is appended to a noun as follows:

(*a*) Most frequently to show *direction* or *motion towards* anything; (see Synt., 116, 1); e. g. יָמָּה *toward the sea, westward;* צָפוֹנָה *northward;* אַשּׁוּרָה *toward Assyria;* בָּבֶלָה *toward Babylon;* אַרְצָה *toward the earth.* With the article: הָהָרָה *toward the mountain;* הַבַּיְתָה *into the house;* in the plural, כַּשְׂדִּימָה *to the Chaldeans;* הַשָּׁמַיְמָה *toward heaven.* It may even stand in the *const.* state; as בֵּיתָה יוֹסֵף *to the house of Joseph;* מִדְבַּרָה דַּמֶּשֶׂק *to the wilderness of Damascus;* מִזְרָחָה שֶׁמֶשׁ *toward sun-rising*, (accent here *anomalously* on the ultimate).

(*b*) Somewhat weaker is the meaning of (־ָה), when, as at times is the case, it points only in a general way *to the place*, where any particular thing is, or is found; e. g. בָּבֶלָה *at Babylon*, Jer. 29: 15; זְבֻלָה *in the dwelling*, Hab. 3: 11; also שָׁמָּה *there*, Jer. 18: 2, (oftener *thither*).

(*c*) Still weaker is the meaning, when moreover a preposition is prefixed to such a form; לִשְׁאוֹלָה *at* or *in the under world*, Ps. 9: 18; לְמַעְלָה *upward;* בַּנֶּגְבָּה *in the south*, Jos. 15: 21; מִבָּבֶלָה *from Babylon*, Jer. 27: 16.

The *local* relation of this ending is the reigning one, (־ָה *local*); yet in a few cases, it refers to *time;* e. g. (perhaps) עַתָּה *now* (*at this time*), from עֵת; מִיָּמִים יָמִימָה *from year to year.* Peculiar is חָלִילָה, prob. *ad profanum* = *absit!* As Acc. of object, (yet approaching very near to the *local* relation), is אַרְצָה נִפָּלוּ and אַרְצָה זְבֻלוּן, Is. 8: 23, comp. Job 34: 13.

REMARK. Inasmuch as this ending (־ָה) is normally *toneless*, most words,

as the examples above show, do not change their vowels on account of it. But where this is a *helping* vowel in a Segholate form, this falls away and becomes *Sheva*, as אַרְצָה, אֶרֶץ, (§ 91, 6, 1); or where the *short Hhireq* of the Dual occurs, the same thing takes place; e. g. חֲשָׂמַיִם (like the Dual in its form), חֲשָׂמַיְמָה. Sometimes this (ָה) is shortened into (ֶה); as נֹבָה *to Nob*, 1 Sam. 21: 2, comp. Ezek. 25: 13.

3. Less frequent, and almost only in poetry, do we find the other two endings, which, with the Acc. ending just noticed, corresponded to the Arabic case-endings, viz. (ִי) for the *Gen.*, and וֹ (sometimes וּ in proper names), for the *Nominative*. But language does not recognize, at present, any regular indication of case-relations by means of these, but regards them rather as *Arabisms*, which, in poetry and solemn discourse, and in composite proper names, have descended from ancient times. These endings are employed only in cases of the closest connection of noun to noun, i. e. in the *const.* state.*

(*a*) The ending (ִי) is not very unusual in the *const.* state, and commonly has the tone. E. g. עֹזְבִי הַצֹּאן, *he who forsakes the flock*, Zech. 11: 17; שֹׁכְנִי סְנֶה, *the inhabiter of the thorn-bush*, Deut. 33: 16.—In the *fem.*, גְּנֻבְתִּי לַיְלָה *that which was stolen by night*, Gen. 31: 39 (prose); מְלֵאתִי מִשְׁפָּט *full of justice*, Is. 1: 21; עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *according to the order of Melchizedek*, Ps. 110: 4.—Frequently when a preposition is prefixed to the second word, (comp. § 114); e. g. רַבָּתִי בַגּוֹיִם *mistress among the nations*, Lam. 1: 1; אֹסְרִי בַגֶּפֶן *he who bindeth to the vine*, Gen. 49: 11, comp. Is. 22: 16. Mic. 7: 14. Ps. 110: 4. 113: 5, 9, etc. Several of the *particles* take the same (ִי), thus showing, that in effect they are nouns in the *const.* state; e. g. זוּלָתִי *besides*, מִבְּלִתִּי *from*, בִּלְתִּי *not*. Also in composite proper names; as מַלְכִּי־צֶדֶק *Melchizedek*; גַּבְרִיאֵל *Gabriel*, i. e. *man of God*; חַנִּיאֵל *Hanniel*, i. e. *mercy of God*; comp. the Punic *Hannibal*, i. e. חַנִּיבַעַל *favour of Baal*.

(*b*) The ending (וֹ) is much rarer; in prose it is found only in the Pentateuch, and there in solemn speech, as Gen. 1: 24, חַיְתוֹ אֶרֶץ *beast of the earth*, and the same form repeated from this passage, in Ps. 50: 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. Elsewhere בְּנוֹ בְעֹר *the son of Beor*, Num. 24: 3, 15. Also מֵימָיו מֵעָרְנוֹ *water source*, Ps. 114: 8; perhaps, also, נַפְשׁוֹ עָצֵל *the soul of the slothful*, Prov. 13: 4.

The shortening of the vowels which these endings bring about, may be seen from the examples above. The Pattah of the fem. ending (ַת) becomes either a *Sheva*, or a *Qamets*.

* In the connection of words customary in ancient times, these old endings are often preserved, while, out of such connection, they are rarely to be found, or not at all. E. g. the *fem.* ending (ַת) is still in a Genitive connection, (§ 87, 2, b), and in a verb connected with a suffix, (§ 58, 1). So there is preserved in the poets, and in proper names, many relics of the ancient language.

Inasmuch as these endings, ־ִי and ־וֹ, appear to have been given up as marking the relation of case, so we cannot now regard them with *certainty* as case-endings; but still, it is quite probable, that they were once so in the living language, as well as (־ָה) under No. 2. In particular are we supported in this view by the Arabic, which once had the same endings, and afterwards lost them, like to the Hebrew. In Latin, moreover, we find a use of the *Casus localis* (locative case) which has been arrested, as in proper names, in *ruri*, *domi*, etc. In the new Persian plural endings *-ân* and *-há*, are contained old case-endings, which however, as such, have no living energy at present; not to mention the Roman and German languages.—Even in instances where the old Arabic employed case-endings, which have become incorporated, in a manner, with the stem-word itself, e. g. in אבוּ, אבִי, אבָא (const. state of אָב *father*), the new Arabic employs all these, but without designating a *difference* of cases by them. In accordance with this, the Heb. const. state, אֲבִי, אֲחִי, is properly a Gen. ending. In Chaldee we have אֲבוּ; in Hebrew מְתוּ (in מְתוּשֶׁלַח), שְׁמוּ (in שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל), are to be regarded as Nom. endings; so that both forms, פְּנִיאֵל and פְּנוּאֵל, אֲחוּמַי and אֲחִימֶלֶךְ, may occur.

§ 89.

The Noun with Pronoun Suffixes.

As to the connection of the noun with personal pronouns, (which in such a connection represent a Gen. case, (§ 33, 2. b), *two things*, (as in case of the verb, § 56, seq.), require our attention; (1) The form of the suffix itself. (2) The change in the noun by reason of it. The latter is exhibited in the Paradigms of the flexion of nouns (§ 90 seq.); here, therefore, we have to treat principally of the first. A synopsis of them will be found in Par. A, at the close of this work. We shall first consider in what manner the suffixes are attached to nouns in the *Singular;* and then, in the *Plural* and *Dual.*

1. The *Suffixes* to the *Singular* are as follows:

Sing. 1. *c.* ־ִי *mine.*

2. *m.* ךָ, ־ְךָ, in pause ־ֶךָ *thine.*
f. ךְ, ־ֵךְ,

3. *m.* הוּ, וֹ; ־ֵהוּ, וֹ, הֹ *his.*
f. הָ, ־ָהּ, ־ֶהָ *her.*

Plur. 1. *c.* נוּ, ־ֵנוּ *our.*

2. *m.* כֶם, ־ְכֶם *your.*
f. כֶן, ־ְכֶן

3. *m.* הֶם, ־ָם, poet. ־ָמוֹ *their* (masc.)
f. הֶן, הֵן, ־ָן *their* (fem.)

NOTE 1. The variety in forms here is narrower than that in the case of the verbs. The manner of appending the suffixes is as follows:

(*a*) The forms *without* a union-vowel are attached to nouns that *end in a vowel;* e. g. אָבִיךָ, אָבִיו, also אֲבִיהוּ, אֲבִיהָ, אֲבִינוּ, אֲבִיהֶם, אֲבִיהֶן. But the noun-endings, (ה־ and ־ה, § 87, 2), are not included here.

(*b*) The forms with *union-vowels,* (§ 57, 3. b), are appended to nouns which end in a *consonant;* which include the great mass. In respect to the union-vowel here, the *A* sound is predominant, and is attached to the suffixes וֹ, ה (out of ־הוּ), *fem.* ־ָהּ, third plur. ־ָם, ־ָו, ־ָן. The forms with *E* sounds are limited almost entirely to nouns that end in ־ֶה; as שָׂדֶהָ, שָׂדֶהוּ. On the contrary, as to ־ֵךְ and ־ֵנוּ, they are almost constantly employed, and forms like ־ָךְ, ־ָנוּ, are rarities. See n. 2 below.

NOTE 2. UNUSUAL FORMS. These are, (*a*) The second pers. masc. *sing.*, ־ָתָּה, as in כַּפָּתָּה, Ps. 139: 5.—*Fem.* ־ֵךְ Ezek. 5: 12, ־ַיִךְ Ps. 103: 4, once ־ֵכִי Nahum 2: 14, (several Mss. ־ֵכְה, prob. ־ֶה equivalent to ־ֵי). (*b*) The third pers. ה־, namely in the frequent form אֲהָלָה (*o-h^{o}lo*), Gen. 9: 22. 12: 8. 13: 3. 35: 21; קְצֹה, 2 K. 19: 23, but in Is. 37: 24, קְצֵה; סוּתָה, Gen. 49: 11 (*Qeri* וֹ).

(*c*) PLURAL. First pers. ־ָנוּ, as קִרְיָנוּ, Job 22: 20. Ruth 3: 2. Is. 47: 10. (*d*) *Second person,* ־ֶכֶן, Ezek. 23: 48, 49. (*e*) *Third masc.,* ־ָהֶם, 2 Sam. 23: 6, for ־ָהֵם, (from which comes the contracted form ־ָם).—*Fem.* ־ָהֶן, 1 K. 7: 37; ־ָנָה, Gen. 41: 21; ־ָנָה, Ruth 1: 19, elsewhere mostly in pause. Moreover ־ֶהֱן is rare, Is. 3: 17; most commonly in the form ־ָן.

2. When the *Suffixes* are added to the plur. masc. in ־ִים, and the dual in ־ַיִם, that is, to the *const.* state of these which ends in ־ֵי, (§ 87, 2), this ending combines with the suffixes, and thence arise some new vowels, as follows:

Suffixes of Nouns plural.

Sing. 1. *c.* ־ַי *mine.*	*Plur.* 1. *c.* ־ֵינוּ *our.*
2. *m.* ־ֶיךָ, *f.* ־ַיִךְ *thine.*	2. *m.* ־ֵיכֶם, *f.* ־ֵיכֶן *your.*
3. *m.* ־ָיו, poet. ־ֵיהוּ *his.*, *f.* ־ֶיהָ *her.*	3. *m.* ־ֵיהֶם, poet. ־ֵימוֹ, *f.* ־ֵיהֶן *their*

In most of these forms, the ending of the *plur. construct* remains unchanged; as סוּסֵי|הוּ, סוּסֵי|נוּ, סוּסֵי|כֶם; in others *Seghol* takes the place of the construct (־ֵי), e. g. סוּסֵי|הָ, סוּסֵי|הָ; in three forms, with very short suffixes, the ending is virtually ־ֵי, (see § 87. n.); e. g. סוּסָיו out of סוּסַי|וֹ; סוּסַיִךְ out of סוּסַי|ךְ, (comp. § 28, 4); סוּסַי out of סוּסַי|וֹ contracted.

NOTE 1. The *Yodh*, which distinguishes these suffixes, is, in words occurring here and there, omitted in the writing, (written *defective*); e. g. דַּרְכֶּךָ for דַּרְכֶּיךָ, Ex. 33: 13; רֵעֵהוּ for רֵעֵיהוּ, Job 42: 10; לְמִינֵהֶם (plur.) *after their kinds*, Gen. 1: 21. Most frequent is this with the suff. of the third pers. masc. sing., where וֹ– frequently occurs, which the Qeri amends by writing וֵ–; e. g. חָצֹו, Ps. 58: 8, Qeri חָצֵיו.

NOTE 2. The unusual forms here are: SING., second pers. fem. ־ֵךְ, Ecc. 10: 17; ־ֵכִי, Ps. 103: 3, 4, 5.—*Third masc.*, וֹהִי– (an entire Chaldee form), Ps. 116: 12. — *Third fem.* ־ֶיהָא, Ezek. 41: 15. — PLUR., *fem.* ־ֵיכֶנָּה, Ezek. 13: 20; ־ֵיהֶפָּה, Ezek. 40: 16; ־ֵיהֶנָּה, Ezek. 1: 11.

NOTE 3. In respect to ־ֵמוֹ, see § 101, 2. note.

3. That the Yodh (י) in these suffixes of the *noun plural*, actually belongs to the ending of the masc. plural in the *const.* state, is clear and beyond a doubt. But the consciousness of this in speaking the living language seems to have been so worn away, that a striking peculiarity, (in a sense—incorrectness), of speech arose, viz., that the *suffix forms*, including the ־ֵי which belonged in reality to the endings of the masc. plur. nouns, were appended in like manner to the *feminine* forms of the plural in וֹת–.

E. g. סוּסוֹתֵינוּ, סוּסוֹתֶיךָ, סוּסוֹתָיו, סוּסוֹתֶיהָ, (just as these suffixes are attached to the masc. plural); so that in fact there is here a *double* designation of the plural fem. (In § 86, 5. n. 1, may be seen parallels with this; and in § 79, 2. n. 2. *f*, is a double ending of fem. singular.) Such is the rule; [i. e. the suffixes of the masc. and fem. plural are the *same*, including also the *Yodh* which precedes them]. But there are occasional EXCEPTIONS to this; in which case the pure suffix, (as in No 1. above), is attached directly to the noun plural; e. g. עֵדוֹתַי, Ps. 132: 12; מַכּוֹתֶךָ, Deut. 28: 59. — In the third plur. pronoun this mode is even the more usual one; e. g. אֲבוֹתָם, more common than אֲבוֹתֵיהֶם; and so שְׁמוֹתָם, דּוֹרוֹתָם.

4. To exhibit clearly these views of the subject, we subjoin a Table or Paradigm of the *Suffixes* in connection with nouns of both genders and numbers. For this purpose a word has been chosen, the stem-letters of which do not change. It will be seen, that for the *fem.* ending (ָה–), that of (ַת–), a *construct* ending, is adopted before suffixes; which last ending, however, prolongs the *Pattah* into Qamets, in all cases where the Pattah would come to stand in an *open* syllable, (comp. § 87, 2. b). The (ַת–) remains before כֶם, כֶן, because it continues here to be in a *closed* syllable.

Singular.

		Masc.	*Fem.*
		סוּס *horse.*	סוּסָה *mare.*
Sing.	1. *c.*	סוּסִי *my horse.*	סוּסָתִי *my mare.*
2.	*m.*	סוּסְךָ *thy —*	סוּסָתְךָ *thy —*
	f.	סוּסֵךְ *thy — f.*	סוּסָתֵךְ *thy — f.*
3.	*m.*	סוּסוֹ *his —*	סוּסָתוֹ *his —*
	f.	סוּסָהּ *her —*	סוּסָתָהּ *her —*
Plur.	1. *c.*	סוּסֵנוּ *our —*	סוּסָתֵנוּ *our —*
2.	*m.*	סוּסְכֶם *your —*	סוּסַתְכֶם *your —*
	f.	סוּסְכֶן *your — f.*	סוּסַתְכֶן *your — f.*
3.	*m.*	סוּסָם *their —*	סוּסָתָם *their —*
	f.	סוּסָן *their — f.*	סוּסָתָן *their — f.*

Plural.

		Masc.	*Fem.*
		סוּסִים *horses.*	סוּסוֹת *mares.*
Sing.	1. *c.*	סוּסַי *my horses.*	סוּסוֹתַי *my mares.*
2.	*m.*	סוּסֶיךָ *thy —*	סוּסוֹתֶיךָ *thy —*
	f.	סוּסַיִךְ *thy — f.*	סוּסוֹתַיִךְ *thy — f.*
3.	*m.*	סוּסָיו *his —*	סוּסוֹתָיו *his —*
	f.	סוּסֶיהָ *her —*	סוּסוֹתֶיהָ *her —*
Plur.	1. *c.*	סוּסֵינוּ *our —*	סוּסוֹתֵינוּ *our —*
2.	*m.*	סוּסֵיכֶם *your —*	סוּסוֹתֵיכֶם *your —*
	f.	סוּסֵיכֶן *your — f.*	סוּסוֹתֵיכֶן *your — f.*
3.	*m.*	סוּסֵיהֶם *their —*	סוּסוֹתֵיהֶם *their —*
	f.	סוּסֵיהֶן *their — f.*	סוּסוֹתֵיהֶן *their — f.*

§ 90.

Vowel-changes in the Noun.

1. These changes are brought about, (*a*) By a following Genitive. (*b*) By appending personal pronouns. (*c*) By the *plural* and *dual* endings; and these may be followed by a Genitive, and also by suffixes.

2. By these means the tone is shifted more or less, and sometimes upon the suffix which is appended. Three cases of this nature may be distinguished.

(*a*) *When the tone advances one syllable or place*, which is the case when most of the suffixes of the noun *singular* are appended; e. g. ־ִי ; ־ְךָ , ־ֵךְ ; ־וֹ , ־ֵהוּ ; ־ָהּ , ־ֶהָ ; ־ֵנוּ ; ־ָם , ־ָמוֹ ; as דָּבָר , דְּבָרִי , דְּבָרוֹ , etc. The plural and dual endings produce the same effect; e. g. דְּבָרִים, sing. כָּנָף *wing*, dual כְּנָפַיִם. [Generally, in the first five Forms or Declensions of the masc. nouns, the penult vowel (if mutable) falls away and becomes Sheva; in the other nouns, there is a variety of changes, which must be learned from the Paradigm, and the nature of the case; e. g. אֹיֵב , אֹיְבִי , etc.; נַעַר נַעֲרִי ; שֵׁם , שְׁמִי ; אֵם , אִמִּי ; חֹזֶה , חֹזִי , etc.]

The *light* suffixes* of the plural produce the same effect as those of the singular, viz. ־ַי ; ־ֶיךָ , ־ַיִךְ ; ־ָיו , ־ֵהוּ , ־ֶיהָ ; ־ֵינוּ ; ־ֵימוֹ ; e. g. דְּבָרַי , דְּבָרֵינוּ , etc.

(*b*) *When the tone goes forward two places*, as when the *grave suffixes* of the *Plural* are added, viz. ־ֵיכֶם , ־ֵיכֶן , ־ֵיהֶם , ־ֵיהֶן , (tone on the ultimate), the ultimate and penult vowels (if mutable) are changed; e. g. דִּבְרֵיכֶם , דִּבְרֵיהֶם . [The *construct state*† produces the like effect, § 87, 1.] E. g. דִּבְרֵי הָעָם *the words of the people.*

The *Segholate* forms, with *penult* tone, suffer less change by a suffix, than by the plural endings ־ִים , ־וֹת ; e. g. מֶלֶךְ , with light suff. מַלְכִּי , leaving the leading vowel under the *first* stem-letter, while the plur. (מְלָכִים) throws the vowel forward under the *second* stem-letter. (See § 91, 6.)

(*c*) When the pronoun appended begins with a *consonant* which has no union-vowel, and which makes a syllable by itself, (viz. the suffixes ־ךָ ; ־כֶם , ־כֶן ; ־הֶם , ־הֶן , ־הֵן , the last three being more usually written as ־ָם , ־ָן), the changes follow the nature of the word appended. The ־ךָ is a *light*

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* See on the nature of these, the Note that follows the Paradigm of nouns, § 91.

† [Gesenius and Roediger state this matter thus: "*When the tone advances two places*, as in the *const. state* of the plural, etc." But the *const. state* does not *advance the tone* beyond where it stands in the *absolute* plural. The clipping of the vowels in the *const. state* belongs to *rhetorical* enunciation, not to the removal of the word-tone beyond where it is in the absolute plural, but to the removal of the emphasis of the voice.—S.]

suffix, and operates in the same way as ־ִי, ־וֹ; as דָּמְךָ, דְּבָרְךָ, זְקֵנְךָ. The others are grave suffixes, and shorten the word as much as may be; e. g. דְּבַרְכֶם, see Par. The like with the *const.* state; as דְּבַר אֱלֹהִים.

3. The vowel-changes in the *feminines* (§ 93) are not so considerable as in the masculines, since, in consequence of their formation out of the masculines, (§ 92), they have already been subjected to change.

These vowel-changes, and the internal declension of nouns, are grounded on the general principles developed in § 23 seq. above. But those principles are not adequate to the explanation of all the phenomena. Many of the changes rest upon the peculiar structure of certain forms of nouns, of which some account has been given in § 83—85. Finally, *all the changes in question respect almost entirely the* ULTIMATE *and* PENULT *syllables of words.* The *antepenult* very rarely has a mutable vowel; (comp. in § 27).

N. B. A striking difference between shortening vowels in the *verb* and in the *noun*, is this, viz., that in the *verb*, where of two mutable vowels one of them is shortened, that one is the *second*, e. g. קָטַל, fem. קָטְלָה, plur. קָטְלוּ; while in nouns just the *reverse* of this takes place, viz., the *first* vowel is changed, e. g. דָּבָר, דְּבָרִי, דְּבָרִים, etc.; comp. § 27, 3.

Changes of the *consonants* in nouns occur very rarely, and only in those of form IX. in the Paradigm.

We subjoin PARADIGMS of the flexion, and changes from other causes, of the *forms* of nouns, with *explanatory remarks*, in the following order, viz. (1) The Paradigm of Nouns masculine, § 91. (2) The vowel changes in the formation of *Feminines*, § 92. (3) Paradigm of Nouns feminine, § 93.

§ 91.

Paradigm of Masculines.

Nouns masculine, in respect to their *vowel-changes*, may be reduced to NINE CLASSES; which are exhibited in the following table, and to this explanations are subjoined. Here we premise only two remarks of a general nature.

(*a*) That all *feminine* nouns, with a masc. form in the singular, (§ 105, 1. 3), are declined in the same way as masculines, with the exception, that they usually (not always) form their plur. by suffixing ־וֹת; e. g. חֶרֶב fem., plur. חֲרָבוֹת, const. plur. חַרְבוֹת. The *suffixes* demand the more thorough kind of shortened forms in these cases. See Par. of Fem., § 93.

(*b*) That in the plural, the so-called *light suffixes* are attached to the *absolute state*, while the *grave* ones are joined with the *const. state;* as the Paradigm will show.

Paradigm

		I.	II.	III.	IV.
		(immutable)			a.
Sing.	*absolute.*	סוּס	עוֹלָם	פָּקִיד	דָּבָר
		(horse)	(eternity)	(overseer)	(word)
—	*construct.*	סוּס	עוֹלַם	פְּקִיד	דְּבַר
—	*light Suff.*	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
—	*grave Suff.**	סוּסְכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דְּבַרְכֶם
Plur.	*absolute.*	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים
—	*construct.*	סוּסֵי	עוֹלְמֵי	פְּקִידֵי	דִּבְרֵי
—	*light Suff.*	סוּסַי	עוֹלָמַי	פְּקִידַי	דְּבָרַי
—	*grave Suff.*	סוּסֵיכֶם	עוֹלְמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם
Dual	*absolute.*	יוֹמַיִם	מֶלָכַיִם	שְׁבֵעַיִם	כְּנָפַיִם
—	*construct.*				כַּנְפֵי

VI.

		d.	e.	f.	g.	h.
Sing.	*absolute.*	נַעַר	נֶצַח	פֹּעַל	מָוֶת	זַיִת
		(youth)	(eternity)	(work)	(death)	(olive)
—	*construct.*	נַעַר	נֶצַח	פֹּעַל	מוֹת	זֵית
—	*light Suff.*	נַעֲרִי	נִצְחִי	פָּעֳלִי	מוֹתִי	זֵיתִי
—	*grave Suff.*	נַעֲרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם	מוֹתְכֶם	זֵיתְכֶם
Plur.	*absolute.*	נְעָרִים	נְצָחִים	פְּעָלִים	מוֹתִים	זֵיתִים
—	*construct.*	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי	מוֹתֵי	זֵיתֵי
—	*light Suff.*	נְעָרַי	נְצָחַי	פְּעָלַי	מוֹתַי	זֵיתַי
—	*grave Suff.*	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם
Dual	*absolute.*	נַעֲלַיִם				עֵינַיִם
		(shoes)				(eyes)
—	*construct.*	נַעֲלֵי				עֵינֵי

* Most of the *Suffixes* of the second and third persons *plural* are named *grave Suffixes*, because they bring down the tone as far as possible. E. g. the suffixes of those persons appended to the *noun singular*, i. e. כֶם, כֶן, חֶם, חֶן, are called *grave*, (but not the suffixes ־ָם, ־ָמוֹ); so the corresponding

of Nouns masculine.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָכָם	זָקֵן	כָּתֵף	חָצֵר	מֶ֫לֶךְ	סֵ֫פֶר	קֹ֫דֶשׁ
(wise)	(old man)	(shoulder)	(fore-court)	(king)	(book)	(sanctuary)
חֲכַם	זְקַן	כֶּ֫תֶף	חֲצַר	מֶ֫לֶךְ	סֵ֫פֶר	קֹ֫דֶשׁ
חֲכָמִי	זְקֵנִי		חֲצֵרִי	מַלְכִּי	סִפְרִי	קָדְשִׁי
חֲכַמְכֶם	זְקַנְכֶם		חֲצַרְכֶם	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם
חֲכָמִים	זְקֵנִים		חֲצֵרִים	מְלָכִים	סְפָרִים	קְדָשִׁים
חַכְמֵי	זִקְנֵי		חַצְרֵי	מַלְכֵי	סִפְרֵי	קָדְשֵׁי
חֲכָמַי	זְקֵנַי		חֲצֵרַי	מְלָכַי	סְפָרַי	קְדָשַׁי
חַכְמֵיכֶם	זִקְנֵיכֶם		חַצְרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם
חֲלָצַ֫יִם	יְרֵכַ֫יִם			רַגְלַ֫יִם	כִּפְלַ֫יִם	מָתְנַ֫יִם
חַלְצֵי				רַגְלֵי		מָתְנֵי

VI.	VII.		VIII.			IX.
i.	a.	b.	a.	b	c.	
פְּרִי	אֹיֵב	שֵׁם	יָם	אֵם	חֹק	חֹזֶה
(fruit)	(enemy)	(name)	(sea)	(Mother)	(law)	(seer)
פְּרִי	אֹיֵב	שֵׁם	יַם	אֵם	חָק־	חֹזֵה
פִּרְיִי	אֹיְבִי	שְׁמִי	יַמִּי	אִמִּי	חֻקִּי	חֹזִי
פֶּרְיְכֶם	אֹיְבְכֶם	שִׁמְכֶם	יַמְּכֶם	אִמְּכֶם	חָקְּכֶם	חֹזְכֶם
צְבָיִים	אֹיְבִים	שֵׁמוֹת	יַמִּים	אִמּוֹת	חֻקִּים	חֹזִים
(gazelles)	אֹיְבֵי	שְׁמוֹת	יַמֵּי	אִמּוֹת	חֻקִּי	חֹזֵי
	אֹיְבַי	שְׁמוֹתַי	יַמַּי	אִמּוֹתַי	חֻקַּי	חֹזַי
	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֹזֵיכֶם
לְחָיַ֫יִם	מֹאזְנַ֫יִם		אַפַּ֫יִם	שִׁנַּ֫יִם		
(cheeks)	(balance)		(nostrils)	(teeth-rows)		
	מֹאזְנֵי		אַפֵּי	שִׁנֵּי		

ones united to *nouns plural*, i. e. ־ֵיכֶם, ־ֵיכֶן, ־ֵיהֶם, ־ֵיהֶן, are called *grave*, (but not ־ֵימוֹ). All the other suffixes throughout are named *light*; [a merely convenient technical expression].

Explanations.

1. Par. I. has no vowel-changes in its stem-letters, and is presented here merely for the convenience of comparison. *All nouns with vowels immutable belong here.* (§ 25.)

E. g. (see § 25, 1), such as עִיר, קוֹל, לְבוּשׁ, זְרוֹעַ; (§ 25, 2), קָם, גֵּר; (ib. 3), גִּבּוֹר, צַדִּיק, חַנּוּן, מַשְׁחִית; (ib. 4), פָּרָשׁ (for פַּרָּאשׁ). And so all the verbal nouns like those in § 83, Nos. 6. 7. 8. 13. 26. 27.

2. Par. II. comprises *all nouns which have a mutable Qamets in the last syllable*, whether monosyllabic or having another previous but immutable vowel.

E. g. יָד, כּוֹכָב, מִדְבָּר, and (only in the plur.) נָשִׁים. With the grave suffix ־כֶם the Qamets is normally shortened, as in עוֹלַמְכֶם; but in some words (monosyllabic), other short vowels are employed, in such a connection, to abridge the sound still more; e. g. יָד, יֶדְכֶם (for יַדְכֶם), דָּם, דִּמְכֶם; see § 27, n. 2. 3.

N. B. Those nouns which have a final (ָ) *immutable*, of course do not belong here; e. g. forms like קַטָּל, קְטָל, (§ 83, No. 6. 13), קָם as Part. of verb ע״ו, etc. Moreover the derivates of verbs ל״א usually hold fast their (ָ); e. g. מִקְרָא, plur. *const.* מִקְרָאֵי.

3. Par. III. comprises those nouns, *whose final vowel is immutable, while the penult has a mutable* (ָ) *or* (ֵ), (§ 26, 3).

E. g. גָּדוֹל, אָדוֹן, עָצוּם, אֵמוּן plur. אֱמוּנִים, רְעָבוֹן, זִכָּרוֹן, (in the const. state, רַעֲבוֹן, זִכְרוֹן), in which last, the first two syllables of the abs. form flow into one in the construct.

N. B. There are also nouns of the same appearance, whose (ָ) is immutable; e. g. עָרִיץ (for עַרִּיץ), חָרוּץ (for חַרּוּץ), see No. 7 of § 83. So also שָׁלִישׁ, plur. שָׁלִישִׁים, Ex. 14: 7. A number of nouns vary between the mutable and immutable (ָ); e. g. שָׁבוּעַ, see Lex.

4. Par. IV. presents forms which are very frequent, viz. *those which have Qamets mutable in the ultimate and penult* syllables; one or both of which fall away, as the tone is removed one or two places, (comp. § 90, 2).

Of the two examples (a, b) in the Par. the latter has a *Guttural* for its first letter, which has a special influence on the form of the *const.* plural. Other examples: זָהָב, זָנָב, with Gutt. אָשָׁם, רָעָב.

The same analogy is followed by nouns with mutable (ָ) in the last, and (ֵ) in the penult, syllable of the form קָמָל.

E. g. לֵבָב, שֵׁכָר, שֵׂעָר, עֵנָב. But it should be noted, that some nouns of this kind take, in the *const. state* of the sing. number, a *Segholate form;*

e. g. צֵלָע, *const.* צֶ֫לַע, (also צֵ֫לַע, 2 Sam. 16: 13); and so נֵכָר, *const.* נֵ֫כַר, Deut. 31: 16; שֵׂעָר, *const.* שַׂעַר and שְׂעַר, (comp. גְּבַר and גֶּ֫בֶר, § 83, No. 10, 11). In חָרָשׁ (= חַרָּאשׁ), and פָּרָשׁ (= פַּרָּאשׁ), both of the vowels (–) are immutable; (see § 83, No. 6).

5. The structure of Par. V. can be considered only as a *variety* of the preceding. The (ֵ) of the second syllable here, is subject to the same changes as the (ָ) there, excepting that in the *const.* sing. זְקַן stands for the normal זְקֵן.

A few nouns here, (as in Par. IV.), have a *Segholate* form in the const. state; e. g. כָּתֵף, *const.* כֶּ֫תֶף; גָּדֵר, *const.* גֶּ֫דֶר; יָרֵךְ, *const.* יֶ֫רֶךְ (all three for the normal כְּתֶף, גְּדֶר, יְרֶךְ). Seldom (yet sometimes) both forms coexist in the const. state; e. g. כָּבֵד, *const.* כְּבַד, Ex. 4: 10, and כֶּ֫בֶד, Is. 1: 4; עָרֵל, *const.* עֲרַל and עֶ֫רֶל.

Rare exceptions are forms like לְבֶן־, Gen. 49: 12; אֲבֶל־, Ps. 35: 14; both before Maqqeph. Examples of the first kind, moreover, are יָתֵד, שָׁכֵן, שָׂבֵעַ, *const.* שְׂבַע, קָצֵר, etc.

NOTE. Some nouns of this form hold fast their (ֵ) in the *const. plural*; e. g. יָשֵׁן, *Plur. const.* יְשֵׁנֵי; and so אֲבֵלֵי, שְׂמֵחֵי, שְׁכֵחֵי, חֲפֵצֵי.

6. PAR. VI. comprises the large class of the so-called SEGOLATE FORMS, (§ 83, No. 11). The structure of these has this peculiarity, viz. that before *suffixes*, and in the *const. state* of the Plural and Dual, they appear in their original monosyllabic state. In the Plur. *absolute*, however, they are anomalously formed, inasmuch as they take (ָ) under the *middle* radical, and *Sheva* under the *first*; e. g. מֶ֫לֶךְ, plur. מְלָכִים.

In general these forms constitute *three* classes, viz. (1) Those with *A* in the first syllable. (2) With *E*. (3) With *O*. The derivates of the regular verb are sounded as *a. b. c.* in the Paradigm. Those with a *Guttural* in the last syllable, like *d. e. f.* Under *g. h.* are examples of derivates from stems ע״ו and ע״י. Under *i.* is a derivate of ל״ה. (Comp. § 84, IV, No. 11. V, No. 11.) Particulars follow:

(1) In the form מֶ֫לֶךְ (for מַ֫לֶךְ), the original (ַ) appears when a suffix is appended, as מַלְכִּי; also in pause, e. g. כֶּ֫רֶם, in pause כָּ֫רֶם (Pattah prolonged); in like manner with ָה *local* (§ 88, 1), as in אַ֫רְצָה. The Seventy write names like הֶ֫בֶל, יֶ֫פֶת, as Ἀβέλ, Ἰαφέθ. Only the word אֶ֫רֶץ always sounds, with the article, הָאָ֫רֶץ; and in like way the derivates of ע״ו, as מָ֫וֶת. The original monosyllabic form shows itself in גַּ֫יְא. Finally, the *Seghol* in these forms is often unaffected by the pause-accents, as מֶ֫לֶךְ, צֶ֫דֶק, פֶּ֫לֶא, קֶ֫דֶם; but often, also, it is otherwise, as נָ֫פֶשׁ, שָׁ֫מֶשׁ, חָ֫רֶב, which is even *usual* when a Guttural concurs, but frequent also without one.

It appears, moreover, that there are a number of nouns, apparently of this class, which seem either to have ĭ for their ground-vowel, or else to have shortened the *a* into ĭ (§ 27, n. 3), or perhaps to vacillate toward the form סֵ֫פֶר; e. g. קֶ֫בֶר, (in pause קָ֫בֶר), with suff. קִבְרִי, plur. const. קִבְרֵי; so בֶּ֫טֶן, בִּטְנִי; בֶּ֫גֶד, בִּגְדִּי; צֶ֫דֶק, צִדְקִי; זֶ֫בַח, זִבְחִי. Some nouns exhibit both methods; e. g. יֶ֫לֶד, יַלְדֵי Hos. 1: 2, and יִלְדֵי Is. 57: 4.

When the *third* stem-letter is a Guttural, in such forms as מֶ֫לֶךְ, *Pattah* takes the place of the final helping vowel; e. g. זֶ֫רַע, סֶ֫לַע.—When the *second* is a Guttural, then the form becomes like נַ֫עַר (see in Par. *d.*), נַחַל; and rarely do these forms assume the usual *Seghol* in them, like לֶחֶם, so general is the union of (ַ) with Gutturals. In such a case, the normal suffix form, (like מַלְכִּי), may be employed in these nouns *second* Guttural; as לַחְמִי; but the *const.* plur. always runs as נַחֲלֵי, שַׁעֲרֵי, (corresponding to מַלְכֵי).

(2) The forms סֵפֶר, נֵצַח (lett. *b. e.*) take for their first vowel, when the first letter is a Guttural, a (ֶ) instead of their (ֵ), both in the *suff. state sing.*, and in the *plur. const.*; e. g. עֵגֶל, עֶגְלִי, עֶגְלֵי. The form חֵטְא shows the original shape of this class of words. The *local* ָה appended does not change the *Tsere* of the forms; e. g. קֵ֫דְמָה, from קֵדֶם. Other examples of the form in general are: שֵׁבֶט, נֵדֶר, חֵפֶץ.

(3) The form קֹדֶשׁ (lett. *c.*) sometimes takes (ֻ) in its first syllable, when in the suffix-state, as גֹּדֶל, גֻּדְלוֹ, Ps. 150: 2; but this is not frequent.—Moreover, such a form as פָּעָלְכֶם may be found in words without Gutturals; e. g. קָטָבְךָ (from קֹטֶב), Hos. 13: 14.—The form פֹּעַל (lett. *f.*) sometimes varies from the model, when it has a suffix; e. g. פֹּעֲלוֹ (for פָּעֳלוֹ), Is. 1: 31, (not from פֹּעֵל); and so תֹּאֲרוֹ (for תָּאֳרוֹ), Is. 52: 14, see the normal form in 1 Sam. 28: 14. Comp. § 62, n. 4.

In the *plural absolute* usage varies. Most nouns of this form, with or without a Guttural, take (ֳ) under the first radical, e. g. קֳדָשִׁים, אֳרָחוֹת;—but many employ (ְ) in the same position; as בֹּ֫קֶר, בְּקָרִים; רֹ֫מַח, רְמָחִים. The const. plur. form also varies here, in its first vowel, e. g. רָמְחֵיהֶם (rŏm—*Qam. Hhatuph*); but also as סֹבֶךְ, סִבְכֵי. Two words are anomalous in the plur. *abs.*, viz. קָדָשִׁים (qŏ-dha-shim—with *Qam. Hhat.*), and שָׁרָשִׁים (shŏ-ra-shim—id.) from שֹׁרֶשׁ. The first of these, with the *article*, reads הַקֳּדָשִׁים. (See § 9, n. 2). The word אֹהֶל, in the plur., exhibits a *Syriasm*, viz. אֹהָלִים (for אֳהָלִים, § 23, 4, n. 2); with Prefix prep., as בָּאֳהָלִים (bŏ°–). The ה– local, does not affect the *Hholem*; e. g. אֹהֱלָה.

(4) After the same analogy are declined those kindred forms, whose only full vowel is between the last two radicals, (§ 83, No. 10). E. g. שְׁכֶם, with suff. שִׁכְמִי; Inf. const. קְטֹל, קָטְלִי; שְׁכַב, שִׁכְבִי, (and so generally in the Inf., without a *Daghesh lene* in the third radical—differing from the usage in nouns, as מַלְכִּי).

(5) The derivates from the stems ע״ו and ע״י, are the only ones which

change their form in the *const.* state, inasmuch as they contract the diphthongal *av* and *ay*, into *ô* and *ê*, (§ 24, 2. *b.* and note*); e. g. מָוֶת = *mâvth*, *mauth*, contracted מוֹת; and so בַּיִת *bayth*, *baith*, בֵּית. The ָה *local* does not contract the form, as מָוְתָה, בַּיְתָה (except in the *const.* state, which is as בֵּיתָה). Some nouns of this species, which contract in the sing., in the plur. give back the *consonant*-power to the Quiescents; as שׁוֹר, pl. שְׁוָרִים; דּוּד, דְּוָדִים; שׁוּק, שְׁוָקִים.

(6) The Segholates of the stem ל״ה are properly of *three* kinds, viz. with *a*, *e*, and *o* for ground vowels, (§ 84, V.); e. g. אֲרִי, לְהִי, חֳלִי; which (in pause) are developed, as אָרִי, לֶחִי, חֹלִי; and again in a suff. state, as אַרְיִי, לֶחְיִי, חָלְיִי. In the plur. and dual, אֲרָיִים, לְחָיַיִם (dual), חֳלָיִים. Some of these nouns, in the plural, take an א in the room of the (י) stem-letter, (see § 24, 2. *c*); e. g. צְבִי, צְבָאִים; פְּתִי, פְּתָאִים.

7. Par. VII. comprises the nouns with mutable (ֵ) in their last syllable; and these may be either monosyllabic, or have a preceding immutable vowel. Here belongs all the *Pres.* Participles in *Kal* of the form קֹטֵל, (but not of קָטֵל), also Part. in *Piel* and *Hithpael*, the form קִטֵּל (adjective or noun, see § 83, No. 9), and several other words.

E. g. such as מַקֵּל, מוֹעֵד, צְפַרְדֵּעַ, etc. But there are various departures, here, in the *const.* state, from the normal form in the Paradigm. (*a*) Some nouns *const.* take (ַ) here, instead of (ֵ); as מִסְפֵּד, *const.* מִסְפַּד; specially when Gutturals are present, as מִזְבֵּחַ, מִזְבַּח. (*b*) Before a suff. occur also forms like מַקֶּלְךָ, or כִּסְאֲךָ; or even as שֹׁלֵחֲךָ. (*c*) In the *plur. abs.*, moreover, several nouns, (not *monosyllabic* like שֵׁם in the Par.), preserve the (ִ) of the final syllable; e. g. שִׁלֵּשִׁים, מַקְהֵלִים.

8. Par. VIII. comprises all words together, which double the last radical, when any formative accession is received. By this doubling, the last syllable is sharpened, and the vowel of the same becomes short, (§ 27, 1). As to the syllables which precede, they are treated according to general principles and the nature of the case.

E. g. גָּמָל, גְּמַלִּים, גְּמַלֵּי; אוֹפָן, אוֹפַנִּים; גַּלְגַּל, גַּלְגִּלִּים. To this Par. belong words of nearly all the other forms; so that one cannot decide from the appearance of a word in the sing. absolute, whether it belongs here or not. He must reason from the etymology, or from the development of the word.

According to etymology, there belong to this class, (*a*) *All derivates of stems* ע״ע, (§ 84, II.); as דַּל, חֵן, חֹק, מָגֵן, etc., and such primitives as follow this analogy, as יָם *sea*, הַר *mountain*, אֵשׁ *fire*. (*b*) *Contracts, which suppress a*

letter; as אַף (for אֶ֫נֶף, § 19, 2), with suff. אַפּוֹ; בַּת (for בֶּ֫נֶת), with suff. בִּתִּי; עֵת (for עֵדֶת), plur. עִתִּים, עִתּוֹת. (*c*) *Denominatives which end in* ־ִי, *specially patronymics and gentilicia*, as לְוִיִּים, יְהוּדִיִּים; although *more abridged* forms of such often occur, as יְהוּדִים, נָכְרִים. (*d*) *Derivates of the regular verb* (§ 83) present the following forms: No. 10, זְמָן. 14, מַחֲשָׁךְ, מַחֲמָד. 15, אֶתְנָן, גַּבְנֹן, plur. גַּבְנֻנִּים. 21, אָדֹם. 36, כַּרְמֶל, כַּרְמִלִּי, חַרְטֹם, plur. חַרְטֻמִּים. Forms like these, in other cases, form a plural without the reception of a *Daghesh forte;* and the words above make only an *exception* to a general principle. See in the Lex.

Before suffixes whose union-vowel is only (ְ), viz. such as ־ְךָ, ־ְכֶם, the Daghesh forte may be omitted; the vowel, however, is commonly the same, except that חֹק takes short *ŏ*, as חָקְךָ.

Those words which have (ַ) in the main syllable, either retain this, or substitute *short Hhireq;* e. g. רַב, רַבִּים, but also as פַּת, פִּתִּי.

9. Par. IX. comprises the derivates of the stem ל״ה, (§ 84, 5), which end in ־ֶה; e. g. רֹאֶה, מַרְאֶה, etc. The vowel of the first syllable in this class of words, is treated according to the principles already laid down, and only the final ־ֶה comes under consideration here. This is treated in much the same manner as in Verbs ל״ה.

Inasmuch as the ending ־ֶה here stands in the room of ־ַי, so this original form returns, whenever suffixes are attached. In consequence of this, the suffixes of the *singular*, having (י) before them, assume the same form as to appearance, which the *plural* suffixes have. Thus מְכַסֶּיךָ *thy covering*, (not plur.), Is. 14: 11; מִקְנֶיךָ *thy kine*, Is. 30: 23; מַרְאַיִךְ *thy visage*, (fem. suff.), Cant. 2: 14; מַרְאֵיהֶם *visage*, Dan. 1: 15. Gen. 41: 21; מַעֲשָׂיו, *his doing*, 1 Sam. 19: 4; מִקְנַי *my kine*, Ex. 17: 3; and perhaps the same, [i. e. the *singular*], in עֹשַׂי, *my Maker*, Job 35: 10.

On the other hand, suffixes are not unfrequently annexed to nouns of this class by a removal of the ending ־ֶה, (as the Par. shows); e. g. מִקְנְךָ from מִקְנֶה *thy herd*, Gen. 30: 29; מִקְנֵהוּ *his herd*, Gen. 31: 18.—In the *plural*, (after the analogy of restoring the *Yodh radical*), the Part. in Pual, מְמֻחָיִים, sing. מְמֻחֶה, and so מְמֻחַי, see Is. 25: 6.

§ 92.

Change of Vowels in the formation of feminine Nouns.

1. By appending the *fem.* termination ־ָה, (§ 79, 2), the same changes are produced in masc. nouns, as are brought about by the light-suffixes which begin with a *vowel*, because the tone is affected in the same manner, i. e. is removed one place.

E. g.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוּס —	סוּסָה.	VI.	מֶלֶךְ —	מַלְכָּה; סֵתֶר — סִתְרָה; עֵדֶן — עֶדְנָה;
II.	מוֹצָא —	מוֹצָאָה.		אֹכֶל —	אָכְלָה; נַעַר — נַעֲרָה; צַיִד — צֵידָה;
III.	גָּדוֹל —	גְּדוֹלָה.		(לְוִי) —	לִוְיָה.
IV.	נָקָם —	נְקָמָה.	VII.	קֹטֶל —	קֹטְלָה.
V.	זָקֵן —	זְקֵנָה.	VIII.	רַב —	רַבָּה; חֹק — חֻקָּה; מַד — מִדָּה.
			IX.	קָצֶה —	קָצָה.

2. The ending ֶ֫ת produces the same shortening of the vowels, in the *penult* syllable, as ָה produces;* e. g. עֲטָרָה, עֲטֶ֫רֶת; חָבֵר, חֲבֶ֫רֶת. But the *last* syllable is variously modified, in order to receive the Segholate-ending ֶת.

(*a*) The (ָ) and (ַ) go into (ֶ); as חוֹתָם, חוֹתֶ֫מֶת.

(*b*) The (ֵ) either remains, or goes into (ֶ); as חָמֵשׁ, חֲמֵ֫שֶׁת; גָּדֵר, גְּדֶ֫רֶת.

(*c*) The vowels usually immutable, go into their corresponding mutable ones; e. g. בּוֹשׁ, fem. בֹּ֫שֶׁת; אַשְׁמוּר, fem. both אַשְׁמֹ֫רֶת and אַשְׁמוּרָה; גְּבִיר, fem. גְּבֶרֶת and גְּבִירָה.

Thus three forms of the *fem. Segholates* arise, viz. ֶ֫ת (for ַ֫ת and ָ֫ת), ֵ֫ת, and ֶ֫ת, which correspond to the *masc.* Segholates in Par. VI. of § 91. The ending ַ֫ת for the *Guttural* forms, changes the preceding vowel into (ַ), whatever it may be; e. g. מוֹדָע, fem. מוֹדַ֫עַת; דֵּעַ, fem. דַּ֫עַת; (נֹחַ), fem. נַ֫חַת.

Note 1. A peculiar form ֶת (for ֶ֫ת), see above, § 73, n. 3. Of a different fashion, on the other hand, is יֹלַדְתְּ (for יֹלֶ֫דֶת), Gen. 16: 11. Judg. 13: 5, 7, i. e. it resembles מַלְךְ compared with מֶ֫לֶךְ. But as the form in question, in all the three places where it occurs, stands connected with the second *pers. fem.* of the *Perfect*, it may perhaps receive its shape in the way of intended resemblance to that form of the Perf., (a kind of *alliteration*); for the third pers. fem. of this word is regular (יֹלֶ֫דֶת), Gen. 17: 19. Is. 7: 14.

Note 2. When the ending ֶ֫ת is joined to masculines of the VIII. Declension, the doubling of the last letter is intermitted, as it consists not with the nature of the ending; e. g. חֲמִשָּׁה, but חֲמֵ֫שֶׁת; אֲדַמְדָּם, pl. אֲדַמְדַּמִּים, but fem. אֲדַמְדֶּ֫מֶת; and so דַּל, fem. דֶּ֫לֶת; רֶ֫פֶת from רָפַף.

* This seems to be against the general rule in § 27, 3. inasmuch as the tone is not thrown *forward* at all by the ending ֶת. But this seeming exception may be explained by the fact, that this ֶ֫ת is an abridgment of the old fem. ַת with the tone; see § 79, 2.

§ 93.

Paradigms of the Feminines.

These are much more simple than the masculines, because, in their formation, they have already undergone most of the changes which the forms allow, (§ 90, 3).

E. g. the feminines of Dec. III, as גְּדוֹלָה; of VII, as קְטֻלָּה; of VIII, as חָכְמָה, מִדָּה, רַבָּה; all belong to Par. *A* of the Feminines.

In the plural, there is no practical difference between the light and the grave suffixes; for all of them attach to the *construct* form.

The following Table or Paradigm shows how the different classes of the *fem.* nouns are declined, or varied to suit the nature of the case; the EXPLANATIONS follow:

	A.	*B.*		
	(no vowel-changes.)	a.	b.	c.
Sing. absolute.	סוּסָה (horse)	שָׁנָה (year)	שֵׁנָה (sleep)	צְדָקָה (righteousness)
— *construct.*	סוּסַת	שְׁנַת	שְׁנַת	צִדְקַת
— *light Suff.*	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צִדְקָתִי
— *grave Suff.*	סוּסַתְכֶם	שְׁנָתְכֶם	שְׁנָתְכֶם	צִדְקַתְכֶם
Plur. absolute.	סוּסוֹת	שָׁנוֹת	שֵׁנוֹת	צְדָקוֹת
— *construct.*	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צִדְקוֹת
— *with Suff.*	סוּסוֹתַי	שְׁנוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
Dual absolute.		שְׂפָתַיִם (lips)	פְּאָתַיִם (two sides)	
— *construct.*		שִׂפְתֵי	פַּאֲתֵי	

	C.			*D.*	
	a.	b.	c.	a.	b.
Sing. absolute.	מַלְכָּה (queen)	חֶרְפָּה (shame)	חָרְבָּה (desert)	יוֹנֶקֶת (sucker)	גֻּלְגֹּלֶת (scull)
— *construct.*	מַלְכַּת	חֶרְפַּת	חָרְבַּת	יוֹנֶקֶת	גֻּלְגֹּלֶת
— *light Suff.*	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	יוֹנַקְתִּי	גֻּלְגָּלְתִּי
— *grave S.*	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגָּלְתְּכֶם
Plur. absolute.	מְלָכוֹת	חֶרְפּוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
— *construct.*	מַלְכוֹת	חֶרְפּוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
— *with Suff.*	מַלְכוֹתַי	חֶרְפּוֹתַי	חָרְבוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
Dual absolute.	יַרְכַּתַּיִם (thighs)	רִקְמָתַיִם (double embroidery)		מְצִלְתַּיִם (cymbals)	נְחֻשְׁתַּיִם (chains)
— *construct.*	יַרְכְּתֵי				

Explanations.

1. PAR. *A.* needs no explanation, for the vowels and consonants are immutable. PAR. *B.* comprises those *feminines* which have a mutable (ָ) or (ַ) before the fem. ending ָה.

E. g. קָטָה, עָצָה, צָדָקָה, תּוֹעֵבָה; and consequently it comprises the fem. forms of Dec. II. IV. V. masc., and several under Dec. IX.

When the penult *Qamets* or *Tsere* is preceded by a Sheva, (§ 26, 4), and either of those vowels falls away by means of declension or suffixes, a new *closed* syllable arises, with a proper short vowel in the room of the Sheva.

See צְדָקָה in the Par. (lett. c). In like manner, נְבָלָה, const. נִבְלַת; עֶגְלָה, עֶגְלָתִי.

Many nouns, however, form Segholates for the fem. *construct* and *suffix* here, in ֶת־, ַת־, (§ 87, 2. b. § 92, 2); and not unfrequently the two forms (the normal and the Segholate) coexist.

E. g. מַמְלָכָה, const. state מַמְלֶכֶת, מַמְלַכְתִּי; תִּפְאָרָה, תִּפְאֶרֶת; מִשְׁפָּחָה, מִשְׁפֶּחֶת, מִשְׁפַּחְתִּי.

An immutable (ָ) penult have all nouns like בַּקָּשָׁה, אַזְכָּרָה, (§ 83, No. 25. 28), const. בַּקָּשַׁת, אַזְכָּרַת.—Further, an immutable (ַ) have most of such *verbals* as are of the form אֲבֵדָה, גְּזֵלָה, (§ 83, No. 13); while some admit of change here, e. g. שְׁאֵלָה, (§ 83, No. 2). The Lex. gives due information in these cases.

2. PAR. *C.* comprises the *feminine* forms of the *Segholate* nouns of Dec. VI. masc. above, and therefore has an analogy with them.

E. g. As מֶלֶךְ forms a plural מְלָכִים, so in the fem. here we find (ָ) under the middle stem-letter, as מְלָכוֹת; so כִּבְשָׂה, כְּבָשׂוֹת. One must be on his guard here not to confound these nouns with others of the like forms, but *not* derivates from *Segholates;* in particular the derivates of לה״, of the form מִצְוָה, מַרְאָה, the masculines of which are מִצְוֶה, מַרְאֶה. Here the first syllable is immutable.

3. To the PAR. *D.* belong the Segholate forms which have arisen from the addition of the *fem.* ending ֶת־, (§ 92, 2); which correspond quite accurately to the masc. Segholates, (§ 81, Par. VI.)

Other examples besides these in Par. *D*, are מִסְגֶּרֶת, אִגֶּרֶת, מַשְׂכֶּרֶת. Forms here like סֵפֶר are rare; one is אֵשֶׁת, with suff. אִשְׁתִּי. The same flexion, however, is found here, in those Segholates in ֶת־ which stand

for ־ֶת ; e. g. לֶדֶת (for לֵדֶת), and thence לִדְתִּי ; and so שֶׁבֶת, שִׁבְתִּי, (from the masc. שֵׁב); and מוֹדַעַת with suff. sounds מוֹדַעְתִּי.

The *plural* of these nouns is often constructed as from a co-existing form in ָה or ֵה, (Par. *B*). E. g. כּוֹתֶרֶת, כּוֹתָרוֹת; תּוֹכַחַת, תּוֹכָחוֹת; עַשְׁתֹּרֶת, עַשְׁתָּרוֹת.

§ 94.

List of irregular Nouns.

1. A number of *irregular flexions* of nouns, which for the most part respect only particular words, or a few analogous ones, may be most conveniently arranged in an *alphabetical list.* They are the more important, because the irregularities in question concern, as is usual in other languages, words that are of very common occurrence.

2. The greater part of these irregularities arises from the circumstance, that the *const. state* or the *plural* of these nouns is borrowed from another and different form from that of the *abs. singular.* The principle here developed is like to that in § 77. Comp. in Greek, *γυνή, γυναικός*; *ὕδωρ, ὕδατος.*

אָב *father*, (instead of אָבֶה, as if from אָבָה),* const. אֲבִי, with suff. אבי, אָבִיךָ, אֲבִיכֶם, plur. אָבוֹת, (§ 86, 4).

אָח *brother*, const. אֲחִי, suff. אָחִי, אָחִיךָ, אֲחִיכֶם; plur. const. אֲחֵי, אֲחֵיכֶם. All these forms follow the analogy of לה״, as if אָח were for אָחֶה, (from אָחָה). But the *plur. abs.* is אַחִים, with a *Dag. implicitum* (§ 22, 1), as if from אָחַח, thence אַחַי, אַחֶיךָ, אַחֶיהָ, etc. For אַחָיו stands always אֶחָיו, (see § 27. n. 2. *b*).

אֶחָד *one*, (for אַחָד with *Dag. implicitum*, § 22, 1, comp. § 27. n. 2. *b*), *const. state* אַחַד, fem. אַחַת for אַחֶדֶת (see § 19, 2), in pause אֶחָת. Once חַד, (by aphaeresis, § 19, 3), Ezek. 33: 30, as in Chaldee and Syriac. The plural makes אֲחָדִים *some.*

אָחוֹת *sister*, (a contracted word for אֲחוֹוֶת), from a masc. אָחוּ = אָחִי; Plur. אֲחָיוֹת, suff. אַחְיוֹתַי, (from a sing. אַחְיָה, fem. of אֲחִי); also אֲחוֹתַיִךְ, (as if from a sing. אָחָה).

אִישׁ *man*, is a weakened form out of אֱנֹשׁ, (§ 19, 5. n.). Plur. rarely אִישִׁים, but commonly אֲנָשִׁים (from אֱנֹשׁ), const. אַנְשֵׁי, Comp. אִשָּׁה.

אָמָה *maid*, plur. אֲמָהוֹת, const. אַמְהוֹת, with ה consonant. Comp. in Aramaean, אֲבָהָן, *their fathers*, etc.

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* Above, in § 81, 2, it is mentioned, that these nouns, although *primitive*, always follow the analogy of verbals, and are so treated in Grammar. For the flexion, it is necessary to know after what class of the irregular verbs these *primitives* are modelled.

אִשָּׁה *wife* (for אִנְשָׁה fem. of אֵנֶשׁ), const. אֵשֶׁת (fem. of אִישׁ, and for אֵישֶׁת), with suff. אִשְׁתִּי, אֶשְׁתְּךָ. Plur. נָשִׁים, shortened from אֲנָשִׁים.

בַּיִת *house*, (probably weakened from בֶּנֶת (בַּנְתְּ), see § 19, 5. n., (like שַׁיִת out of שַׁנִת), from בָּנָה *to build*, as δόμος from δέμω; const. בֵּית. Plur. בָּתִּים (for בָּנְתִּים), from a kindred form בֹּת for בֹּנֶת, like בַּת for בֶּנֶת.

בֵּן *son*, (בֵּנֶה from בָּנָה), const. בֶּן־, seldom בִּן־, once בְּנִי, (according to § 88, 3. a), Num. 24: 3, 15; with suff. בְּנִי, בִּנְךָ Plur. בָּנִים, (as from בָּן for בָּנֶה), const. בְּנֵי.

בַּת *daughter*, (for בֶּנֶת fem. of בֵּן, comp. § 19, 2), with suff. בִּתִּי (for בִּנְתִּי). Plur. בָּנוֹת, (like בָּנִים *sons*, from sing. בָּנֶה), const. בְּנוֹת.

חָם *father-in-law*, חָמִיךָ; and *fem.* חָמוֹת *mother-in-law*, comp. אָח, אָחוֹת.

יוֹם *day*, dual יוֹמַיִם, plur. יָמִים, יְמֵי, (as from יָם for יָמֶה).

כְּלִי *vessel*, plur. כֵּלִים, (as from כֵּל for כֵּלֶה).

מַיִם *water*, plur. (comp. § 86 b, 1. n. 2), const. מֵי, also in the reduplicate form מֵימֵי, with suff. מֵימֵיכֶם.

עִיר *city*, plur. עָרִים, עָרֵי, (from עָר, which occurs in proper names).

פֶּה *mouth*, (for פֵּאֶה, from פָּאָה *to breathe*), const. פִּי (for פְּיִי), suff. פִּי *my mouth*, פִּיךָ, פִּיו.

רֹאשׁ *head*, (for רֹאֶשׁ), plur. רָאשִׁים, (for רְאָשִׁים, § 23, 2).

§ 95.

Numbers; (*a*) *Cardinals*.

1. The Cardinals from 2—10 are, in Hebrew, nouns with an *abstract* meaning, like *trias*, *decas*, πεντάς; which, however, are also used *adverbially*, (§ 118); only אֶחָד and אַחַת (*one*, see § 94) are construed as *adjectives*. The other numbers have a masc. and fem. form, both properly of the like meaning, but by usage so separated, that the *masc. form* is joined with *fem.* nouns, and the *fem. form* with *masc.* nouns. Only in the *dual*, שְׁנַיִם, שְׁתַּיִם, does the gender accord with that of the noun.

The following Table presents the *Units*, and their respective forms:

	Connected with the *Masc.*		Connected with the *Fem.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם*	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֻשֶּׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבְעַ
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

This same peculiarity, in regard to the connection of the *gender*, extends essentially, with regard to these numbers, to all the Semitic languages. It may be explained on the ground, that originally the numbers 2—10 were *abstract* nouns, like δεκάς, *trias*, etc. Consequently they might have nouns either of the masc. or fem. form. Since the *fem.* is the leading form in *abstracts*, it was applied to the leading gender of nouns, i. e. the *masc.*; and then, as a consequence of this, the other or masc. form of the numerals was combined with *fem.* nouns; a discrepancy [in respect to usual concord], which only the *usus loquendi* could sanction and establish.† The exceptions to this general principle are very few; e. g. שְׁלֹשֶׁת נָשִׁים, Gen. 7: 13. Ezek. 7: 2. Job 1: 3, [fem. with fem.].

Remarks. The simple numerals are certainly very old words, and they are essentially the same in all the Semitic languages. It is from this circumstance, that the argument is urged for the kindred relation of the Semitic and Indo-Germanic languages; inasmuch as the numbers 1—7, at first sight, have a great resemblance. With שֵׁשׁ (properly שְׁדֵשׁ, as the Arab. and Aethiopic show), one compares the Sanscrit *shâsh*; old Pers. *csvas*; Greek ἕξ, for *sex* (the Latin expression of it); old Slavic *shesty*. To שֶׁבַע (*seven*) is compared the Sansc. *saptan*; old Pers. *haptan*; new Pers. *haft*; Gr. ἑπτα; Lat. *septem*; German *sieben*, [Eng. *seven*]. To שָׁלֹשׁ (Aram.

* This form comes from שְׁנָתִים abridged; hence the Dag. lene in the ת. Some derive it from אִשְׁתַּיִם, with prosthetic א, § 19, 4.

† In the vulgar dialects of the Arab. and Ethiopic the fem. form of the numerals is predominant. This is employed in Heb. also, when the *abstract* idea of number is designated, Gen. 4: 15. *Feminine forms* are also employed, to designate *collectives* and generic ideas of *multitude*, § 105, 2.

תְּלָת) is compared the Sansc. *tri*, fem. *tisri*; old Pers. *thri*, fem. *tisaro*; Gr. τρεῖς; Lat. *tres*; [Eng. *three*]. So אֶחָד (*one*), Sansc. *eka*; חָמֵשׁ (*five*), Sansc. *pantshan*, Gr. πέντε, Lat. *quinque*; אַרְבַּע (*four*), Lat. *quatuor*; שְׁנַיִם (*two*), Aram. תְּרֵין, Sansc. *dua*; Lat. *duo*, etc. But a strenuous analysis makes all these phenomena doubtful. Against the idea of near relation is it, that שְׁנַיִם, חָמֵשׁ (prop. *the fist, the five fingers*), and also עֶשֶׂר (prop. *connection, host*), may be respectively referred to שָׁנָה *to repeat*; to חָמַשׁ *to collect together, to contract*, (comp. קָבַץ, קָפַץ of like import); and to עָשַׂר *to bind, to connect*, (comp. אָסַר, קָשַׁר, etc.). We cannot point out so facile an etymology for the other numbers; [but this proves little against the supposition of a *Hebrew* origin, inasmuch as the words are so old, and we have at present so little of the ancient living Heb. language].

2. The numbers from 11—19 are formed by placing the units, without a copula, before the number *ten*; yet without amalgamating them into one word. The *Units*, in this case, stand before the *fem.* numerals (with a masc. form), in the *const.* state; which here, however, merely indicates *close connection*, and not a proper Genitive, (§ 114).

The three first *numbers* are here subjoined, which exhibit some variations from the general principles; viz.

	Masc.	*Fem.*
11.	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	*עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

The last number affords the model for all the remainder. These *composite* numbers have no *const. state*, and are used only *adverbially*. Seldom are even the *masc. units* (with fem. form) placed in the *const. state*; as חֲמִשָּׁת עָשָׂר (= 15), Judg. 8: 10; שְׁמֹנַת עָשָׂר (= 18), Judg. 20: 25.

3. The *tens* from 30—90 are expressed by the plural form of the corresponding units.

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* The etymology of this word is obscure. Rabbi Jona explains it by עַד שְׁתֵּי עֶשְׂרֵה *unto twelve*, i. e. near to twelve; an expression like *undeviginti*, which is less applicable here. Besides, this would properly suit only the fem., while the masc. is also employed. If the derivation of עַשְׁתֵּי were from the source which he supposes, must it not be written עַשְׁנֵי? Others explain it thus: *Suppose something*, i. e. added to ten, from עָשַׁת *to suppose*. [Fanciful enough.]

Namely: שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90.

Only *twenty* is עֶשְׂרִים (plur. of עֶשֶׂר). These composite *tens* are of the common gender, and admit no *const. state*. When *units* are joined with the tens, (like 21, 32, etc.), the *ancient* Hebrew puts them first, (as *one and twenty*); while the *later* Hebrew arranges them in exactly the reverse order.

See and comp. Num. 3: 39. 26: 14. 1 Chron. 12: 28. 18: 5. The *copula* is always expressed between them.—As to the *plural* forms שְׁבָעִים, תִּשְׁעִים, which come from the Segholates שֶׁבַע, תֵּשַׁע, they are not *normal*, (for the normal forms would be שִׁבְעִים, תִּשְׁעִים), but are *shortened* in the same manner as the *const.* form would be.

The remaining numbers are מֵאָה, *fem. const.* מְאַת 100, dual מָאתַיִם (for מֵאָתַיִם) 200, plur. מֵאוֹת *hundreds*; אֶלֶף *m.* 1000, dual אַלְפַּיִם 2000, plur. אֲלָפִים 3000 etc.; רְבָבָה, in later writings רִבּוֹא רִבּוֹא (multitude) 10,000, dual רִבּוֹתַיִם 20,000.

NOTE 1. The *dual* form of some of the *units* is occasionally found, and has the meaning of our word *fold* in *seven-fold*, etc. E. g. אַרְבָּעָתַיִם *four-fold*, 2 Sam. 12: 16; שִׁבְעָתַיִם *seven-fold*, Num. 15: 24. Ps. 79: 12. Besides those plurals which mark the collective *tens*, occurs the plur. of *one*, i. e. אֲחָדִים, *some, same*; also עֲשָׂרוֹת *decades*, (not *decem*), Ex. 18: 21, 25.

NOTE 2. The *suffixes* to numbers are properly *Genitives* after them, as in the case of nouns. In translating we make these suffixes pronoun-adjectives in the Nom. case; e. g. שְׁלָשְׁתְּכֶם (lit. *the three-i-ty of you*), we express by *you three*.

§ 96.

NUMBERS; (*b*) *Ordinals*.

The ORDINALS from 2—10, are formed from the *cardinals* by appending ־י, (§ 85. No. 5). Commonly (־ִי) is also inserted in the preceding syllable.

E. g. שֵׁנִי, שְׁלִשִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. For number *one*, on the other hand, is employed רִאשׁוֹן (for רְאִישׁוֹן), which comes from רֹאשׁ, the *head, beginning*, etc.; with the ending ־וֹן, (§ 85. No. 4.) *Feminines* here have the ending ־ִית, seldom ־ָיְתָה, and indicate *part, portion*; as חֲמִשִּׁית *a fifth part*; עֲשִׂירִית and עֲשִׂירְיָה. Other forms occasionally have this meaning; e. g. חֹמֶשׁ *fifth part*, רֹבַע and רֶבַע *a fourth part*.

N. B. In regard to the manner in which the other relations of numbers are expressed, they have no special forms adapted to them; and § 118 in the Syntax gives the requisite information.

CHAPTER IV.

OF THE PARTICLES.

§ 97.
General View.

1. The PARTICLES, which in general express the associated limitations of speech, the specific relations of words between themselves, and the mutual relations of sentences to each other, have mostly the form of *nouns;* but some of them have forms borrowed from *pronouns* and verbs, (§ 30, 4); and only a few can with certainty be regarded as *primitive.*

2. Particles *not primitive* may be classed, in respect to their *rise*, in the following manner: (1) Those borrowed from other parts of speech, whose *forms* they adopt, either of the noun, pronoun, or verb, while more or less of their original meaning is retained, as the nature of the case demands.* Or, (2) They are derived from other parts of speech in two ways; viz. (*a*) By the addition of an adverbial formative syllable, as יוֹמָם *daily* from יוֹם *day*, (§ 98, 3). While this is frequent, yet still more frequent, (*b*) Is the formation of particles by *abridgment.* But this is sometimes carried so far, that the origin of the words is obscured.

E. g. אַךְ *only* (prop. *certainly, surely*). Comp. in German, *gen* out of *gegen*, and ultimately from *Gegend; seit* from *Seite*, etc.; [Eng. *ne'er* for *never.*] Farther still do the Greek and Latin go, in such abridgments; e. g. ἀπό, *ab, a;* ἐξ, *ex, e;* Lat. *ad*, French *à;* Lat. *aut, ou*, Ital. *o;* Lat. *super*, Ital. *su.* In some cases even several words are drawn into one; e. g. *forsitan* = *fors sit an.* In Chinese, most of the particles are *verbs* and *nouns;* e. g. *iu, to give*, also a sign of the Dative; *i, to use for one's self*, and also *to, for; nëi, the inner part*, also *in.*

Most of all does this process of abridgment develope itself, when it is carried so far as to destroy the independent form of the word, and to cause that merely as a single consonant it should be *prefixed* to some other word; as, for example, in re-

* Comp. the Latin *verum, causâ;* German *statt, anstatt; weg, wegen;* [Eng. *way, away; side, besides; cause, because*, etc.]

spect to the *praeformatives* of the Imperfect in verbs, (§ 47, 1. 2). In such a way, לְ, coming from אֶל, is prefixed to words.

That the curtailing of whole words, even to a single letter, is in accordance with the general usages of language, is clear from the fact, that the later Hebrew and Aramaean, (and so of other Semitic languages), practise in this way, both oftener and to a greater extent. So in the Hebrew, אֲשֶׁר first becomes שֶׁ, then שְׁ in the latest books of the O. Test.; and among the Rabbins the *full* form is rarely to be met with. In Chaldee, דִּי goes later into דְּ; in new Arabic, we have *hallaq* out of *halvaqt*, etc.; and so, in numerous cases. The analogy of the western languages, (as exhibited above), shows the same usage. Still, the most simple of all particles belongs to the most ancient epochs of the Hebrew, at any rate to the oldest monuments of the language.

That particles, reduced to a single letter or syllable, should sometimes be obscure as to their etymology, is natural. In the mean time this is not frequent; and the general probability remains, that even such particles were originally derived in such a way as the others.

3. More seldom are particles formed by compounding several words.

E. g. מַדּוּעַ *why*, from מַה־יָּדוּעַ *how instructed* = *τί μαθών*. בִּלְעֲדֵי *except*, from בַּל *not*, and עֲדֵי *unto*; מִלְמַעְלָה *above*, out of מִן *from*, לְ *at*, מַעְלָה *upper part*. But it is more common still, to write the component words separately; e. g. כִּי עַל כֵּן, אַתֶּם כִּי, אַחֲרֵי כֵן, כִּי, etc.

§ 98.
Adverbs.

1. As *primitive* adverbs we may regard the negatives לֹא *not*, אֵין *there is not*; also some particles of *time* and *place*, as שָׁם *there*, אָז *then*.

At least we may consider this as the nearest standing point of the grammarian, even if it be possible to trace the words to other roots, namely to pronominal ones.

2. As forms of other parts of speech, which are employed *adverbially* without any further change, various classes occur: viz.

(*a*) Nouns with prepositions; as בִּמְאֹד, *very much*; לְבַד *only* (prop. *apart*); with suff. לְבַדִּי *I only*; מִבַּיִת *within*; כְּאֶחָד *together, unitedly*.

(*b*) Nouns in the Acc. (*casus adverbialis*, § 116), comp. Gr. *την ἀρχήν*; e. g. מְאֹד *very much*; אֶפֶס (cessation), *no more*; הַיּוֹם (this day), *to-day*; יַחַד (union), *together*. In some of them, the noun-meaning is rare; e. g. סָבִיב

(circle), *around.* In others, it does not occur at all; כְּבָר (length), *long ago;* עוֹד (repetition), *further, yet* (continuative).

(*c*) Adjectives, specially of the *fem.* (which corresponds to the *neuter*); as כֵּן *rightly, so,* (prop. *rectum*); רִאשׁוֹנָה *first, before;* רַבָּה, רַבַּת, *multum, much, many, enough;* נִפְלָאוֹת *wonderfully,* (prop. *mirabilibus,* sc. *modis*); שֵׁנִית, *twice,* יְהוּדִית *in a Jewish way,* i. e. in the Jewish language.

(*d*) Like the *Inf. abs.* specially in *Hiphil;* (to be regarded as in the Acc., § 128, 2); e. g. הַרְבֵּה *much,* (prop. *doing much*).

(*e*) Like Pronouns; e. g. זֶה *here,* (prop. *in this place*).

N. B. See a synopsis of the usual adverbs, and of their meaning, § 147.

3. Other adverbs are made by the addition of the formative syllable ָם, (rarely ֹם), to nouns.

E. g. אָמְנָם and אֻמְנָם *truly,* from אֹמֶן *truth;* חִנָּם *gratis, without cause,* from חֵן *favour;* יוֹמָם *daily,* from יוֹם *day;* פִּתְאֹם (for פִּתְעֹם) *suddenly,* from פֶּתַע *the wink of an eye.*—Moreover these endings ָם and ֹם are sometimes employed in the formation of proper nouns, like ֹון, ָן, (§ 83, No. 15); e. g. פִּדְיוֹם and פִּדְיוֹן *liberation;* סֻלָּם *leader,* from סָלַל. Adverbs of this class, therefore, may be considered as *denominative* nouns *adverbially* employed; which alters nothing essential in the case. The meaning and analogy here are usually very plain.

4. Adverbs are formed by *curtailing* longer words.

E. g. אַךְ *only,* (properly *only so,* from אָכֵן, Chald. הָכֵין, הָכֵי. Specially the הֲ *interrogative;* as הֲלֹא *is it not?* הֲגַם *is it even?* from the fuller form הַל, Deut. 32: 6.

N. B. The punctuation of this may be הֲ, הַ· (with Dag.), הַ (without Dag.), or הֶ; all these depending on the letter or vowel which follows; see Lex. הֲ.

5. Some adverbs which include a *verbal* idea, may take a pronoun-suffix; usually this is a *verbal* suffix which has נ *epenthetic.*

E. g. יֶשְׁנוֹ, *he is extant;* אֵינֶנִּי, *I am not extant;* אֵינֶנּוֹ, *he is not extant;* עוֹדֶנּוֹ, *he is yet* or *still;* אַיּוֹ, *where is he?* And so of הֵן, הִנֵּה, *lo! see!* (prop. *here, here is*), with verbal suffix, as הִנְנִי, in pause הִנֵּנִי and הִנֶּנִּי, *behold me!* הִנָּךְ; הִנּוֹ, הִנְּנוּ, in pause הִנֵּנוּ, הִנֶּנּוּ; also הִנָּם.

§ 99.

Prepositions.

1. Most words which appear as prepositions, are, (*a*) *Nouns in the Acc. and const. state;* or, (*b*) *Nouns in the const. state preceded by prepositions,* specially the *prefix*-ones.

(*a*) The preposition being in the *const.* state, the noun that *follows* is properly in the *Gen.*; and so it is designated in Arabic. So in the English: *instead of evil*; Lat. *hujus rei causâ*. So אַחַר (hinder part), *behind, after*; אֵצֶל (side), *near*; בֵּין (midst), *between*; בָּעַד and בַּעַד (distance), *behind, round about*; זוּלַת (removal), *except*; רַעַן (design), *on account of*; מוּל (front), *before, over against*; מִן (part), *from, out of*; נֶגֶד (anterior part), *before, over against*; עַד (continuance), *while, during, until*; עַל (upper part), *on, over*; עִם (connection), also עִמַּת, לְעֻמַּת, *with*; תַּחַת (under part), *under, instead of*. Most of these are actually employed as nouns.

(*b*) *Construct nouns with prepositions* are frequently employed as mere prepositions; e. g. לִפְנֵי (in the sight of), *before*; בְּפִי, לְפִי (after the mouth, i. e. command), *in consequence of, according to*; בִּגְלַל (on the occasion of), *on account of*; לְמַעַן (with the design), *because of, on account of*.

2. Specially nouns that are used *adverbially*, are easily converted into prepositions.

E. g. בְּבִלְתִּי, בְּאֵין, בְּאֶפֶס, (with nothing), *without*; בְּתוֹךְ (in continuance), *during*; בְּדֵי, כְּדֵי, (for the necessity), *for, according to the measure of*.

§ 100.
Of the Prefix-prepositions.

1. Of the words already named, מִן *from, out of*, is frequently employed as a *prefix*-preposition; but so that the נ falls out, or rather assimilates (by a Dag.) with the next succeeding letter; as מִיַּעַר, *out of the forest*.

More precise particulars follow. The independent מִן usually stands only before the article; e. g. מִן הָאָרֶץ; [when employed in other cases], it is particularly made use of before the *feeble* letters, as מִן אָז, Jer. 44: 18; מִן בְּנֵי, 1 Chron. 5: 18, and elsewhere in the later books, as also in Syriac. Also there is a poetic form מִנִּי, (specially in Job). Commonly it takes the form מִ (with Dag. forte), which Dag. can be omitted only in case the letter that receives it is pointed with a Sheva, (§ 20, 3. b). Before Gutturals it becomes מִ, (§ 22, 1); e. g. מֵאָדָם, מֵעָם. Before ח it is מִ; as מֵחוּץ, מֵחוֹב, Gen. 14: 23.

Three prepositions, by far the most common of all in Hebrew, are abridged down to a single consonant with a simple Sheva, (§ 97, 2); viz.

בְּ, *in, on, with*, from בֵּית, בֵּי.

לְ, *to, towards, at*, from אֶל.

כְּ, *as, according to*, from כֵּן.*

* The derivation of לְ from אֶל, and more remotely still, from a root which means

PUNCTUATION. (*a*) These prepositions of themselves have a *simple Sheva.* But this, according to § 28, 1, 2, is changed according to the letters and vowels which succeed it. E. g. לִפְרִי, פְּרִי; לֶאֱרִי, אֱרִי; and so before the feeble letters, in conformity with § 23, 2 and § 24, 1 *a*; e. g. לִיהוּדָה for לְיְהוּדָה, לֶאֱמֹר for לֶאְמֹר.

(*b*) When put before the *article*, they usually cause it to be dropped, and take the vowel which belonged to it under themselves. See § 35, n. 2.

(*c*) Immediately before a tone-syllable, either in a monosyllabic word, or in a *penacuted* dissyllabic one, i. e. in the *fore-tone* syllable, they take (ָ), according to § 26, 3. This, however, is *not uniformly* the case, but only, (1) Before the Inf. mode of the forms just mentioned, as לָתֵת *to give*, לָדִין *to judge*, לָלֶדֶת *to bear children*; but not when the Inf. is before a Gen. noun, i. e. in a strictly *const.* state, as לְגֹשֶׁת, Num. 8: 19; בְּשֶׁבֶת, Judg. 11: 26. (2) Before many forms of pronouns; e. g. בָּזֶה, בָּזֶה, לָזֶה; כָּאֵלֶּה *as these*; moreover בָּכֶם, כָּכֶם, לָכֶם; בָּהֶם, כָּהֶם, לָהֶם; see and comp. § 102, 2. (3) When a monosyllabic or penacuted dissyllabic word is very closely connected with the preceding word, and ל comes between, it usually takes (ָ), and specially at the end of a clause or sentence; e. g. פֶּה לָפֶה, 2 K. 10: 21, בֵּין מַיִם לָמָּיִם, Gen. 1: 6. See Deut. 17: 8, where is a complete exhibition of the manner in which the punctuation of לְ at the *end* of a clause, differs from that in the preceding part of one. So, at the end, לָנֶצַח; but before, לְנֶצַח נְצָחִים, Jer. 34: 10.

(4) To the interrogative מָה they are attached, by a (־) with a *Daghesh forte* following it; e. g. בַּמָּה, כַּמָּה, לָמָּה, (*Qamets* because of the penult accent). Comp. *Vav consec.* of the Imperf., § 48, *b.* 2. But before *Gutturals*, the last word is usually read לָמָּה.

NOTE. Before the word יְהוָה, (which has not its own proper vowels, but those of אֲדֹנָי, see Lex.), these prepositions take such vowels as the latter word (אֲדֹנָי) demands; e. g. לַיהוָה, בַּיהוָה, and so מֵיהוָה; which are wont to be read מֵאֲדֹנָי, בַּאדֹנָי, לַאדֹנָי.

§ 101.

Prepositions with Suffixes, and with Plural-forms.

1. So far as the prepositions are originally nouns (§ 99), they are connected with pronouns in the same way as nouns are, i. e. the pronouns assume the same form which they take when they are noun-suffixes, (§ 88, 1, 2).

E. g. אֶצְלִי (at my side), *with me*; אִתִּי (my nearness), *with me*; תַּחְתִּי (my place), *instead of me*; like the Lat. *mea causa*, and the German *meinetwegen*.

to approach, accessit, (Heb. and Aram. לָוָא, לָוָה, *adhaesit, se adjunxit*, Arab. ولي [valâ] *accessit*), is beyond a doubt. In respect to בְּ from בֵּי־, בֵּי, (lit. *in the house*, and thence *in*), see Ges. Lex. sub voce.—כְּ (from כֵּן) properly means *so*; repeated as כְּ — כְּ, it means *as — so*.

NOTE 1. The Prep. אֵת *with*, (from אֶנֶת), is distinguished by the punctuation from אֵת (אוֹת) the sign of the Acc. (§ 115, 1), when suffixes are annexed; e. g. the first is read thus: אִתִּי, אִתּוֹ, אִתָּם, אִתְּכֶם, אִתְּכֶן; the last holds fast its original *O* for the most part, (but not always); as אִתִּי, אִתְּךָ, אִתָּךְ, אִתּוֹ, אִתָּהּ, אִתָּנוּ, אִתְּכֶם, אִתְּכֶן, אִתָּם and אִתָּהֶם. Yet in the later books, viz. I. II. Kings, Jer., and Ezek., אֵת *with*, assumes the same form as the other with *O*; as אֹתִי *with me*, אֹתָם *with them*, etc.

NOTE 2. The preposition עִם takes a (ָ) before כֶּם– and הֶם– by means of which the doubling of the מ becomes more audible; עִמָּכֶם, עִמָּהֶם. In the first person, with עִמִּי we find also עִמָּדִי.

NOTE 3. It is rare that *verbal* suffixes are joined with prepositions; yet sometimes it occurs; e. g. תַּחְתֵּנִי, 2 Sam. 22: 37. 40: 48; (different in Ps. 18: 37, 40, 48, תַּחְתַּי), תַּחְתֶּנָּה, Gen. 2: 21; and בַּעֲדֵנִי, Ps. 139: 11, (here because of the rhyme with רִשּׁוּפֵנִי). But the suffix may in these cases be explained by the fact, that the *direction whither* is on the mind; e. g. תַּחְתֵּנִי *under* me, 2 Sam., etc.; תַּחְתֶּנָּה, *in place of it*, ("he put flesh in the place of it"); בַּעֲדֵנִי, *around me*.

2. When suffixes are added to the *prefix*-prepositions, specially when the suffixes are short, here and there occur cases of prolonging the prepositions, in order to give more body and steadfastness to them. Hence it comes, that the appended syllable יוֹ is connected with בְּ; with מָן is joined a second מִן by Daghesh forte (מִמֶּן = *a parte*); in connection with בְּ and לְ, a long vowel (ָ) is employed.

The following table, will be of use to the learner:

(*a*) לְ with Suffixes:

	Sing.		*Plur.*	
1.	לִי *to me.*		לָנוּ	*to us.*
2.	*m.* לְךָ, לָךְ, in pause לָךְ; *f.* לָךְ	*to thee.*	לָכֶם; לָכֶנָּה, לָכֶן	*to you.*
3.	*m.* לוֹ *to him.*; *f.* לָהּ *to her.*		*לָמוֹ, לָהֶם, poet. לָהֵמָּה; †לָהֶן	*to them.*

In the same way בְּ, excepting that the third pers. plur. reads בָּהֶם, בָּם, *f.* בָּהֵן.

(*b*) כְּ with Suffixes:

	Sing.		*Plur.*	
1.	‡כָּמֹנִי *as I.*		כָּמוֹנוּ *as we.*	
2.	*m.* כָּמוֹךָ; *f.* —	*as thou.*	כְּמוֹכֶם, seldom כָּכֶם; — — —	*as you.*

		Sing.	Plur.
3.	m.	כָּמוֹהוּ *as he.*	כְּמוֹהֶם, כָּהֶם, כָּהֵם *as they.*
	f.	כָּמוֹהָ *as she.*	— — —

(*c*) מִן with Suffixes:

		Sing.	Plur.
1.		מִמֶּנִּי, poet. מִנִּי, מֶנִּי *from me.*	מִמֶּנּוּ *from us.*
2.	m.	מִמְּךָ, in pause מִמֶּךָ *from thee.*	מִכֶּם *from you.*
	f.	מִמֵּךְ	מִכֶּן
3.	m.	מִמֶּנּוּ, poet. מֶנְּהוּ, מִנֵּהוּ *from him.*	מֵהֶם, poet. מִנְּהֶם *from them.*
	f.	מִמֶּנָּה *from her.*	מֵהֵן

Explanations. * It has frequently been asserted of לָמוֹ, that it stands for the sing. לוֹ; and various attempts in divers ways have been made to explain it. Some analogy may be found in תִּקְטֹלְנָה for תִּקְטֹל, § 47. n. 3. Actually it is employed only in a *collective* sense; e. g. Gen. 9: 26, (in reference to Shem and the Semitae); Ps. 28: 8. 73: 10, (in reference to the *people*); Is. 43: 15, (in reference to פֶּסֶל, אֵל, which the Seventy render θεοί); Is. 53: 8, (in reference to the foregoing דּוֹרוֹ, *his generation*, i. e. he and the like of him).

The same is the case with עָלֵימוֹ for עֲלֵיהֶם, Job 20: 23, (in reference to the *ungodly*, who, in the whole description (vs. 5—20), constitute a *collectivum*, and in fact the description begins, in v. 5, with the plur. רְשָׁעִים). So in Job 27: 23, we have עָלָיו in reference to עָרִיצִים in v. 13. More striking is עָלֵימוֹ in Job 22: 2, in reference to גֶּבֶר *man*. But this word is clearly a *collective*.

† Not לָהֵן, which means *therefore*.

‡ The נִי is here put for ־ִי, and has its ground barely in *euphony*.

Remarks. The syllable מוֹ in כָּמוֹנִי, (Arab. מא = מָה *what* or *which*, and so lit. *according to that which I*, i. e. as I), is appended to the three pure *prefixes*, בְּ, כְּ, לְ, in poetry, without suffixes; so that בְּמוֹ, כְּמוֹ, לְמוֹ, appear as independent words, and of course are *prolonged* ones. Poetry is distinguished in such matters from prose, i. e. by its prolonged forms. In respect to מִן, however, it has chosen the contrary shorter forms, like to the Syriac.

With suff., מִן makes מִמֶּנּוּ for מִמֶּנְ־הוּ, (§ 19, 2. Rem.); and this form then coincides with that of the 1st pers. plur. מִמֶּנּוּ *from us*, which comes from מִמֶּנְ־נוּ. The Palestine grammarians direct us to write this last (in the way of distinction) מִמֵּנוּ; which, however, Aben Ezra rightly condemns. מִמֶּנָּה stands always without a Mappiq, and originates from מִמֶּנְ־הָ or מִמֶּנְ־הָה.

3. Several prepositions, specially those of *space* and *time*, are properly nouns *plural*, [like the Germ. *wegen*, and our Eng. *always*]; see § 106, 2. *a*, for the ground of this. They occur in part exclusively, (and in part together with the *singular* forms), and take the form of the *plur. construct*, receiving suffixes in the same manner as *nouns plural* (§ 89, 2).

Some of these prepositions, from לֹה stems, (e. g. אֶלֵי, עָלֵי, עִדֵי), may be traced to probable singular forms, such as אֶלַי, עָלַי, עָדַי; but the analogy of others makes it more probable that we are to regard them as proper plurals. Comp. the plur. forms בְּנֵי from בֵּן; רַגְלַיִךְ, etc., from רֶגֶל.

EXAMPLES. אַחַר, oftener אַחֲרֵי, (hinder region), *behind*; with suff. אַחֲרַי, *behind me*, אַחֲרַיִךְ, *behind thee*; and so אַחֲרָיו, אַחֲרֵיכֶם, etc. אֶל־, poet. אֶלַי, (region, direction), *towards, to, unto*; with suff. always אֵלַי, *to me*, אֵלַיִךְ, אֵלָיו, אֲלֵיכֶם, etc.

בֵּין, (interstice), *between*; with suff. בֵּינִי, בֵּינֵךְ; but also בֵּינֶיךָ, בֵּינֵיכֶם, בֵּינוֹתָם, בֵּינוֹתֵינוּ, (from בֵּינוֹת, בֵּינִים).

מִן *from, out of*, rarely מִנֵּי (const. plur.), Is. 30: 11.

עַד (continuance) from עָדָה, *to, unto, even to*; plur. עֲדֵי (only poet.); with suff. עָדַי, עָדַיִךְ, עָדָיו, עָדֵיכֶם, (even this last with a (ָ) instead of a (ֶ) under ע).

עַל, *on, over, const.* of עָל (the upper part), from עָלָה *to mount up*; plur. עֲלֵי (only poet.); with suff. עָלַי, עָלַיִךְ, עָלָיו, עֲלֵיהֶם, for the last also עֲלֵימוֹ in poetry.

תַּחַת (the under-part), *under*; with *suff.* in the *plur.* תַּחְתַּי, תַּחְתָּיו but in the sing. also, תַּחְתָּם.

§ 102.

Conjunctions.

1. CONJUNCTIONS serve to connect sentences, clauses, and words, and to express the relation between them. Most of them come from other parts of speech, which originally are *pronouns*, *adverbs*, or *prepositions*.

(*a*) *Pronouns*; as אֲשֶׁר, כִּי, *that, because, then.* The first is the predominant *relative* pronoun; the second comes from a pronominal stem, (§ 36).

(*b*) *Adverbs*; e. g. בַּל, אַל (not), *that not*; אִם (whether), *if*; אַךְ, רַק, *still, however.* Also *adverbs with prepositions*; as בְּטֶרֶם (in the not-yet), *before*; or with another conjunction added, as אַף כִּי, *moreover, much less then.*

(*c*) *Prepositions*; i. e. such as serve for the connection of sentences, etc., by connecting them with the conjunctions אֲשֶׁר and כִּי; e. g. יַעַן אֲשֶׁר *because*, (lit. on account of that); אַחַר אֲשֶׁר *after that*, כַּאֲשֶׁר, *like as*, (from כְּ); עֵקֶב כִּי and עֵקֶב אֲשֶׁר, *in consequence of this, that, in order that, because.*

The *conjunction* itself may be omitted, and the preposition be employed as one; e. g. עַל (for עַל־אֲשֶׁר) *because*; עַל־כֵּן for עַל כֵּן אֲשֶׁר, *because that, because.*

In like manner, also, all prepositions before the Inf. may be explained as conjunctions, (§ 130, 2).

2. Even those which are in use merely as conjunctions, appear to have belonged originally to other parts of speech, viz. to have been properly *nouns*, and to develope a relation to *verbal* roots.

E. g. אוֹ, *or*, (prop. *will*, from אָוָה, comp. Prov. 31: 4), like the Latin *vel, ve*, in relation to *velle*; פֶּן, *lest, that not*, (turning away, פָּנָה). Even וְ the most common of all, seems to be connected with וו (connection, hook, nail).

The punctation of *Vav* (וְ) is, in many respects, analogous to that of בְּ, כְּ, לְ, § 100, 2. But, as a more feeble letter, it has some things peculiar to itself; e. g.

(*a*) Commonly it has a simple Sheva, (וְ).

(*b*) Before words with simple Sheva under their first letter, the *Vav* has a *vowel sound* (וּ *ū*); as וּלְכֹל, *ū-l^ekhol.* In the same way, (the case in *d* excepted), it sounds before the cognate *Labials* בְּ, מְ, פְּ; as וּמֶלֶךְ; and so even before a Hhateph Sheva, when it does not stand under a Guttural, as וּזְהַב, Gen. 2: 12.

(*c*) Before (וְ), it obtains Hhireq magnum, e. g. וְיִהְיוּ (§ 24, 2); but before חְ, short Hhireq, as וְחִרְיֵהֶם, Jos. 8: 4; before חְ, a *Seghol*, as וְחֶוְיֵה, Gen. 20: 7. (Comp. § 62. n. 5.)

(*d*) Immediately before a *tone-syllable*, it often takes (ֶ), like to בְּ, כְּ, לְ, (§ 100, 2. c.), specially when two short words, as a kind of couplet, are brought together; e. g. תֹּהוּ וָבֹהוּ Gen. 1: 2. So רוּם וְלַיְלָה, Gen. 8: 22. Specially does this take place, at the end of sentences or clauses; e. g. שֵׁם וְחָם וְיֶפֶת, Gen. 7: 13; אֱלֹהִים וָמֶלֶךְ, 1 K. 21: 10.

§ 103.
Interjections.

1. Among the interjections are many words which are merely natural sounds represented by letters; as אֲהָהּ, אָח, *ah!* הוֹי, אוֹי, *wo!* הֵאָח *aye!*

2. Most of them, however, are from other parts of speech, and they become interjections by a more animated utterance and use of them.

E. g. הֵן, הִנֵּה, *see!* (lit. *here*); הָבָה, plur. הָבוּ, (lit. *give*) from יָהַב *to give,*

and used for excitement, *come now! do now!* etc.; לְכָה and לְכוּ (*go, go ye*), = *age, agite*;[a] חָלִילָה, *far be it*, prop. *ad profana*; בְּרִי, (perhaps for בְּעִי), *I pray you! hear me!* נָא־ *up! come on!* (In Ethiop. an Imper., *come on, come!*) These particles of requiring and beseeching, are placed *after* other words.[b]

(*a*) הָבָה and לְכָה stand connected, in this form, also with the *fem.* and the *plural*; which shows that they have taken upon them the nature of *interjections.*

(*b*) This last word serves for the expression of manifold niceties of speech, which are pointed out in divers parts of the Syntax. Here, only a mere sketch. נָא stands, (*a*) After the *Imper.*, both of command and of request, (§ 127, 3). (*b*) With the *Imperf.*, both of first and third persons, § 125, 3. and 126, 1. (*c*) Once with the *Perfect*, § 124, 4. (*d*) With several *particles*; e. g. הִנֵּה נָא, *see now!* Specially with conjunctions; e. g. אַל נָא, *ne* (*quaeso*), *not, I pray you!* So אִם־נָא, *if indeed*, εἴποτε, i. e. *if* in a qualified way, or courteously and modestly expressed. Those who speak courteously or reverentially often employ this particle in a variety of ways; see Gen. 18: 3. 19: 7, 8, 19. 50: 17.

THIRD LEADING DIVISION.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

Relation of the Noun to the Adjective; of the Abstract to the Concrete.

The Hebrew language has, in proportion to its Nouns, a *deficiency* in respect to adjectives; and several kinds of these, viz. of *material*, are almost entirely wanting.* This defect is supplied by nouns, particularly in the following ways:

1. A noun of *quality* is placed after the word designed to be qualified, in the Genitive.

Constantly so in respect to the designation of the *material;* as כְּלֵי כֶסֶף *silver vessels*, (lit. vessels of silver); חֵבַת עֵצִים (an ark of wood), *a wooden ark*, (like the French *des vases d'or*); and so אֲחֻזַּת עוֹלָם, *an eternal possession*, Gen. 17: 8; מְתֵי מִסְפָּר (men of number) *few men*, Gen. 34: 30; אֶבֶן חֵן *a precious stone*, Prov. 17: 8. So often, even in cases where adjectives exist; as בִּגְדֵי הַקֹּדֶשׁ, *holy garments*, (lit. garments of holiness), Ex. 29: 29. Comp. the French, *un homme de bien.* [So often in English: Vessels of gold—silver—wood—stone; garments of wool—cotton—linen—silk, etc.; man of benevolence—malignity—blood, etc.]

Note 1. Seldom does the noun of *quality precede*, while the other follows in the Genitive; e. g. מִבְחַר עֲמָקֶיךָ, (the choice of thy vallies), *thy choice vallies*, Is. 22: 7. Comp. Is. 17: 4. 37: 24. Gen. 23: 6. Ex. 15: 4. But this is the usual position of כֹּל (universality) in the sense of *all, entirely*, (§ 109, 1).

* Some few adjectives of this sort there are, formed after the manner of the *pass.* Part.; e. g. אָרוּז *of cedar, cedrine*, נָחוּשׁ *brazen;* comp. *cuneatus*, wedge-shaped.

NOTE 2. Even where the adjective, as *predicate*, should stand *alone*, substantives are often employed for it; e. g. The earth was *desolation* and *emptiness*, Gen. 1: 2; Let this day be *darkness*, Job 3: 4. See Ps. 35: 6. 88: 19. 110: 3. Is. 5: 12. Job 23: 2. 26: 13. Seldom has the noun in question [standing for an adjective] a preposition with it; as in Ps. 29: 4, The voice of the Lord is בַּכֹּחַ *with strength*, i. e. strong, powerful.

2. Adjectives which indicate possession, quality, custom, and the like, are often made in Hebrew, by a noun descriptive of *quality*, etc., put in the Gen. after another noun indicating the *possessor* or *subject* of the quality, etc.

E. g. (*a*) אִישׁ *man;* as אִישׁ דְּבָרִים, (a man of words), *an eloquent man*, Ex. 4: 10; אִישׁ דַּעַת, *an intelligent man*, Prov. 24: 5. (*b*) בַּעַל *lord;* as בַּעַל שֵׂעָר, *hairy*, 2 K. 1: 8; בַּעַל הַחֲלֹמוֹת, *a dreamer*, Gen. 37: 19. (*c*) בֵּן *son* and בַּת *daughter;* as בֶּן־חַיִל *a hero*, 1 K. 1: 52; בְּנֵי קֶדֶם, *Orientals*, Gen. 29: 1; בֶּן־שָׁנָה, *one year old*, Ex. 12: 5; בֶּן מָוֶת, *condemned to death*, 1 Sam. 20: 31; בַּת בְּלִיַּעַל, *a base woman*, 1 Sam. 1: 16.

Bolder and more poetical is it, when the *abstract* is put directly for the *concrete;* e. g. בְּלִיַּעַל (good-for-nothingness), *a villain, a base person;* as in Lat. *scelus* for *scelestissimus*. Such an *abstract* noun also may have the nature of a COLLECTIVE, and represent classes or bodies of men; as קֶשֶׁת (bow), *bowmen*, Is. 21: 17; קָצִיר (harvest), *reapers, harvesters*. Principles like these are common in all languages, § 82, n. 1.

NOTE. On the other hand, *adjective forms* and *concretes*, specially in the *feminine*, often pass over to an *abstract* sense; see various forms in § 83, and comp. § 105, 3, *b*.

REMARK. It is proper to remark here, that poetry employs certain epithets of eulogy in such a way as to use them constantly, without supplying any noun to accord with them. E. g. אָבִיר, *mighty*, i. e. God; אַבִּיר, *powerful*, i. e. *bull*, but in Jer. for the *horse;* רִזֵּן *majestatic, august*, for *prince;* לְבָנָה, *pale*, for the *moon*. Comp. Lat. *merum* for *vinum*, Gr. ὑγρή (moisture) for the *ocean*, Odyss. I. 97.

§ 105.
Of the use of Gender.

Whether the Hebrews regarded a *noun* as *fem.* or not, may be known partly from the *fem.* ending of the same, (§ 79, 1. 2); and partly by its being constructed with fem. predicates. The fem. plural form generally indicates fem. gender, but not always; see § 86, 4. Here our design is, to point out the *ratio* in which the *signs of the fem. gender* are employed.

1. Most natural was it to indicate a distinction of this na-

ture in the physical conformation of *men* and *beasts*. But in respect to this, there are several gradations, the more or less easily the distinction of gender can be apprehended. Most of all is the distinction recognized,

(*a*) When a separate word is chosen to designate each sex. No peculiar ending of the word, in such a case is necessary; as, for example, in our English *father*, *mother*; *ox*, *cow*; and so in Hebrew, אָב and אֵם; אַיִל *ram*, and רָחֵל *ewe*; חֲמוֹר and אָתוֹן *he* and *she-ass*.

(*b*) When the *fem.* has an appropriate termination; e. g. אָח *brother*, אָחוֹת *sister*; עֶלֶם *young man*, עַלְמָה *young woman*; פַּר *a bullock*, פָּרָה *a heifer*; עֵגֶל *a male calf*, עֶגְלָה *a female calf*.

(*c*) When the fem. gender is manifested only by the context, (*Communia*). E. g. in Greek, ὁ and ἡ *βοῦς*; ὁ and ἡ *παῖς*, etc. So in Hebrew, גָּמָל *camel*, Gen. 24: 63 masc., 32: 16 fem.; and so בָּקָר *cattle*, Ex. 22: 1. Job 1: 14.

(*d*) When a word is chosen without reference to any distinction of gender, which is *generic* and comprises both sexes, (*Epicoena*). Thus *the eagle*, *the kite*, etc., in English; and in Hebrew, דֹּב *the bear*, שַׁכּוּל *a bereaved bear*, Hos. 13: 8, fem. in 2 K. 2: 24; אֲלוּפִים *cattle*, fem. in Ps. 144: 14.

Remarks. (1) Often, where distinctions of gender are made by appropriate words or forms of them, they are disregarded by writers, [when the distinction in question is not important to their object]. E. g. חֲמוֹר for אָתוֹן, 2 Sam. 19: 27; אַיָּל for אַיָּלָה, Ps. 42: 2; and so נַעַר for *boy*, and also for נַעֲרָה *girl*, in Pent. and in Ruth 2: 21, comp. Job 1: 19. So in English, *spouse*, *consort*, for either sex; and in Arabic also, where, in more elevated style, the use of the *fem.* is avoided, (such forms, for example, as בעלה *mistress*, ערושה *bride*), although among the later writers usage is different.

The like reluctance to employ the *fem.* is exhibited in some passages of the Heb. writings; e. g. אָמוֹן *artificer*, Prov. 8: 30, where the subject is *fem.*, (like Pliny's *artifex omnium natura*, 2. 1); and so מֵת *a dead person*, said of a woman, Gen. 23: 4, 6; אֱלֹהִים *God*, said of a *goddess*, 1 K. 11: 5. So in English: *friend*, *teacher*, *martyr*, *author*, *witness*, etc.

(2) Among the *epicenes* (*d.* above), the races of beasts are named as *masc.* or *fem.*, according to the manner in which they exhibit themselves as strong or weak, bold or timid; e. g. masc. כֶּלֶב *dog*, זְאֵב *wolf*; fem. יוֹנָה *dove*, חֲסִידָה *stork*, בַּת יַעֲנָה *ostrich*, אַרְנֶבֶת *hare*.

2. Most normal is the designation of gender in *adjectives* and *participles*, according to usual principles, see § 79.

3. Besides the proper feminines, the fem. form is often employed to designate objects, which in Greek and Latin are called *neuter gender*.* These may be classed thus:

* In respect to Nos. 3, 4, see striking remarks in Harris' Hermes, I. p. 37, etc.

(*a*) *Things without life;* for which the fem. form, as indicative of that which is weaker, appeared the most appropriate; e. g. יָרֵךְ (*loins* of a man), יַרְכָה *side* (of a country), *region;* מֵצַח *forehead*, מִצְחָה *a covering* (for the leg).

(*b*) *Abstracts*, which prefer the fem. form, even when a masc. is in use; e. g. נָקָם, נְקָמָה *vengeance;* עֵזֶר, עֶזְרָה *help*, § 83, 11, 12. The *fem.* of ADJECTIVES is predominantly used for the *neuter* gender and *substantive* meaning; as נְכוֹנָה *rectum*, τὸ ὀρθόν, Ps. 5: 10. In the like way is the *fem. plural* employed; as גְּדֹלוֹת *great things*, Ps. 12: 4.

(*c*) Sometimes the *fem.* is employed to designate *rank, dignity*, or *office;* which comes near to the abstract meaning; as פָּרָעוֹת *chiefs*, (lit. highnesses), [and so our Eng. *excellency*, etc.]; קֹהֶלֶת *preacher*, comp. סֹפֶרֶת *scribe*, Neh. 7: 57. Ezra 2: 55. Even in the fem. plur. form, אָבוֹת *fathers*, a reference to the *dignity* of office seems not improbable. These words are all employed as *masc.*, i. e. according to their true meaning. In a large extent is this usage to be found in Arab., Aethiopic, and Aramaean; e. g. *Hhaliphat, Caliphate* for *Caliph*. A somewhat remote resemblance is found in *magistracy, magistratus, lordship*, Ital. *podesta*, etc.

(*d*) *Collectives;* as אֹרַח *traveller*, אֹרְחָה *caravan*, lit. *the wandering* for *wanderers;* גּוֹלָה (fem. of גּוֹלֶה), *a company of exiles;* יוֹשֶׁבֶת (lit. *inhabitancy*), *inhabitants*, Mic. 1: 11, 12; אֹרֶבֶת (enmity) for *enemies*, Mic. 7: 8, 10. Very common in Arabic. Comp. the poetic *daughter of Tyre = sons of Tyre*, i. e. the inhabitants of Tyre; so *daughter of my people = sons of my people*, i. e. *my countrymen*. In reference to lifeless things; עֵצָה *wood*, עֲנָנָה *cloud*, אַרְזָה *cedar wainscoting*. In Greek: τὸ ἱππικόν and ἡ ἵππος for *cavalry;* and so ἡ κάμηλος in Herodotus.

(*e*) On the contrary, there is an occasional usage which is the exact reverse of this, viz. the fem. is used as an *index unitatis*, when the masc. is used *generically;* e. g. אֳנִי *shipping, fleet*, (1 K. 9: 26, comp. 2 Chron. 8: 18), אֳנִיָּה *a particular ship;* שֵׂעָר *hair*, (collectively), שַׂעֲרָה *a hair*, (see Judg. 20: 16); so תְּאֵנָה *a fig;* נִצָּה *a flower*, (also a collective נִין, Gen. 40: 10), etc. But this usage is unfrequent, [and only the remains of a more ancient custom.]

4. Some words, which have no distinctive *fem. ending*, are shown to be feminine by the construction in which they are placed. Besides those mentioned above, (No. 1. *a*), they consist principally of the following classes:

(*a*) The names of *countries* and *towns*, considered, as it were, as the *mother* or *nurse* of the inhabitants;* e. g. אַשּׁוּר *Assyria*, אֱדוֹם *Edom*, צוֹר *Tyre*, all feminine.

* Thus אֵם, 2 Sam. 20: 19, stands for *mother-town;* as it does on Phenician coins; comp. אֵמָה, 2 Sam. 8: 1, and also μητρόπολις. It is the same image carried out, when the inhabitants of a country are called its *sons;* e. g. *sons of Zion*, Ps. 149: 2;

So also are the *appellatives* which distinguish *country, town*, and generally *localities;* as אֶרֶץ *land*, חֶבֶל *region of country*, עִיר *town*, אֹרַח *way*, חָצֵר *court*, מַחֲנֶה *camp*, שְׁאוֹל *the under-world*, גֹּרֶן *threshing-floor*, בְּאֵר *well*,* etc.

Inasmuch as the *names* of nations, for the most part, are treated as masc., it not unfrequently happens, that the same noun as the name of a *nation* is masc., and as the name of the *country*, feminine; e. g. יְהוּדָה (masc.) *the Jews*, Is. 3: 8, but in Lam. 1: 3, it stands for *Judea*, and is feminine. So אֱדֹם, *Idumeans*, masc., and Jer. 49: 17, *Idumea*, feminine. Still, occasionally the names of nations are constructed as *feminine;* e. g. in Job 1: 15. 1 Sam. 17: 21. Is. 7: 2. 21: 2. To this the poetic personification of nations as *females* attaches itself; e. g. 47: 1. 50: 1. 54: 1 seq. Lam. 1: 1 seq. Ezek. 16.

(*b*) The *members* and *parts* of the *human* or *animal body;* e. g. such as יָד and כַּף *hand*, רֶגֶל *foot*, עַיִן *eye*, אֹזֶן *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, קֶרֶן *horn*, כָּנָף *wing*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *belly, womb*, because these are considered as instruments of service.† Hence, also, *lifeless instruments* and *furniture* are treated as *fem.;* e. g. חֶרֶב *sword*, יָתֵד *pin*, מַטֶּה and שֵׁבֶט *staff*, אָרוֹן *ark, chest*, עֶרֶשׂ *couch*, כּוֹס *cup*, כַּד *pitcher*, and אֶבֶן *stone*, etc. Most of these nouns are fem. in the kindred languages.

(*c*) The words for *light, fire*, and other *powers of nature;* e. g. שֶׁמֶשׁ *the sun*, אֵשׁ *fire*, (Ethiop. *esat*), אוֹר *light* (Job 36: 32), אַח and תַּנּוּר *oven*, נֹגַהּ *flash of light*, צֹהַר *window*, Gen. 6: 16, רוּחַ *wind* and *spirit*, נֶפֶשׁ *breath, soul*, etc.‡

§ 106.
Of the Plural and Collectives.

1. Besides the appropriate *plur. endings* (§ 86, 1, 2), the language has employed other expressions as indicative of *plurality;* e. g.

(*a*) Particular words with a *collective meaning;* to which *nomina unitatis* correspond; e. g. שׁוֹר *a beeve*, בָּקָר *cattle*, as חֲמִשָּׁה בָקָר *five beeves;* שֶׂה *one of the small cattle*, צֹאן *small cattle*, i. e. sheep and goats. (Comp. Eng. *twenty people*). (*b*) The *fem. ending* as generic, § 105, 2, *c*. (*c*) *Nouns singular*, of which many have a *collective* meaning; as אָדָם *man* or *men*, Gen. 1: 26; אִישׁ *man, men, humanity*, (quasi *men-ness*, Germ. *Mannschaft*); דָּבָר *speech, words;*

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sons of Babylon, Ezek. 23: 15. (as in other cases we have *sons of the house,—of the mother's womb*, etc.)

* This last word is normally *masc.;* and among the others, there is an oscillation between the two genders.

† Some of these words oscillate between the two genders, sometimes being treated as masc.; e. g. זְרוֹעַ, Is. 17: 5; שׁוֹק, Ex. 29: 27; עַיִן, Zech. 4: 10; לָשׁוֹן, Ps. 22: 16.

‡ Particulars, in the Lex. Finally, some words with a *fem.* ending, which are occasionally constructed as masculines; e. g. נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from קוּשׁ), עֵת *time*, (for עֵדֶת). One seems hardly to have perceived their origin.

אוֹיֵב *enemy, enemies.* The article is prefixed, when the *entire genus* is designated, § 107, 1.

2. On the other hand, the *plurality* designated by the plural ending is sometimes applied to other kindred relations, so that the Hebrew often employs the *plural*, where other languages make use of the singular. The plural form, then, is employed to designate,

(*a*) *Extension* of space or time;* and therefore it is often employed to designate *spaces, regions*, etc. E. g. שָׁמַיִם *heaven*, (§ 86 b, n. 2); מְרוֹמִים *heavenly elevation*, Job 16: 19; מַרְגְּלוֹת *region of the feet;* רָאשׁוֹת *region of the head.* Also for certain members which occupy *space* on the body; as פָּנִים *face*, צַוָּארִים *neck;* (so in Greek τὰ στέρνα, τὰ νῶτα; Lat. *praecordia, cervices, fauces*). Again, *time, periods of time;* as חַיִּים *life*, נְעוּרִים *season of youth*, זְקֻנִים *season of old age.* Also *continued state* or *condition, attributes;* עִוְעִים *perversity*, רַחֲמִים *compassion*, שַׁכּוּלִים *bereavement.*

(*b*) To *might* or *power*, so far as this is conceived of as originally something *divided* and *manifold.* E. g. אֱלֹהִים *God*, (be it that this word first came from polytheistic views, and was transferred to the "God of gods," or that it was intended, consistently with monotheism, to designate the *power of God in its various manifestations*). In accordance with this, קְדֹשִׁים, *the holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3, (comp. Josh. 24: 19, and Chald. עֶלְיוֹנִין *the most High*, Dan. 7: 18). So תְּרָפִים *penates*, always in the plur., even when it means only one *image*, 1 Sam. 19: 13, 16. Further, אֲדֹנִים = אָדוֹן, *the Lord;* e. g. אֲדֹנִים קָשֶׁה *a severe master*, Is. 19: 4; אֲדֹנֵי הָאָרֶץ *the lord of the country*, Gen. 42: 30; and so בַּעַל *master*, often בְּעָלָיו (plur.) *his master*, בְּעָלֶיהָ *her master.*†

NOTE 1. The usage noted under (*b*) above is confined to narrow limits, not going beyond the words there quoted. Even those words may be employed also in the *singular.* In respect to the construction of such plurals with *adjectives*, see § 110, 1. n. 3; with *verbs*, § 143, 2. Respecting אֲדֹנָי used to designate *God*, see § 119, n. 4.

NOTE 2. The plurals under (*a*) above, are but few in ordinary *prose;* but

* It is, (to use a mathematical expression) a transfer of *mutable extension* to *immutable*, (note 1 below). Elsewhere in the language, *large* and *much* are both designated by the same words, viz. רַב and עָצוּם.

† Something like to this is it, when *kings*, speaking of themselves, say *we;* Ezra 4: 18. 7: 24, comp. 1 Macc. 10: 19. 11: 31; a mode of speaking transferred to the divine Being. Gen. 1: 26. 11: 7. Is 6: 8. The Jewish grammarians name this, רַבֵּנוּ הַגְּדוּלוֹת, (i. e. the plur. of strength); recent grammarians call it *pluralis excellentiae*, or *pluralis majestaticus.* The use of the *plural* as a form of respect in address, (in German *sie, they*), such as some of the modern languages have, (Eng. *you*, French *vous*, etc.) is somewhat foreign to the Heb. usage.

words of such a kind are more frequent in *poetry*; viz. such as חֲשֵׁכִים *darkness*, (darkened spaces); תַּעֲנֻגִים *delight*, אֲמוּנִים, etc.*

3. When a substantive is followed by a *Genitive*, and the idea of the whole needs to be made *plural*, this is accomplished in several ways; viz.

(*a*) The *first* of the two nouns assumes the *plural* form; and this even in composite proper names; e. g. גִּבֹּרֵי חַיִל *mighty men*; sing. בֶּן־יְמִינִי *a Benjamite*, pl. בְּנֵי יְמִינִי, 1 Sam. 22: 7.

(*b*) *Both* are put in the *plural*; as גִּבֹּרֵי חֲיָלִים, [more intensive than the form above], 1 Chron. 7: 5; בָּתֵּי כְלָאִים, lit. *houses of restraints*, i. e. close prison, Is. 42: 22; and so בְּנֵי אֵלִים *sons of the mighty*, or *God's sons*, Ps. 29: 1.

(*c*) Sometimes merely the *second* noun has the *plural*; e. g. בֵּית אָב *father's house*, plur. בֵּית אָבוֹת *ancestral house, families*, Num. 1: 2 seq.; פְּרִי מְגָדִים *most precious fruits*, Cant. 4: 16. See in respect to this matter hitherto neglected by grammarians, Judg. 7: 25, "the head of Oreb and of Zeeb," i. e. heads; also 2 K. 17: 29. Dan. 11: 15. In such cases the *composite idea* is treated as a *nomen compositum*. Both the Syriac and Ethiopic exhibit all these three varieties; see Hoffmann, Gramm. Syr. p. 254; Ludolf. Gramm. Ethiop. p. 139.

Suffixes in the plural, after the manner of (*c*), are frequently met with; e. g. פִּימוֹ *their mouth* = *their mouths*, Ps. 17: 10; יְמִינָם *their right hand* = *hands*, Ps. 144: 8.

4. For the designation of *plurality*, the repetition of a word, both *with* and *without* the *copula*, is sometimes employed.

This designates a thing considered *collectively*, or an *aggregate made up of parts*, and so, *all, every*; as יוֹם יוֹם, *day day*, i. e. every day, or all the while. So אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ, Ps. 78: 5; יוֹם וָיוֹם, Esth. 3: 4; דּוֹר וָדוֹר, *generation and generation*, i. e. all — every generation, Deut. 32: 7.

[* Remark. A fit name for most of these would be *pluralis intensivus*, or *plur. of intensity*; where the object is not to designate merely the *multitudinous* condition of a thing, but to give a strong colouring to the expression itself, or (as we say) to make it *emphatic*. Viewed in this light, the solution is easy. All languages exhibit something of the same idiom. The Greek goes much beyond the common estimate in this respect. In common prose it is indeed quite limited; with the exception of *neuter-plural* adjectives and adverbs. But whoever will watch this matter in *ancient* Greek, e. g. in *Aeschylus*, will find it in his tragedies far more frequent than in any part of the Hebrew Scriptures. It might even be called *Graecism*, as developed in him; for the like, in the same degree, I have met with in no other language. It were easy to particularize by some scores of words, but time and place forbid. My apprehension is, that the generic idea of *intensity* runs through nearly all these expressions, (except where *severality of parts* is implied by the plural, or simple *aggregation*). To understand the nature of this idiom well, is essential to a radical knowledge of the Hebrew.—S.]

Hence the same phrase is sometimes used in a *distributive* sense, as עֵדֶר לְבַדּוֹ עֵדֶר, *each herd by itself*, Gen. 32: 17. Sometimes it is employed in a *cumulative* sense, and denotes a *large multitude*; as (in the plur.) בְּאֵרוֹת בְּאֵרוֹת חֵמָר, *many pits of asphaltus*, or *altogether asphaltus-pits*, Gen. 14: 10; see 2 K. 3: 16. Joel 3: 14. Finally, it indicates *several*, (as כֹּל designates both *all* and *several* or *various*); in which case it has the *copula*. E. g. אֶבֶן וָאָבֶן, *of several weight*, Deut. 25: 13; לֵב וָלֵב, *of a double heart* or *intention* = *with duplicity*, Ps. 12: 3. 2 Chron. 12: 38.

Repetition in passionate addresses, (which in several writers, however, is so customary as to diminish from its intensity, e. g. Is. XL. seq.), is a matter of mere *rhetoric*, and not of grammar.

NOTE 1. *Connected material*, *stuffs*, etc., are generally conceived of as a *unity*; and consequently such words are almost solely in the *singular*; e. g. זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine*, (but מַיִם *water*, is *plur.*, although sing. in Arab.). In case the mind adverts to *severalty* of parts, then of course the plur. is used; as כְּסָפִים *pieces of silver*, Gen. 42: 25, comp. Is. 1: 25. So in regard to grain; חִטָּה *wheat* on the field, חִטִּים *wheat in the corn*.

NOTE 2. In cases where a so-named *poetic* plural is employed, an actual plurality is to be supposed; as יַמִּים *seas* for *sea*, Job 6: 3, comp. Gen. 41: 49. Job 17: 1, *the pits are my lot*, (because many of them are together). Job 21: 32.

§ 107.
Use of the Article.

The *article* (הַ־, הָ, § 35) was originally a *demonstrative pronoun*, (like *ὁ, ἡ, τό*, in Homer); yet of so little strength, that it was almost never employed, except when attached (prefixed) to the noun.

This *stronger demonstrative* power the article still possesses in a few phrases; as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night*; הַפַּעַם *this time*. It also helps to show that the article once had such a power, that, (1) It sometimes stands for a *relative* pronoun before a verb; הַנִּמְצָאִים *who are found*, 1 Chron. 29: 17. 26: 28. Josh. 10: 24. Ezra 8: 25, comp. Gen. 18: 21. 46: 27. Job 2: 11; and so הֶעָלֶיהָ = אֲשֶׁר עָלֶיהָ, 1 Sam. 9: 24. (2) It also shows the *demonstrative pronominal* nature of the article, that it is used to *connect*, and *refer back to*, a previous *subject-noun*, in order to make this subject more prominent; in which case it is mostly connected with a *participle*; e. g. Ps. 19: 10, The laws of the Lord are truth . . . (v. 11) הַנֶּחֱמָדִים = *they are those which are to be desired*, [the article having a kind of *relative-demonstrative* force, and] being nearly as strong as הֵמָּה, or *αὐτοί*. So in Ps. 18: 33. 104: 3, (thrice like הַמְקָרֶה, *he who lays the beams*). Is. 40: 22, 23. 46: 6. Gen. 49:

21. Job 41: 25, and in Ps. 18: 33 still stronger: הָאֵל הַמְאַזְּרֵנִי חָיִל, *the God who girds me with strength.* 18: 48. Jer. 19: 13. Neh. 10: 38. [Everywhere in the Hebrew Scriptures is this *participial* use of the article to be found, and always in the sense of a *relative-demonstrative*, sometimes = אֲשֶׁר, and sometimes nearly the same as הַזֶּה. To convert all these participles into *nomina agentis* as some grammarians do, with an *article*, is giving but an unsatisfactory account of this matter.—S.]

In general, the article is used as in the Greek, German, [and English]. It stands, of course, when a noun is repeated which had just been introduced; e. g. God said: Let there be *light* (אור) . . . . and God saw *the light* (אֶת־הָאוֹר); 1 K. 3: 24: Bring me *a sword* (חֶרֶב); and they brought הַחֶרֶב *the sword.* Ecc. 9: 15.

So also when a thing is well known; or unique in its kind; as הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon;* הַשֶּׁמֶשׁ *the sun;* הָאָרֶץ *the earth.*

It is omitted, when the object is *indefinite*, *general*, or *before unknown;* e. g. some of the above examples, also Ecc. 1: 12, I am *king* (מֶלֶךְ) over Jerusalem.

As to the first cases stated above, it is only in poetry that the article can be omitted; and generally, it is employed less frequently there than in prose; e. g. Ps. 21: 2, מֶלֶךְ for הַמֶּלֶךְ; Ps. 2: 2, אֶרֶץ for הָאָרֶץ.

The particular cases where the article is predominantly employed, may be reduced to the following heads:

1. When a generic word is employed in a *collective* way, and designates the *whole* or *totality* of any object.

E. g. *the righteous, the unrighteous,* Gen. 18: 25; *the woman,* for the whole of woman-kind, Ecc. 7: 26; *the Canaanite,* Gen. 13: 7. 15: 19, 20. This is like to our English idiom: *The Russian, the Turk,* etc.; and so in the Greek: ὁ Ἀθηναῖος, ὁ Συρακόσιος, etc. [But sometimes the article is *omitted*, e. g. דָּל *the poor,* Ps. 102: 18; but אָסִיר *the prisoner,* (generic yet anarthrous) in v. 21. Is not the design here to say merely: *Any* or *every prisoner?* Comp. § 109, 1. *b*].

2. When a generic word is intended to designate a particular individual.

E. g. like ὁ ποιητής (= Homer); שָׂטָן *adversary,* הַשָּׂטָן *the adversary, Satan;* בַּעַל *master,* הַבַּעַל *Baal* (an idol god). So אָדָם *the first man, Adam;* אֵל, הָאֵל *the only true God* = יְהוָה, (yet אֱלֹהִים frequently stands for the same, on the ground of its having become a *proper* name, § 108, 1); נָהָר *the stream* = *the Euphrates;* כִּכָּר *the circular region,* i. e. of the Jordan.

3. By a like principle, the article is placed before nouns

which are the proper names of *rivers*, *mountains*, and *towns*, when the name is plainly an *appellative*, and is regarded as such by him who employs it.

So German, *die Neustadt;* French, *le Havre;* in English, *the White Mountains;* and, like to this, the Hebrew הַיְאֹר (lit. *the stream*), = *the Nile;* הַלְּבָנוֹן (lit. *the white*), *the Lebanon;* הָעַי (lit. *the stone-heap*), the town *Ai*. But particularly in the names of towns is this usage, (a few cases excepted), rare; and in poetry it for the most part ceases, (comp. § 108, 1).

Note 1. For our indefinite article *a*, the Hebrew article does *not* stand; but still, it should be remembered, that the Hebrews thought and spoke of many objects *definitely*, of which we speak *indefinitely*. This will be made plain by the following particulars:

(*a*) In *comparisons*, fancy, which paints the image of an object, makes it *definite* to itself by contemplation, and it is spoken of as such; e. g. 'white as *the snow* . . . red as *the scarlet*,' Is. 1: 18; 'as *the beasts*,' Ps. 49: 15; 'he will toss thee away as *the ball*,' Is. 22: 18; 'the heavens shall be rolled away as *the book*;' Is. 10: 14. 24: 20. 29: 11. 53: 6. Ps. 33: 7. [To these may be added, for fuller satisfaction to the inquirer, other passages in abundance; e. g. Ps. 97: 5. 102: 5, 10, 12, 27 (bis). 103: 5, 15. Deut. 1: 17 (bis). 4: 20. 12: 15 (bis), 16, 23. Is. 2: 6. Josh. 9: 25. Is. 29: 3. 40: 22, 25, 31. 41: 15. 63: 13, 14. 66: 14, 15; and so in all parts of the Hebrew Scriptures.] Even such cases as those in Judg. 14: 6. 16: 9. Is. 29: 8, 11, come virtually within this principle.

Yet where the noun compared is *made definite* by an adjective or participial, [or in any other way], *the article is omitted*, as it is before a *Gen.;* e. g. כְּקֵן *like the nest*, Is. 10: 14, but in 16: 2, כְּקֵן מְשֻׁלָּח *like a nest forsaken*. Comp. Ps. 1: 4 כַּמֹּץ, with Is. 29: 5, (two nouns after כְּ *anarthrous*, because each of them has an adjective with it). [Both cases are illustrated in Ps. 102: 12. Instructive are the following cases; viz. Is. 40: 15, where two nouns with כְּ are *anarthrous*, being *defined* by connected nouns that follow. Ps. 102: 7, כְּצִפּוֹר followed by a Gen., and even the *Genitive* after the noun with כְּ is not necessary in order to omit the article, for e. g. we have כְּבַד יְהֹלִי Is. 40: 15. Anything which *defines* or *limits*, may cause its omission. Both cases occur in Is. 41: 2; and so cases of both kinds, in Amos 5: 24.—S.]

[Remarks. (1) Where even a *relative* clause follows a noun with כְּ, which clause explains, limits, etc., the article may be *omitted* on the ground above stated; as in Is. 1: 30 ad fin. Is. 66: 13. (2) The limitation of Ges. and Roediger above, that the article after כְּ is omitted only when the noun is made *definite* by an adjective, is, in the first place, as we have already seen, to be modified by extending it to other cases of *defining*, *limiting*, etc.; but, secondly, cases occur where the article is *omitted* after כְּ, even when none

of these reasons are applicable; e. g. Is. 66: 12, כְּנָהָר; 29: 4, כְּאוֹב; Jer. 25: 30, כְּדֹרְכִים; Is. 53: 7, כְּרָחֵל, and yet in the same verse, כַּשֶּׂה in the same predicament. Job 16: 14, כְּגִבּוֹר,* which last case is recognized by Roediger.—S.]

(*b*) The article is inserted *before generic names of things well known*, [even when they do not comprise the *definite* idea of *totality*, as in No. 1. above.] The Heb. says: *The* silver; *the* gold; *the* water, *the* cattle, etc., [where we say: *silver*, *gold*, etc.]. Hence Gen. 13: 2, "Abraham was rich in *the cattle*, *the silver*, *and the gold*. The manner in which the Hebrew conceived of this, seems to have been thus: 'He had much of these well known treasures.' See the article in Gen. 41: 42. Ex. 31: 4 (tris). 35: 2 (tris). Is. 1: 22, בַּכֶּסֶף.

(*c*) Frequently do *abstract* nouns take the article, [and often where the English idiom would omit it]. Comp. the Greek τὸ ἱππικόν, French *la modestie*. Hence the names of moral and physical evils may take it, [where the English would mostly omit it]. E. g. בַּשֶּׁקֶר *by the falsity*, Is. 29: 21, [= by falsity]; Gen. 19: 11, בַּסַּנְוֵרִים *with the blindnesses*, [= with blindness, or possibly it may be the name of a specific disease]; Is. 60: 2, *the darkness*, [= darkness, while in the very next clause, עֲרָפֶל *thick darkness* is anarthrous]. The frequent וַיְהִי הַיּוֹם means: It came to pass *at the* or *that time*, not *on a time*. [May it not also mean: *a certain time?* See what follows.]

[How important it is to the interpreter, that some *fixed principles* should be fully developed here, (if there be any), every experienced exegete will readily see. Criticisms of high import stand connected with it, in some very difficult passages. For further confirmation of the frequency of the *article before* ABSTRACTS, the following examples may serve, nearly if not quite all of which demand the *omission* of the article in English; viz. Is. 59: 15, הָאֱמֶת; Ecc. 3: 16, הָרֶשַׁע (bis); Dan. 9: 7, הַצְּדָקָה; Cant. 8: 7, *the love*, (bis); Ecc. 10: 6, *the folly . . . the lowliness;* 1 K. 7: 14, filled with *the wisdom*, *the intelligence*, and *the knowledge;* Ecc. 7: 12, 17, *the wisdom;* same in Job 28: 12, 20. Prov. 2: 2 (also *the understanding*); Ecc. 2: 13, *the wisdom . . . the folly;* Zech. 8: 19, Love ye *the truth* and *the peace;* Mal. 2: 5, My covenant was *the life* and *the peace;* Amos 4: 9, . . . smitten with *the blasting* and *the withering;* Jer. 24: 10, I have sent *the famine* and *the pestilence;* same in Jer. 27: 8; Jer. 27: 15, They prophesy . . . according to *the falsehood*. It would doubtless be easy to increase this list greatly, by reading and observation. I have omitted here many cases which I had noted as being of the same nature, because they are in the Gen., and a question might be made, whether the article does not belong in reality to the preceding noun; see § 109, 1. *Clear* cases are needed for satisfactory proof. That the article is *always* used before abstracts, no one would think of asserting. But what

[* All this serves to show how undefined and unsettled still are some of the nicer limits of the Heb. article; as they are in some cases, also, of the Greek one.—S.]

the proportion between *arthrous* and *anarthrous* examples of this nature is, has not yet been developed; nor whether, in the cases of *insertion* and *omission*, there is any perceptibly discrepant meaning of the same words.]

[(*d*) Different from any of the shades of meaning yet noticed, seems to be the use of the article in a few cases, where the object is to designate an *individuality* of the class named, in distinction from the class itself, but not to point out specific individuality in the sense of distinction between *A* and *B*. Or to be more brief and specific in statement, the article, in such cases, designates *specific unity as partaking of a generic nature*, or it as an *index unitatis*. It is kindred with No. 2 above, but not specific as to *this* or *that* individuality, but as to *individuality in distinction from class*. It is almost equivalent to the Greek τις, in some of its shades of meaning; and corresponds quite well with our phraseology—*a certain* man, *a certain* lion, or *some particular* man, etc. In this way, we may perhaps explain several passages that have long been contested; e. g. 1 Sam. 17: 34, And there came הָאֲרִי וְאֶת־הַדֹּב, *a certain lion and bear*, comp. Amos 5: 19, which, however, varies a shade from this; 1 K. 20: 36, הָאַרְיֵה, *a certain lion*; Gen. 8: 7, 8, *a particular raven . . . dove*; Gen. 14: 13, הַפָּלִיט, *a certain refugee*; and so Is. 7: 14, הָעַלְמָה, *a certain virgin*, or (if one insists upon it), ἡ νεᾶνις τις, *a certain young woman*. Gesenius and Roediger have referred all but the last of these cases to a similarity between this usage in respect to the article, and that in the case of *abstracts*; quasi *a lionish nature*, etc.; ingenious, but not quite satisfactory. Ewald (Gramm. 1 edit. p. 567) refers such cases to a principle of this nature, viz., that 'when an object is regarded as single in its kind, but is yet called by the name of the *genus*, the article points out in this case, *one* either as *known*, or in *distinction from other kinds*.' This is some approach to the statement above, but still it is quite distinct from it. The *known* seems inappropriate in the cases stated; and *from other kinds* does not appear to designate the nature and object of distinction made by the article in the passages cited.—S.]

NOTE 2. The *Vocative* admits the article; and generally, in cases where it would be elsewhere inserted; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua, the high priest!* Zech. 3: 8. 1 Sam. 24: 9.

§ 108.

Omission of the Article.

1. It is *omitted* in proper names of *persons*, *countries*, and *nations*; in the last when they accord with the name of the original ancestor, or of the country. But *Gentilicia* admit it.

E. g. דָּוִד, מִצְרַיִם *Egypt*, יִשְׂרָאֵל, אֲרָם *Syria* or the *Syrians*. *Gentilicia*: הָעִבְרִים, 1 Sam. 13: 3; הַכְּנַעֲנִי, § 107, 1, (a collective).

2. Before nouns limited or defined by a following *Gen.*, or by a *suffix.* These make the noun *definite*, so that the article is superseded; e. g. דְּבַר אֱלֹהִים, *the word of God;* אָבִי, *my father.*

EXCEPTIONS. There are cases where a noun, in a *const.* or *suffix* state, takes the article; but *the reasons of this are special;* viz. (*a*) When the *demonstrative* power of the article is required to be *intensive;* as Jer. 32: 12, I gave אֶת־הַסֵּפֶר הַמִּקְנָה, *this very same deed of possession,* in reference to v. 11. So Josh. 8: 33, חֶצְיוֹ the *half thereof,* then הַחֶצְיוֹ, *the* (other) *half thereof.* [Very rare].

(*b*) When the *Genitive* is a *proper* name, which excludes the article, (No. 1. above). E. g. הַמִּזְבֵּחַ בֵּית־אֵל, *the altar of Bethel,* 2 K. 23: 17; הָאֵל בֵּית־אֵל, *the God of Bethel,* Gen. 31: 13; הַמֶּלֶךְ אַשּׁוּר, *the king of Assyria,* Is. 36: 16. Comp. Gen. 24: 67. Jer. 48: 32. Ezek. 47: 15, comp. with 48: 1.

(*c*) When the connection between the noun *preceding* the Gen. and the Genitive itself, is of the *looser* kind, so that the first word makes a sense in a measure complete by itself, and the Gen. only adds some supplementary idea. In particular is this allowable, in cases where *material* is designated; e. g. הָאֶבֶן הַבְּרִיל, *the weight of lead,* or rather, *the weight, the leaden one.* Zech. 4: 10; הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass,* 2 K. 16: 14; נְשֹׁאֵי הָאָרוֹן הַבְּרִית, Josh. 3: 14. Ex. 28: 39.

3. Before a *predicate*, which in its own nature is *indefinite.*

E. g. Gen. 29: 7, עוֹד יוֹם גָּדוֹל, *the day is still high.* Gen. 33: 13. 40: 18. 41: 26. Is. 5: 20, הָאֹמְרִים לַטּוֹב רַע, who call the good *evil.* Is. 66: 3.

Yet there are cases, where *the nature of the predicate is such as to require the article.* E. g. Gen. 2: 11, הוּא הַסֹּבֵב, *it is this which surrounds;* Gen. 45: 12, כִּי פִי הַמְדַבֵּר, *for it is my mouth which speaks;* Gen. 46: 3, [הָאֵל, but is it not *subject* here?] Ex. 9: 27, [special emphasis]. Num. 3: 24, [?]. See another case where the *predicate* has the article, § 107. *ad init.* Remark, 2.*

§ 109.

Use of the Article in connected Words.

1. When an idea is expressed by a noun in the *construct* state with its following *Genitive*, to which the *article* ought to be affixed, the latter has its location before the Gen. noun, *although it qualifies the whole expression.*

E. g. אִישׁ מִלְחָמָה *a man of war,* Jos. 17: 1; but אַנְשֵׁי הַמִּלְחָמָה *the men of*

* All cases of *participles* with the article fail of establishing the point in question. It is a mere *relative* demonstrative. The other cases, Ex. 9: 27 excepted, (and this is a doubtful case), fail as to confirming the principle.

war, Num. 31: 49; דְּבַר שֶׁקֶר *a lying word*, Prov. 29: 12; דְּבַר הַנָּבִיא *the words of the prophet*, Jer. 28: 9.

(*a*) The same *position* does the *Article* occupy, when only the Gen. has a *definite* meaning, and the *const.* noun an *indefinite* one; e. g. חֵלֶק הַשָּׂדֶה *a part of the field*, 2 Sam. 23: 11, (see the contrary usage in Josh. 24: 32. Gen. 33: 19); אִישׁ הָאֲדָמָה *a husbandman*, Gen. 9: 20, (seemingly contrary is אִישׁ שָׂדֶה, Gen. 25: 27). Yet, to avoid such dubious expressions, other phraseology was usually chosen, see § 112.

(*b*) The usage of the article before the noun following כֹּל, may be explained by the aid of this. That noun has the article, where *definite totality* is meant, (like *tous les hommes, toute la ville*); and has it not in cases of *indefinite universality*, or a *distributive* sense = *each*, (like *tout homme, à tout prix*). E. g. כָּל־הָאָדָם *all men*, lit. *the totality of men*; כָּל־הָאָרֶץ *the whole earth*; on the contrary, כָּל־אֶבֶן *every* or *any stone*, 1 Chron. 29: 2; כָּל־דָּבָר *any thing*, Judg. 19: 19; בְּכָל־יוֹם *at every time*, Ps. 7: 12; כֹּל חַי *every living thing*.

Even in cases of *composite* words in proper names, [where the *definite* sense is needed], a solution takes place, and the article is put before the second noun; as בֶּן־יְמִינִי *a Benjamite* (§ 85, 5), בֶּן־הַיְמִינִי *the Benjamite*, Judg. 3: 15; בֵּית הַלַּחְמִי, *the Bethlehemite*, 1 Sam. 17: 58.

EXCEPTIONS. These are, where the article stands before the first noun, and is omitted before the *Gen.*; see in § 108, 2. *b*. So in the later style; see Dan. 11: 31, comp. 12: 11; [which case will not compare with § 108. 2. *b*, where the Genitive is a *proper* name. This solution, therefore, is quite doubtful.]

2. When a substantive has the article, or (which is equivalent) has a *Gen.* or *suffix* after it, an adjective connected with it and qualifying it, also takes it; and so, too, the pronoun-adjectives, זֶה, הוּא.

E. g. הָעִיר הַגְּדֹלָה *the great city*, Gen. 10: 12; הַמָּקוֹם הַהוּא, *this place*, Gen. 28: 19; יָדְךָ הַחֲזָקָה *thy strong hand*, Deut. 3: 24; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

(*a*) Not unfrequently does the article attach to the *adjective only*, so that the *definiteness* is superadded; e. g. יוֹם הַשִּׁשִּׁי *day the sixth*, or *a day, the sixth*, Gen. 1: 31; (on the contrary, יוֹם שֵׁנִי, *a second day*, Gen. 1: 8); Gen. 41: 26. 1 Sam. 19: 22. Ps. 62: 4. 104: 18. Neh. 3: 6. 9: 35. Zech. 14: 10; and so נֶפֶשׁ הַחַיָּה, Gen. 1: 21. 9: 10. When the adjective is properly a *participle*, this is the usual construction; as חֶרֶב הַיּוֹנָה, *the sword which is powerful*, Jer. 46: 16. 27: 3. [All such cases (with a *participle*) may be regarded as examples of the *relative-demonstrative* sense of the so-called ar-

ticle, and not to be reckoned among the appropriate developments of its later use.]

(*b*) Sometimes the *noun alone* has the article; Ezek. 39: 27. 2 Sam. 6: 3. (But perhaps the text here is faulty). Yet such an omission of the article in the pronouns הוּא and זֶה is frequent, inasmuch as these are sufficiently definite of themselves; e. g. בַּלַּיְלָה הוּא, Gen. 32: 23; הַהֹרֹר זוּ, Ps. 12: 8. Particularly is this the case, when the substantive is made definite only by a *suffix;* as עֲבָדֶיךָ אַתָּה, 1 K. 10: 8; comp. Ex. 10: 1. Josh. 2: 20. Judg. 16: 5, 6, 15. By design is the adjective indefinite in הַבָּתָם רָעָה *a base slander of them;* the article before רָעָה would give the meaning of *the base slander*, Gen. 37: 2.

[REMARKS ON THE SYNTAX OF THE ARTICLE. Any reader of Hebrew, who is competent to note and analyze all the *phenomena* of the article, will soon meet with difficulties which none of the preceding rules will satisfactorily remove. The simple truth is, that this part of Hebrew Grammar is, to the present hour, but imperfectly enucleated. It needs a thorough reading of the Hebrew Scriptures mainly for this purpose, by a Grammarian who is well versed in all parts of his business. It is easy to ask questions in relation to this subject, that have not been satisfactorily answered. For example: What are the limits to the use of the article before the names of *well-known* and *unique* objects? Before *proper* names? Why do some of these always have the article; some occasionally; others never? Why should *mountains*, *rivers*, and *towns*, have the article, when they are *appellatives*, and names of *persons* and *countries* have it not, when they both are of the same significance? Why do names indicating *totality* or *individuality* have it, and yet *generic* names, which belong to neither of these categories, often have it, and often have it not? What are the limits? Why do *abstracts* now have it, and then have it not, without any assignable difference in the meaning of the words? Why is there the like oscillation in regard to nouns following כ? What other *limitations*, besides the *Gen.* or a *suffix* to a word, exclude the article in such cases? Do not *relative clauses* which *define* or *limit*, often *admit* the article in the noun preceding, and sometimes *omit* it? Are there any *real* cases, in which the *predicate* has it? What does the apposition of a second noun to a first having the article, demand in that second? Do all nouns, with *suff.* or *Gen.* after them, demand the article for the adjective that may be added? When the noun has the article, and the adjective not, what is the true solution? Specially, are *participles* bound by the same laws as *adjectives?* Is there not a wide difference between the participles *transitive* and *intransitive* or *passive* as to their meaning, with regard to the kind or method of union with the noun? Before an *active* participle, which has a *verbal* sense, is the article so-called ever anything but a *relative demonstrative* pronoun? How is the case to be disposed of, when such a participle follows a noun which has the article, while the participle omits it? It is alleged, that there is much difference between *poetry* and *prose*, the former *rarely* using the article where it is very *common* in the latter; are there any assignable limits to this usage, if indeed it actually is such an one? What is the difference as to the use of the article, between *earlier* and *later* writers? Have any individual authors *peculiarities* of their own in the use of it? If so, *which* of the sacred writers are they? And what are these peculiarities? How does a Chaldaizing tendency in a writer affect his usage of the article? Do *differences of dialect* produce discrepancy of usage?

But—*manum de tabula*. A great portion of these questions remain almost where they

were 1600 years ago, and in vain does the inquisitive philologist seek a satisfactory answer. Who then should venture to hang important conclusions on the *insertion* or *omission* of the article, (which is every day done, however, by party critics and theologians), until a great portion at least of these questions is satisfactorily answered? Much is it to be wished for, that such questions may reach the eye of some Roediger or Hupfeld, and rouse them to bring out a Monogram on this difficult but very important subject—more important it may be from the use that is made of reasoning from the supposed principles of the article, than in and of itself. At all events, if these and the like questions cannot be answered satisfactorily, then it is very important to know this, and to steer our course accordingly.—S.]

§ 110.

Connection of the Noun with the Adjective.

1. The adjective which serves to qualify the noun, stands *after* it, and agrees with it in *gender* and *number;* as אִישׁ גָּדוֹל, אִשָּׁה יָפָה. As to the *article* before it, see § 109, 2.

Note 1. *Before the noun* the adjective that qualifies it is seldom found; and only when it is emphatic, or some peculiar stress is laid upon it; e. g. Is. 28: 21, [? predicate here]. Is. 53: 11, [? צַדִּיק *a righteous person, my servant*, apposition]. Ps. 89: 51, [? *all the multitudes, the nations*, apposition]. Ps. 145: 7, [? *The memory of the abundance of thy goodness*]. Comp. also Ps. 18: 4. [? *He is to be praised*, or, *There is one to be praised, I will call upon Jehovah*, i. e. he is the one]. Merely poetical are the expressions that follow: אַפִּרְקֵי מָגִנִּים *the strong ones of the shields*, i. e. *mighty* or *most powerful shields*, Job 41: 7, comp. v. 21; also Is. 35: 9, [*no ravenous one of the beasts*]. Or, instead of the *plural* for the second noun, a *collective* noun singular may be taken; e. g. Is. 29: 19, אֶבְיוֹנֵי אָדָם *the poor among men*, i. e. *the poor*, [? intensive = *the most wretched*]; Hos. 13: 2, [*the sacrificers of men*, = *sacrificers*, or more exactly, *men whose business is sacrifice*].

Note 2. When *fem.* nouns, or nouns which incline to this gender (§ 105, 4), take *two* adjectives, it is sometimes the case, that only the one which stands *nearest* the noun conforms in gender; e. g. 1 Sam. 15: 9, מְלָאכָה נִמְבָזָה נָמֵס, [where נִמְבָזָה (forma *monstrosa*) is *fem.* and the *participial* adjective נָמֵס is *masc.*]; 1 K. 19: 11, רוּחַ גְּדֹלָה וְחָזָק, [but רוּחַ is probably *comm.* gender, so that both adjectives *accord* with it]. Ps. 63: 2. For the ground of such a construction, see § 144, n. 1.

Note 3. In respect to *number*, it should be noted that the *dual* takes *plural* adjectives, [for these have no *dual* forms]; e. g. Prov. 6: 17, עֵינַיִם רָמוֹת, *haughty eyes*. Ps. 18: 28. Job 4: 3, 4. Is. 35: 3. Here also the *constructio ad sensum* is frequent; for *collectives* may unite with plurals of any kind, as in 1 Sam. 13: 15. Jer. 28: 4. *On the contrary:* The so-called *Pluralis majestaticus* (§ 106, 2. *b*) takes (for the most part) the *singular* number in conjunction with it; e. g. אֱלֹהִים צַדִּיק Ps. 7: 17. Is. 19: 4. (See

also the *plural* of the adjective joined with the *plur. majest.*, 1 Sam. 17: 26).

2. When an *adjective* is limited or explained by a noun, that noun is put after it in the Genitive.

E. g. יְפֵה תֹאַר *fair of form*, Gen. 39: 6. So, also, נְקִי כַפַּיִם *pure of hands*, Ps. 24: 4; אַנְמֵי נֶפֶשׁ *mournful of soul.* (The like in Greek and Latin). Is. 19: 10. (Comp. Part., § 132).

VERBAL ADJECTIVES govern the same case as their verbs; as Deut. 34: 9, מָלֵא רוּחַ חָכְמָה *filled with the spirit of wisdom*, where רוּחַ is the Accusative.

3. Of adjectives as *predicates*, see § 141 seq.

[REMARKS. The adjectives (so-called) adverted to in Note 1, are in reality *nouns*, and belong to an idiom of another kind than that which is here in question. A great proportion of apparent disagreement between the *noun* and *adjective* or *participle*, as to gender or number, belongs either to nouns of *common gender*, or to nouns which are *collectives*, or else to participles or adjectives used as nouns in a *collective* sense. In all such cases, there is a *constructio ad sensum*.—As to the *principle* in Note 1, it is so doubtful as to be unsafe for a basis. The amount of the whole matter is, that the common law of the language puts the adjective *after* the noun; and a very few cases, (where still a sense altogether good, without reversing this law, may be made), cannot be regarded as decisive that the law is ever reversed.—S.]

§ 111.
Apposition.

When two nouns, in the same relation of case, are placed together, so that one serves to explain the other, then arises what is called *apposition.*

E. g. אִשָּׁה אַלְמָנָה, *a woman, a widow*, 1 K. 7: 14. So נַעֲרָה בְתוּלָה, *a servant-maid, a virgin*, Deut. 22: 28; אֲמָרִים אֱמֶת, *words, truth.* The *meaning* is obvious.

NOTE 1. TWO ADJECTIVES, (or more), may also be in apposition; in which case the *first* usually modifies the *second;* e. g. Lev. 13: 39, בֶּהָרֹת כֵּהוֹת לְבָנוֹת, *spots dull white;* Lev. 13: 19, בַּחֶרֶת לְבָנָה אֲדַמְדֶּמֶת, *a spot whitish red* = pale red.

NOTE 2. On the other hand, the *noun* in apposition that qualifies another, is usually put *after* that other; and only in certain connections does the word in apposition stand first; as חַמֶּלֶךְ דָּוִד, חַמֶּלֶךְ שְׁלֹמֹה, (just as we say: *king David, king Solomon*, etc.). So the Latin also, as *Cicero consul.*

§ 112.
Of the Genitive.

1. Independent of the ancient but defunct ending of the Genitive (§ 88), the Hebrew expresses the *Gen. relation* by placing it after another noun which governs it, or is said to be in the *construct state*, (see § 87). When several Genitives follow in immediate succession, they are sometimes expressed by a series of *construct* forms, or shunned by circumlocution, or by varying the expression.

E. g. for the first class: Gen. 47: 9, יְמֵי שְׁנֵי חַיַּי אֲבוֹתָי. So Is. 21: 17. 10: 12. In the examples above produced, all nouns stand in the *const.* state even to the last Genitive. Yet there are cases, where the Gen. is subordinate to the main idea and merely descriptive of what an adjective would express, and this Gen. is put in the *case absolute*, because the Gen. that follows depends on the main idea and not on this subordinate one. So Is. 28: 1, גֵּיא שְׁמָנִים חַלּוּפֵי יָיִן, *the fat valley of those smitten of wine*, 1 Chron. 9: 13. Ps. 68: 22.

Like to this is the rare case, when a noun has immediately after it an adjective, and then a Genitive; as אֶבֶן שְׁלֵמָה מַסָּת, *the stone unhewed of the quarry*, 1 K. 6: 7. The *usual* arrangement puts the adjective after the two nouns, as עֲטֶרֶת זָהָב גְּדֹלָה, lit. *a crown of gold great*, = a great crown etc.

2. The Genitive designates not merely *subject*, but sometimes *object*.

E. g. Ezek. 12: 19, חֲמַס הַיּוֹשְׁבִים, *the violence of the inhabitants*, i. e. that which they commit; but in Obad. v. 10, חֲמַס אָחִיךָ, *violence of thy brother*, i. e. suffered by him. So Prov. 20: 2, אֵימַת מֶלֶךְ, *terror of the king*, i. e. that which he inspires;* זַעֲקַת סְדֹם, *the cry of Sodom*, i. e. respecting or concerning Sodom, Gen. 18: 20.—Other variations there are, like דֶּרֶךְ עֵץ, *way to the tree*, Gen. 3: 24; קְצִינֵי סְדֹם, *ye judges as in Sodom*, Is. 1: 10; זִבְחֵי אֱלֹהִים, *sacrifices well pleasing to God*, Ps. 51: 19.

3. A connection by a Genitive not unfrequently expresses the same meaning that *apposition* would express.

E. g. נְהַר פְּרָת, *the river Euphrates*; בְּתוּלַת בַּת עַמִּי, *the virgin-daughter of my people*, Jer. 14: 17. Is. 37: 22.

NOTE 1. Between the Gen. and the noun which precedes it, in some

* So in Latin as to *injuria, metus, spes*, etc. Caes. Bell. Gall. I. 30. Gell. 9: 12. E. g. *metus Pompeii, metus hostium;* in Greek, *πίστις θεοῦ, λόγος τοῦ σταυροῦ*, 1 Cor. 1: 18, etc.

rare cases, a *word* is interposed; e. g. in Hos. 14: 3. 2 Sam. 1: 9. Job 27: 3, comp. Is. 38: 16. [? All doubtful cases; and it is inconclusive to appeal to them to establish the preceding statement].

NOTE 2. Proper names with a Genitive following are not frequent; for they are too definite in general to need further limitation. Yet *geographical* names not unfrequently take a Gen. for the sake of *specification;* as אוּר כַּשְׂדִּים, *Ur of the Chaldees,* Gen. 11: 28; אֲרַם נַהֲרַיִם, *Aram of the two streams,* i. e. Mesopotamia; and in the like manner יְהוָֹה צְבָאוֹת, *Jehovah* [God] *of hosts.*

§ 113.

Circumscription of the Genitive.

Besides the designation of a Genitive by a *noun construct* with a following Gen., (§ 87. § 112), there are several paraphrastic modes of designating it; in particular that, where לְ is prefixed to a noun sustaining such a relation; for לְ properly signifies a *belonging* or *appertaining to* anything, and is therefore appropriate to the relation in question. The latter method is accomplished in several ways: viz.

(1) By לְ אֲשֶׁר, most commonly designating *possession;* as הַצֹּאן אֲשֶׁר לְאָבִיהָ, *the flock which belonged to her father,* Gen. 29: 9. 47: 4. But when several Genitives follow in succession, this same circumlocution is employed simply in order to vary the expression of them; e. g. אֲבִיר הָרֹעִים אֲשֶׁר לְשָׁאוּל, *the overseer of the herds of Saul,* 1 Sam. 21: 8; שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה, *the song of the songs of Solomon,* Cant. 1: 1. Gen. 40: 5. 2 Sam. 2: 8. 1 Chron. 11: 10. (In Rabbinic, the Gen. is marked by prefixing שֶׁל, [out of לְ אֲשֶׁר]. In Syr. and Chald., דְּ, דִּי, marks the Genitive).

(2) By לְ simply (without אֲשֶׁר), the Gen. of *appertaining to* and of *possession;** e. g. הַצֹּפִים לְשָׁאוּל, *the watchmen of Saul,* 1 Sam. 14: 16. In particular: (*a*) When the governing noun (*const.* noun) should be regarded in an *indefinite* way; as בֶּן לְיִשַׁי, *a son of Jesse,* 1 Sam. 16: 18, (בֶּן יִשַׁי would mean *the son of Jesse*); כֹּהֵן לְאֵל עֶלְיוֹן, *a priest of the most high God,* Gen. 14: 18. 41: 12; אֹהֵב לְדָוִד, *a friend of David,* 1 K. 5: 15; מִזְמוֹר לְדָוִד or לְדָוִד מִזְמוֹר, *a Psalm of David,* i. e. belonging to him as author; and the same with the ellipsis of one word, לְדָוִד, *of David,* Ps. 11: 1. 14: 1. (*b*) When several Genitives depend on one substantive; e. g. חֻלְצַת הַשָּׂדֶה

* Essentially the *Gascogner* speaks as correctly, in his *la fille a Mr. N.*, as the written language in *la fille de* —. The first denotes *appertainment*, the second *origin*. The Arabians distinguish a double Genitive; the one by ל, the other by מן. The Roman languages, with their *de*, proceed on the ground of the last expression, [denoting the *origin*]. In Greek, comp. what is called *schema Colophonium*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου.

לְבֹעַז, *the field-portion of Boaz,* Ruth 2: 3. 2 K. 5: 9; דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל 1 K. 15: 31; רָאשֵׁי אָבוֹת לְמַטּוֹת בְּנֵי יִשְׂרָאֵל, *the heads of the fathers of the tribes of the children of Israel,* Josh. 19: 51. Here the two closely united phrases are joined in the way of *abs.* and *const.;* while the *looser* connection is indicated by לְ. (Comp. also § 112, 1). (*c*) When the governing noun has an adjective connected with it; as בֶּן אֶחָד לַאֲחִימֶלֶךְ, *a son of Ahimelek,* 1 Sam. 22: 30. (The *const.* state may also be employed, in such cases, see § 112, 1). (*d*) *After numerals;* e. g. בְּשִׁבְעָה עֶשְׂרִים יוֹם לַחֹדֶשׁ, *on the 27th day of the month,* Gen. 8: 11.

§ 114.
Further Use of the Construct State.

The *Construct State*, although it generally serves to indicate the closer connection of two nouns, in the flow of speech is also employed, in some cases, out of the Gen. relation; viz.

1. *Before Prepositions;* specially in poetry, and most frequently when the governing noun is a *participle.*

E. g. (*a*) Before בְּ, as שִׂמְחַת בַּקָּצִיר, *joy in harvest-time,* Is. 9: 2. 5: 11. (*b*) Before לְ, as אֹהֲבֵי לָנוּם, Is. 56: 10. 30: 18. 14: 19. Ps. 58: 5. Job 18: 2. (*c*) Before מִן, מֵ; גְּמוּלֵי מֵחָלָב *weaned from milk,* Is. 28: 9. (*d*) Before עַל; Judg. 5: 10.

2. Before the relative pronoun; e. g. מָקוֹם אֲשֶׁר, Gen. 40: 3.

3. Before *relative* clauses without אֲשֶׁר.

E. g. Is. 29: 1, קִרְיַת חָנָה דָּוִד, *the town* [where] *David dwelt* [differently explained by Ewald and his school]; מָקוֹם לֹא יָדַע אֵל, *the place* [which] *God knows not;* 1 Sam. 25: 15. Ps. 90: 15. Comp. § 121, 3. n. 1.

4. Even before וְ *copulative,* (although seldom); as חָכְמַת וְדַעַת, Is. 33: 6. 35: 2. 51: 21.

5. In a very close connection of speech.

E. g. in the case of אַחַד (for אֶחָד), 2 Sam. 17: 22. Zech. 11: 7. Is. 28: 4, 16. Comp. the *const. state* in numerals, such as 13, 14, etc., § 95, 2. The like in the forms of some adverbs, § 98, 2, *c.*

NOTE. If in most of these instances, the *absolute* case might be used instead of the *construct;* so, on the other hand, in certain connections the absolute is employed where we might expect the construct; e. g. (*a*) In geographical names, as אָבֵל בֵּית מַעֲכָה, *Abel Beth Maacha,* to distinguish it from other places with the name of אָבֵל. (See, on the other hand, § 112, n. 2).

(*b*) In some other cases, where the connection is not close enough for a Genitive relation; so that a second noun is put in apposition, or it may be

regarded as used *adverbially*, (§ 116). E. g. Ezek. 47: 4, מַיִם בִּרְכַּיִם, not *water of the knees*, but *water even to the knees;* Is. 30: 20, מַיִם לַחַץ, *water, trouble*, i. e. *water with trouble.*

(*c*) In the phrase אֱלֹהִים צְבָאוֹת, for צְבָאוֹת [אֱלֹהֵי] אֱלֹהִים, *God* [the God] *of hosts.*

§ 115.

Designation of the other Cases.

1. Since the Hebrew has dispensed with the living use of case-endings (§ 88), the question arises: What is the kind of compensation for this, which designates the relations of cases? The NOMINATIVE is always and only to be known from the *syntactical adaptation.* In respect to the GENITIVE, see § 112—114. The DATIVE is distinguished by the preposition לְ; the ABLATIVE, by מִן *from, out of*, בְּ *in, on.* The Semitae, however, regarded all nouns, in these cases, as *Genitives*, depending on particles which originally were nouns, and in the *const.* state. Hence, in Arabic, they have a *Genitive ending;* comp. § 99, 1.

In respect to the use of לְ to mark the *Dative*, (which in various respects occupies the place of our Genitive), see § 113, 1, 2.

2. The ACCUSATIVE has frequently an ending (ָה־) where it expresses *locality*, (§ 88, 1). Otherwise, it is commonly distinguished by the structure of the sentence. Often, however, the prefixed אֵת־ or אֶת, (before *suff.* also אוֹת), indicates it. This particle, however, is employed only when the noun connected has an *article*, or is made *definite* by a *Gen.* or a *suffix;* or else is a proper name, [which of itself is definite].

In *prose* this is predominant usage; in *poetry* but little use is made of אֵת. E. g. Gen. 1: 1, אֵת הַשָּׁמַיִם אֵת הָאָרֶץ, (different usage in Gen. 2: 4). With proper names, Gen. 6: 10. Ex. 1: 11. Rare are the cases where אֵת stands before *indefinite* nouns; but this may be done in more elevated style, [poetic license], where the article also is often omitted in words that have a definite sense; e. g. Prov. 13: 21, אֵת־צַדִּיקִים; Is. 50: 4. Job 13: 25. Ezek. 43: 10. Very seldom in prose, as in 1 Sam. 24: 6. Ex. 2: 1, where, however, the noun is made definite by the connection.*

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* The word אוֹת means *being, substance*, (comp. אוֹת *sign*). From this, in close connection, comes the toneless אֵת־, and then the independent accented word אֵת. Connected in the *const.* state with a noun following, or with a suffix, it designates the meaning of *ipse, αὐτός*, (see § 122, n. 3). In common use, however, it is softened down, so as only to mark the definiteness of an object. It becomes as weak here,

§ 116.
Use of the Accusative.

1. The Acc. forms, (1) The object of *transitive* verbs, § 135. (2) It serves to designate words *adverbially* used, which are not directly governed by the verb. It is only the *last* of which we here speak.

The second leading purpose of the Acc. developes itself out of the first; and several constructions which are wont to be treated as adverbial, belong in reality to the first category, § 135, 1. n. 3. But on this account, the actual use of the *Acc.* in an *adverbial* way, ought not to be denied. In this way stands the Accusative,

(1) *In the designation of place*, and as an answer to the question: *Whither?* after verbs of *motion;*[a] and to the question: *Where?* after verbs of *rest.*[b] Lastly, it designates *space* and *measure.*[c]

E. g. (*a*) *Motion:* נֵצֵא הַשָּׂדֶה, *let us go into the field*, 1 Sam. 20: 11; לָלֶכֶת תַּרְשִׁישׁ, *to go to Tarshish*, 2 Chron. 20: 36. Ps. 134: 2. — (*b*) *Rest:* בֵּית אָבִיךָ, *in the house of thy father*, Gen. 38: 11; פֶּתַח הָאֹהֶל, *in the door of the tent*, Gen. 18: 1. — (*c*) *Measure:* 'The waters increased upwards חֲמֵשׁ עֶשְׂרֵה אַמָּה, *fifteen cubits*, Gen. 7: 20.

In the two first cases, specially in the first, the ending (ָה) is often attached to the Acc.; see § 88, 2. The relation which the first expresses, (*to, toward*), might also be expressed by אֶל, (when *persons* are named, this is the predominant mode of expression); and the second relation (*in, at*) might be expressed by בְּ. But inasmuch as these relations are expressible without the prepositions, it is not necessary to supply them where they are wanting, in analyzing a sentence.

2. The Acc. designates *time*, both *when*, and *how long*.

(*a*) *When;* as הַיּוֹם, *the day, on the day, at that time*, or *on this day*,

as in Greek the oblique pronouns αὐτοῦ, αὐτῷ, αὐτόν; *ipsi, ipsum;* Germ. *dasselbe;* so that the Heb. אֶת הַשָּׁמַיִם, prop. αὐτόν τὸν οὐρανόν, *it, the heaven*, is no stronger than the simple τὸν οὐρανόν. That אֵת also expresses the *Nom.* is not unsupposable, and indeed this appears to be actually the case; as in Hag. 2: 17. 2 K. 18: 30, (lacking in the *parallel* passage, Is. 36: 15); perhaps also in Josh. 22: 17. Dan. 9: 13. It may be regarded as a subordinate *Accus.* in other cases reckoned here, viz. 2 Sam. 11: 25. Neh. 9: 32, and even 1 Sam. 17: 34; and with the *Passive*, it is to be reckoned as *Accusative*, see § 140, 1, *a*. In Ezek. 47: 17, 18, 19. אֵת stands for זֹאת, if indeed the text is not to be so amended.

etc. עֶרֶב, *at evening;* חַלַּיְלָה, *by night;* Ps. 91: 6, צָהֳרַיִם, *at mid-day;* Gen. 14: 4, שְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרְדוּ, *the thirteenth year* (i. e. *in* or *during* it) *they rebelled;* 1 Sam. 21: 9 (Kethibh), תְּחִלַּת קְצִיר שְׂעֹרִים, *at the beginning of barley-harvest.* [?] — (*b*) *How long:* שֵׁשֶׁת יָמִים, [during] *six days,* Ex. 20: 9.

3. The Acc. is employed where we use the expressions: *According to the measure of* or *proportion of, in respect to, in regard to,* and other *adverbial* designations of ideas.

E. g. Gen. 41: 40, רַק הַכִּסֵּא אֶגְדַּל, *only in respect to the throne will I be greater;* 2 Sam. 21: 20, 'four and twenty מִסְפָּר, *in regard to number,*' (so τρεῖς ἀριθμόν); 1 K. 22: 13, פֶּה אֶחָד, *with one mouth;* Zeph. 3: 9, 'They served God שֶׁכֶם אֶחָד, *with one neck,*' i. e. with one mind, [or, with united effort]. Sometimes a *Genitive* is put after this adverbial Acc., which then becomes *construct;* as יִרְאַת שָׁמִיר, *for fear of thorns,* Is. 7: 25. So Job 1: 5, 'He brought offerings כְּמִסְפַּר כֻּלָּם, *according to the number of all.*' Here also we may rank such cases as the following: מִשְׁנֶה כֶּסֶף, *double as to silver,* Gen. 43: 15; so Ruth 2: 17, אֵיפָה שְׂעֹרִים, *an ephah as to barley;* Gen. 41: 1, יָמִים שְׁנָתַיִם, *two years' time.* Comp. § 114. n. *b.*

For kindred cases of the Acc. connected with a verb, see § 135. § 136. The use of numerous substantives for *adverbs,* stands connected also with this; see § 98, 2. *b.*

NOTE. The like relation to *time, place,* etc., can a noun have, in regard to its meaning, if it stands connected with כְּ (*as, agreeably to, after the manner of*); but then כְּ only is to be regarded as in the *Acc.,* and the noun after it as in the *Genitive;* e. g. (*a*) As to PLACE: כְּדָבְרָם, *as in their own pasture,* Is. 5: 17, comp. 28: 31. So Job 38: 30, כָּאֶבֶן '*after the manner of stone* the water conceals itself,' i. e. in freezing; Job 30: 14; 38: 14, כְּמוֹ לְבוּשׁ *after the manner of a garment;* Is. 29: 7 (comp. 23: 15), כַּחֲלוֹם *as in a dream.* — (*b*) As to TIME: כְּיוֹם, *after the manner of the time, as on the day,* Is. 9: 3. Hos. 2: 5; Hos. 2: 17, כִּימֵי *as in the days of;* Hos. 9: 9. 12: 10. Amos 9: 11. Is. 51: 9. (*c*) *Other relations;* Job 28: 5, כְּמוֹ אֵשׁ, *after the manner of fire = as of fire;* Is. 1: 25, *I will melt out thy dros* כַּבֹּר *as with alkali.* — Seldom is a preposition inserted after כְּ thus employed; as כְּבָרִאשֹׁנָה *as in the beginning,* Is. 1: 26. 1 Sam. 14: 14.

Finally, that a noun with כְּ may indicate, as to meaning, the Acc. of object, and the relation of the Nom., is evident of itself.

§ 117.

Comparative and Superlative by Circumlocution.

1. The *Comparative* is expressed by מִן (מִ) placed before the object with which comparison is made.

E. g. 1 Sam. 9: 2, גָּבֹהַּ מִכָּל־הָעָם, *taller than all the people*; Judg. 14: 18, מָתוֹק מִדְּבַשׁ, *sweeter than honey*; — and in like way after a verb of *quality*, as 1 Sam. 10: 23, וַיִּגְבַּהּ מִכָּל־הָעָם, *and he was taller than all the people.*

The particle מִן elsewhere designates *preference over* a thing, (see יִתְרוֹן מִן, *preference over*, Ecc. 2: 13. Deut. 14: 2), which the Hebrew regarded as a kind of *distinguishing* or *separating from.* (Comp. the Latin *Ablative*, in a comparison; also the etymology of *eximius*, *egregius*; also the Homeric *ἐκ πάντων μάλιστα*, Il. IV. 96. and merely *ἐκ πασέων*, XVIII. 431). The signification *more than* attaches itself to the ground-meaning *from* any thing. Comp. with this the use of עַל in comparisons, Job 23: 2. Ps. 137: 6.

The correlate *comparatives*, *greater*, *smaller*, are expressed merely by *great*, *small*, Gen. 1: 16.

2. The many designations of the SUPERLATIVE all come to this, viz. that the *positive* form is employed, which is either marked by the article, or by a following Genitive, so as to show that the *quality* in question belongs, in the way of eminence, to a particular individual, etc.; (comp. *le plus grand*).

E. g. 1 Sam. 17: 14, David was הַקָּטָן *the small one*, (i. e. the smallest), *and the three large ones*, etc., i. e. oldest or largest ones; Gen. 42: 13. So Jon. 3: 5, מִגְּדֹלָם וְעַד קְטַנָּם, *from the greatest to the least of them.*

A kind of *superlative* in a noun of quality is the phrase קֹדֶשׁ הֳדָשִׁים, *the most holy place*, lit. *the holiness of holinesses*, i. e. what is peculiarly holy among other holy things.

§ 118.
Syntax of the Numerals.

1. The numbers from 2—10 are properly *nouns*, which, however, admit an *adverbial* use, (§ 95, 1), and may be joined in three different ways with the noun to be numbered; viz.

(*a*) They may be in the *const. state* before the noun, (which latter is in the Gen.); e. g. שְׁלֹשֶׁת יָמִים, *a triad of days.* (*b*) In the *absolute state*; in which case the noun to be numbered is put in *apposition* and in the *Acc.*; e. g. שְׁלֹשָׁה בָנִים, *three sons.* (*c*) The numeral is in the case absolute, but is placed *after* the noun; e. g. בָּנוֹת שָׁלוֹשׁ *three daughters*, 1 Chr. 25: 5. This last method is found in the later books, which also place adverbs in a similar position. In like way with the preceding methods, מֵאָה שָׁנָה and מְאַת שָׁנָה are about equally frequent; Gen. 17: 17. 25: 7, 17.

2. The numbers from 2—10 have, (with few exceptions, 2 K. 22: 1), the *plural* number joined with them. The *tens*, on

the contrary, (i. e. 20—90), when they *precede*, have normally the *singular* (in the Acc.); when they are in *apposition* with the other noun, they take the *plural*.

The first is the more frequent; e. g. Judg. 11: 33, עֶשְׂרִים עִיר *twenty towns*. On the contrary אַמּוֹת עֶשְׂרִים, *twenty ells*, 2 Chron. 3: 3 seq. But the *plural* may be used in the first case, (Ex. 36: 24, 25); yet not the *singular* in the second.

The numbers from 11—19 have the *singular* (Acc.) only in certain generic often-repeated nouns, such as יוֹם, שָׁנָה, אִישׁ, etc., (like the German *hundert Mann, sechzig Pfund*); e. g. אַרְבָּעָה עָשָׂר יוֹם, *fourteen days*, Ex. 12: 6; otherwise the *plural* is demanded by these composite numbers. In this case, the later books usually put the numeral *after* the other noun, 1 Chron. 4: 27. 25: 5.

3. In numbers composed of *tens* and *units*, like 21, 62, etc., the thing enumerated may stand *after* the numeral, and be in the *sing. Acc.;* or stand *before* and take the *plural;* or it may be repeated and stand in the *plural* after the smaller number, and in the sing. after the larger one.

E. g. first: שִׁתִּים וְשִׁשִּׁים שָׁנָה, 62 *years*, Gen. 5: 20; secondly: חַשְׁבּוּעִים שִׁשִּׁים וּשְׁנַיִם, 62 *weeks*, Dan. 9: 26; thirdly: חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה, Gen. 12: 4. 23: 1.

4. The ORDINALS over ten have no form which distinguishes them from the numerals, and of course the *cardinals* are used therefor; which either stand before the object enumerated, or are placed after it in the Genitive.

E. g. Gen. 7: 11, בְּשִׁבְעָה עָשָׂר יוֹם, *on the 17th day;* 1 K. 16: 10, בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע, *in the year* 27. In the last case, the word שָׁנָה is sometimes repeated, Gen. 7: 11. 2 K. 13: 10. In reckoning the *days* of the month, and the years, the *cardinal* numbers from 1—10 are used; e. g. בִּשְׁנַת שְׁתַּיִם *in the year* 2; בִּשְׁנַת שָׁלֹשׁ *in the year* 3, 1 K. 15: 25. 2 K. 18: 1; בְּאֶחָד לַחֹדֶשׁ — בְּתִשְׁעָה לַחֹדֶשׁ, *on the first of the month — ninth of the month*, Gen. 8: 13. Lev. 23: 32.

NOTE 1. The numerals take the *article*, when, besides their connection with a noun, they stand related to a preceding subject; e. g. הַשְּׁנַיִם *the two*, Ecc. 4: 9, 12. The case like שִׁבְעַת הַיָּמִים, *the seven days*, (Judg. 14: 17), is to be explained by § 109, 1.

NOTE 2. Certain nouns, which relate to *measure* and *time*, are commonly *omitted* after numerals; e. g. אֶלֶף כֶּסֶף *a thousand* [shekels] *of silver;* so before זָהָב *gold*, 1 K. 10: 16. In Ruth 3: 15, שֵׁשׁ שְׂעֹרִים means, *six* [ephahs] *of barley*. In 1 Sam. 17: 17, we have עֲשָׂרָה לֶחֶם, *ten* [loaves]

of bread. So יוֹם is omitted, Gen. 8: 5; and חֹדֶשׁ in 8: 13. The number of *ells* is often given in this way: מֵאָה בָּאַמָּה, *a hundred in ell*, Ex. 27: 18.

5. *Distributive numbers* are expressed by doubling or repeating the cardinals.

E. g. שְׁנַיִם שְׁנַיִם, *two and two*, Gen. 7: 9, 15. *Once* is פַּעַם fem. (lit. *step*); *twice*, פַּעֲמַיִם; *thrice*, שְׁלֹשׁ פְּעָמִים. But the same ideas can be expressed by a *fem.* cardinal number; as אַחַת *once*, שְׁתַּיִם *twice*, שָׁלוֹשׁ *thrice*; and in the form בְּאַחַת, as in Num. 10: 4. And in like manner, by the *Ordinals*; as שֵׁנִית *twice, a second time*, Gen. 22: 15. Jer. 13: 3. Ezek. 21: 19.

§ 119.

Use of the Personal Pronoun.

1. When a *personal pronoun* is the *subject* of a sentence, the copula (the verb *to be*) is usually omitted, § 141.

E. g. אָנֹכִי הָרֹאֶה, *I* [am] *the seer*, 1 Sam. 9: 19; כֵּנִים אֲנַחְנוּ, *honest* [are] *we*, Gen. 42: 11; תְּמִימִים אַתָּה, *blameless* [art] *thou*, Ezek. 28: 15; כִּי עֵירֻמִּים הֵם, *that they* [were] *naked*, Gen. 3: 7; חֲלוֹם אֶחָד הוּא, *a dream* [is] *it*, Gen. 41: 26.

2. The pronoun of the *third* person often serves as a copula between subject and predicate, and takes the place, in a certain measure, of the verb of existence.

E. g. Gen. 41: 26, The seven beautiful kine שֶׁבַע שָׁנִים הֵנָּה *seven years* [are] *they*; Ecc. 5: 18, זֶה מַתַּת אֱלֹהִים הִיא, *this — a gift of God* [is] *it*.

Sometimes the pronoun of the third person serves as a copula, when the subject is the *first* or *second* person.

E. g. Ps. 44: 5, אַתָּה הוּא מַלְכִּי, *thou art my king*, where הוּא has a reference to the predicate and makes it prominent, lit. *thou* [art] *he, my king*; Is. 37: 16. Neh. 9: 6, 7. Deut. 32: 39. See in the Chaldee, Ez. 5: 11.

3. The fundamental rule (§ 33, 1) is, that the *separate* pronouns are in the *Nom.* case, and the *suffix* ones in the *oblique* cases. But to this there is an exception. This is, when the personal suffix pronoun in the oblique case needs to be *doubled*, for the sake of intensity or emphasis, (like *me, me—thine, thine*), then the repetition is made by the pronoun in its *separate* form; and this form is to be regarded as being in the same case as the suffix, with which it stands in apposition.

E. g. So in the *Acc. suffix* of the verb transitive, Gen. 27: 34, בָּרְכֵנִי גַם אָנִי,

bless me, even me; Prov. 22: 19. More frequent is the *Genitive*, joined with a Gen. suffix; as 1 K. 21: 19, דָּמְךָ גַּם אַתָּה, *thy blood, even thine;* Prov. 23: 15. Ps. 9: 7. In like manner is the separate pronoun used, when in apposition with a suffix governed by a preposition, (i. e. a suffix in the Gen., § 99, 1, comp. § 151, 4); e. g. Hag. 1: 4, לָכֶם אַתֶּם, *to you, yourselves;* 1 Sam. 25: 24, בִּי אֲנִי, *on me, me;* 1 Sam. 19: 23, עָלָיו גַּם הוּא, *upon him, even him;* 2 Chron. 35: 21, לֹא עָלֶיךָ אַתָּה *not against thee, thyself.* By this same principle we may explain Gen. 4: 26, לְשֵׁת גַּם הוּא, *to Seth, even to him;* Gen. 10: 21.

4. The *suffix* of the verb is properly always in the *Accusative*, (§ 33, 2. *a.* § 57), and the *Acc.* of the pronoun is most usually expressed in this way. (See note). Still in a few passages, on the ground of a *breviloquence* which is hardly normal, the suffix is also in the *Dative.*

E. g. Zech. 7: 5, הֲצַמְתֻּנִי, *have ye fasted to* or *for me?* i. e. for my benefit. Job 31: 18, גְּדֵלַנִי כְאָב, *he* [the orphan] *grew up* FOR *me, as* FOR *a father.* Ezek. 29: 3, comp. v. 9.

NOTE. The *Acc.* of the pronoun *must* be expressed by אֵת (§ 115) in two cases: (*a*) When the pronoun stands *first*, and is required to be *emphatic;* e. g. Num. 22: 33, אֹתְךָ הָרַגְתִּי, *thee have I slain.* (*b*) When the verb has a *double* pronominal Acc. connected with it, and only one can be expressed by a verbal-suffix; e. g. 2 Sam. 15: 25, הִרְאַנִי אֹתוֹ, *he will show me it.* But where emphasis in a pronoun is required, it may be *separated* from the verb, and united with אֵת (אֹת) for its support, or in order to make it capable of standing by itself; e. g. Gen. 4: 14, גֵּרַשְׁתָּ אֹתִי, *thou hast driven me out;* Gen. 15: 13, וְעִנּוּ אֹתָם, *and they shall afflict them.*

5. The *suffixes* of nouns, (which are in the Gen., § 33, 2. *b*, and take the place of *possessive* pronouns*), like other Genitives (§ 112, 2), stand related not merely to *subject*, but also to *object.*

[The first needs no illustration, it being common everywhere]. The second is according to the following tenor: חֲמָסִי, (not *my violence*, i. e. that which I do, but) *violence done to me*, or *against me*, Jer. 51: 35; יִרְאָתוֹ, (not *his fear*, but) *fear of him* or *on account of him.*

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* *Possessive* pronouns may also, as in Aramaean, be expressed by *circumlocution;* e. g. Ruth 2: 21, הַנַּעֲרִים אֲשֶׁר לִי, *the lads which belong to me*, or *my young men.* In particular is this method of expression adopted, when a *Gen.* already precedes; as in 1 Sam. 17: 40. (Comp. the *circumlocutory* Genitives in § 113). A suffix in addition to this, prefixed to the noun, is *pleonastic*, [excepting, perhaps, that it gives prominence to the pronominal idea]; e. g. Cant. 3: 7 (comp. 1: 6), מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, *his sedan, Solomon's.*

6. When two nouns, one in the const. and the other in the Gen., are so connected that they make one composite idea, the *suffix* which belongs to the whole, is appended to the second or Gen. noun, (comp. the parallel case of the article, § 109, 1). Particularly is this the usage, when the second noun expresses quality and supplies the place of an adjective, (§ 104, 1).

E. g. Ps. 2: 6, הַר קָדְשִׁי (mountain of my holiness =) *my holy mountain;* Is. 2: 20, אֱלִילֵי כַסְפּוֹ, *his silver idols;* Is. 31: 7.

Rarely, on the other hand, do such cases occur as the following; viz. Ezek. 16: 27, דַּרְכֵּךְ זִמָּה *thy way, unchaste.* Ezek. 18: 7. Lev. 6: 3. Ps. 30: 8. [? Is not זִמָּה a fem. *abstract*, and in *apposition* with דַּרְכֵּךְ, or a *predicate* anarthrous?]

NOTE 1. A kind of incorrectness, (probably derived from the language in popular use and transferred to writing), is found in *masculine* pronouns, which refer to *fem.* nouns, as Gen. 41: 23. Ex. 1: 21; and *vice versa, fem.* pronouns to *masc.* nouns, as Deut. 5: 24, (אַתְּ, *thou, fem.* applied to Israel); 2 Sam. 4: 6. [?].

NOTE 2. The *Acc.* of the pronoun, as *object* of the verb, is often omitted where it may be easily and obviously supplied by the reader; e. g. *it*, in Ex. 19: 25, וַיֹּאמֶר; Gen. 9: 2, וַיַּגֶּד *and he told* [it]; so *him*, Gen. 38: 17; *her*, Gen. 24: 12.

NOTE 3. *Pleonastic* is it, when the suffix-pronoun precedes the noun to which it relates, and then the noun is repeated, being put in apposition with it; e. g. Ex., וַתִּרְאֵהוּ אֶת־הַיֶּלֶד, *and she saw him, the child;* Ezek. 10: 3, בְּבֹאוֹ הָאִישׁ, *when he entered, the man;* 1 Sam. 21: 14. Gen. 2: 19 is of like nature, נֶפֶשׁ חַיָּה . . . לוֹ, *to it . . . the living creature*, where לְ before the final clause is omitted; but in Josh. 1: 2 is supplied.

NOTE 4. In some cases the force of the pronominal suffix is so weakened, that it is almost imperceptible; e. g. in אֲדֹנָי *my lord*, (lit. *my lords*, § 106, 2. *b*); then, next, this form was used barely in addresses to God, (comp. in Ps. 35: 23); finally it was applied without reference to the pronoun, and = *the Lord.** So in יַחְדָּו, (lit. *in his connections* = he, it, together); as כָּל־הָעָם יַחְדָּו, Ex. 19: 8, *all the people together* or *unitedly*. The *suffix* meaning is so obsolete, that the word (although it has a third pers. suff.) is used in connection also with the *first* pers. plur., אֲנַחְנוּ יַחְדָּו, *we together*, 1 K. 3: 18, comp. Is. 41: 1. So after the *second* person, Is. 45: 20. Like to this, is: *Hear, ye people,* כֻּלָּם *all of them* = all, Mic. 1: 2.

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* See Ges. Thes. p. 329. Comp. the Phenician names of their gods, viz. *Adonis* (אֲדֹנִי), and *Baaltis* (בַּעֲלָתִי); so *Notre Dame, Our Lady.*

§ 120.

Demonstrative and Interrogative Pronouns.

1. The pronoun of the *third* person, הוּא, fem. הִיא, plur. הֵמָּה, fem. הֵן, הֵנָּה, (*he, she, they*), may be connected with nouns [as a pronoun-adjective]; and in this case it takes the article, provided the noun has it; e. g. הָאִישׁ הַהוּא *that man*, בַּיּוֹם הַהוּא *that day*. (See exception, in § 109, 2. *b*).

The demonstrative זֶה is distinguished from הוּא, as *οὗτος* is from *αὐτός*. זֶה refers to an object *present* or *near*, הוּא to something already mentioned or well known; (comp. art. § 107). Judg. 7: 4 makes this quite clear: 'Of whomsoever I shall say to thee: *This one* (זֶה) shall go with thee, *he* (הוּא) shall go with thee; and of whom I shall say: *This one* (זֶה) shall not go with thee, *he* (הוּא) shall not go with thee.' So Ps. 20: 8, אֵלֶּה = *οὗτοι*, and הֵמָּה = *αὐτοί*, v. 9. Hence הַיּוֹם הַזֶּה means *this day, to-day*, i. e. the time when one is speaking, (Gen. 26: 33). On the other hand, בַּיּוֹם הַהוּא, the time of which the writer had been speaking, Gen. 15: 18. 26: 32; or of which the prophet had been prophesying, Is. 5: 30. 7: 18, 20), and of which he continues to speak.

2. From the *demonstrative* זֶה, comes זֶה, זוּ, זוֹ *relative* = אֲשֶׁר, (like the German *der* for *welcher*), specially in *poetry*.

E. g. Ps. 104: 8, 'To the place, זֶה יָסַדְתָּ לָהֶם, *which* thou hast founded for them.' Sometimes merely as a sign of relation, [like אֲשֶׁר], § 121, 1; as in Ps. 74: 2, 'This mount Zion זֶה שָׁכַנְתָּ בּוֹ, *on which thou dwellest*.'

Adverbially employed is זֶה, (*a*) For *there*, as הֲזֶה זֶה, *see there;* then merely as adding intensity, specially to questions, לָמָּה זֶּה, *why then?* lit. *why there*. (*b*) In relation to *time;* when it designates *now*, זֶה פַּעֲמִים, *twice now*, Gen. 27: 36.

3. The *interrogative* מִי, *who*, may relate to the *plural;* as מִי אֵלֶּה, *who are these?* Gen. 33: 5. More exactly מִי וָמִי, as in Ex. 10: 8. It may be applied to *things*, but it is when *persons* are comprised; as מִי שְׁכֶם, *who is Shechem?* i. e. the Shechemites.

See Judg. 9: 28. Gen. 33: 8. Moreover, מִי may be in the *Genitive*, as בַּת מִי, *the daughter of whom?* Gen. 24: 23.—[Still further does usage go]; for מִי and מָה, laying aside their interrogative force, may mean *any one, any thing*, Job. 13: 13. For the last, the language has a word (מְאוּמָה), which is composed of מָה וּמָה, *whatever*.

§ 121.

Relative Pronoun, and Relative Clauses.

1. The pronoun אֲשֶׁר frequently serves as the mere sign of relation, which gives a *relative* meaning to *nouns*, *pronouns*, and *adverbs*.

E. g. שָׁם *there*, שָׁם . . . אֲשֶׁר *where*; שָׁמָּה *thither*, שָׁמָּה . . . אֲשֶׁר *whither*; מִשָּׁם *thence*, מִשָּׁם אֲשֶׁר *whence*. In this way the Hebrew forms the oblique cases of *who*, *which*, etc., as follows:

Dat. לוֹ *to him* — לוֹ אֲשֶׁר *to whom*; לָהֶם, לָהֵן, *to them* — לָהֶם אֲשֶׁר, לָהֵן אֲשֶׁר, *to whom*.

Acc. אֹתוֹ, אֹתָהּ, *him*, *her* — אֹתוֹ אֲשֶׁר, אֹתָהּ אֲשֶׁר, *whom*.

Gen. לְשֹׁנוֹ אֲשֶׁר, *whose tongue*, Deut. 28: 49.

With preposition; בּוֹ *therein*, מִמֶּנּוּ *therefrom* — בּוֹ אֲשֶׁר *wherein*, מִמֶּנּוּ אֲשֶׁר *wherefrom*.

N. B. The Acc. *which* is also expressed simply by אֲשֶׁר, Gen. 2: 2.

Note 1. In this way can the Hebrew make even the *first* and *second* person a relative in *oblique* cases; which cannot be done in many languages; e. g. Gen. 45: 4, אֲשֶׁר אֹתִי; Num. 22: 30, עָלַי . . . אֲשֶׁר; Is. 41: 18, אֲשֶׁר בְּחַרְתִּיךְ; Hos. 14: 4. Only in the first person can the German imitate this, as *der Ich, die Wir*; [while in English we can say: *I who do, thou who doest*, etc., as well as *he who does*.] In the first two cases, *who* merely indicates relation.

Note 2. The word אֲשֶׁר is usually separated, by intervening words, from the word which it qualifies, as אֲשֶׁר הָיָה שָׁם, *where he was*, Gen. 13: 3. Only now and then are the two words connected, 2 Chron. 6: 11.

2. Before אֲשֶׁר the pronoun *he* or *any one*, (for which the Hebrew has no specific word, § 122, 2), is often to be supplied in translating; as in Latin *is* before *qui*.

E. g. אֲשֶׁר תָּאֹר, [he] *whom thou cursest*, Num. 22: 6; אֲשֶׁר לֹא שָׁמְעוּ, [that] *which they heard not*. This *omission* takes place in nearly all cases where a preposition stands before אֲשֶׁר, which, in interpreting, must be joined with the pronoun to be supplied; but the relative itself is to be translated in the manner that the following clause may require; e. g. לַאֲשֶׁר *to him who*, and *to those who*; מֵאֲשֶׁר, *from those who*; כַּאֲשֶׁר, according to *which* or *what*, and therefore like to *as*. So also אֵת אֲשֶׁר, *him who*, or *those who*, or *that which*.

Rare are the examples, where the preposition before אֲשֶׁר affects the relative itself, and corresponds with our mode of expression; as עִם אֲשֶׁר, Gen. 31: 32 seq., for עִמּוֹ אֲשֶׁר, Gen. 44: 9, 10; perhaps בַּאֲשֶׁר, Is. 47: 12, for בָּהֶם אֲשֶׁר. Comp. also Zech. 12: 10, אֵת אֲשֶׁר דָּקָרוּ, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

N. B. Not unfrequently the ellipsis to be supplied, as stated above, consists of a designation of *place* or *time*; e. g. בַּאֲשֶׁר, *in* [the place] *where*; מֵאֲשֶׁר, from [the time], *since*.

3. The pronoun אֲשֶׁר can, in all the given cases of its use, fall away, i. e. be omitted; (as in English: *The woman I love; the book I read*); when the *relation* has no visible sign, and is known only by the fact, that the clause is of a relative nature. This is often the case, and above all in poetry, when אֲשֶׁר would stand,

(*a*) As a pronoun, in the Nom. or Accusative. E. g. Gen. 15: 13, בְּאֶרֶץ לֹא לָהֶם, *in a land* [which] *did not belong to them*; Gen. 39: 4, כָּל־יֶשׁ־לוֹ, *all* [which] *belonged to him*, comp. v. 5, which inserts the אֲשֶׁר. Ecc. 10: 5, comp. 6: 1, where אֲשֶׁר is omitted.*

(*b*) As a sign of *relation*; e. g. Ps. 32: 2, 'Happy the man, לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן, *to whom the Lord imputeth not sin*,' [where the אֲשֶׁר is lacking which would point out *relation* in לוֹ]. Job 3: 3. Ex. 18: 20. Frequently it is omitted after designations of time, where the meaning would be *when* or *where*, (see N. B. under Note 2 above); as עֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ, *at a time* [when] *their corn and wine increase*; Jer. 36: 2.

(*c*) Even when it includes the pronoun *he*, *whoever*, etc.; e. g. Job 24: 19, 'Sheol takes away חָטְאוּ, [those who] *sin*;' also v. 9 ib. And not only so, but even when אֲשֶׁר involves along with *he* or *whosoever* also the idea of *place* or *time*; e. g. 1 Chron. 15: 12, אֶל מְכַנּוֹתִי לוֹ *to* [the place which] *I have prepared for him*; comp. Ex. 23: 20.

NOTE 1. When the pronoun *he*, *whoever*, is to be supplied in the *Gen.*, then the foregoing noun stands in the construct state; e. g. Ex. 4: 13, בְּיַד תִּשְׁלַח, *by the hand* [of him, whom] *thou wilt send*; Hos. 1: 2, תְּחִלַּת דִּבֶּר יְהוָה, *the beginning* [of that, which] *Jehovah spake*; Ps. 81: 6, שָׂפָה לֹא יָדַעְתִּי, *the language* [of those, whom] *I knew not*; Ps. 65: 5. Lam. 1: 14. Jer. 48: 36. Comp. § 114, 3.

NOTE 2. Relative clauses, instead of being attached by אֲשֶׁר, are sometimes attached by וְ; e. g. Job 29: 12, *And the orphan*, וְלֹא עֹזֵר לוֹ, lit. *and there was no helper to him*, i. e. to whom there was etc., = לוֹ . . . אֲשֶׁר.

* In Arabic the rule is, that the relative is omitted when it would refer to an *indefinite* subject; inserted, when it refers to a *definite* one. In Heb. prose such is usually the case; Jer. 23: 29. Ex. 14: 13, al. Yet the relative is sometimes wanting after definite nouns, Ex. 18: 20. 2 Sam. 18: 14, particularly in poetry, Ps. 18: 3. 49: 13, 21. Deut. 32: 17. Job 3: 3.

§ 122.

Manner of expressing certain Pronouns, for which the Heb. has no appropriate Forms.

1. The reflexive pronouns, *myself*, *thyself*, *himself*, are expressed, (*a*) By the conjugations Niphal and Hithpael. (*b*) By the pronoun of the third person, in case of a connection with a noun or preposition.

E. g. Gen. 22: 3, Abraham took the two lads אִתּוֹ *with him* or *himself;* Gen. 8: 9, אֵלָיו, *to himself;* 1 Sam. 1: 24, 'And she brought him out עִמָּהּ *with herself;*' (old German: *Er machte ihm einen Rock, ihm* for *sich*); Jer. 7: 19. Ezek. 34: 2, 8, 10.

(*c*) By circumlocution with nouns, particularly with נֶפֶשׁ.

E. g. Job 9: 21, לֹא אֵדַע נַפְשִׁי, *I know not myself;* Jer. 37: 9, בְּקִרְבָּהּ, *in herself;* Gen. 18: 12.

2. The pronouns *he*, *it*, *that*, etc., in all the cases sing. and plur., are usually omitted before אֲשֶׁר, (comp. 121, 2). But very rarely are they expressed by the *interrogative;* e. g. מֵהַשֶּׁ, *th at which*, Ecc. 1: 9. 3: 15.

NOTE 1. The indefinite *any one*, *every one*, in relation to *persons*, is expressed by אִישׁ *man*, *one;* or by אִישׁ אִישׁ, *each one;* or by אִישׁ וְאִישׁ, Ps. 87: 5. In relation to *persons* and *things*, by כֹּל, usually without the Article, (§ 109, 1). Once more; by doubling, as בַּבֹּקֶר בַּבֹּקֶר, *every morning*. Also by the *plural;* as לַבְּקָרִים, *every morning*, Ps. 73: 14.

NOTE 2. By אִישׁ, or its equivalent אָדָם, is expressed the idea of *some one*, *some person;* Ex. 16: 29. Cant. 8: 7; אָדָם, Num. 1: 2. The idea, *something*, is expressed by דָּבָר, or by כָּל־דָּבָר, *everything*.

NOTE 3. *Self*, *the same*, *the very*, in relation to *persons* and *things*, is expressed by הִיא, הִוא; as הָאִישׁ הַהוּא *the very same man*. In relation to *things*, there are other words sometimes employed; e. g. עֶצֶם, *bone*, *body*, (but when used for *self*, etc., the tropical sense of *essence*, *substance*, is chosen); as בְּעֶצֶם הַיּוֹם הַזֶּה, *on that very same day*, Gen. 7: 13; comp. בְּעֶצֶם תִּבְנוֹ, *in his very prosperity itself*, Job 21: 23.

The Arabian expresses the idea of *self* by circumlocution, viz. using *eye*, *soul*, *spirit;* the Rabbinic, by עֶצֶם, גֶּרֶם (*bone*), גּוּף (*body*); the Amharic, by רֹאשׁ *head*. So in English sometimes: *My body*, for myself; in Midd. High German *mîn lîp*, *dîn lîp*.

3. *One*, *another*, *the one* and *the other*, is expressed by a double זֶה or אֶחָד; or by אִישׁ with a corresponding אָח (*brother*)

or רֵעַ (*friend*); and so, in the *feminine*, by אִשָּׁה connected with אָחוֹת (*sister*) or רֵעוּת (*friend*). Both of these are also employed in respect to objects without life. E. g. Gen. 13: 11, 'And they separated אִישׁ מֵעַל אָחִיו, *each from the other*;' Ex. 26: 3, 'Five curtains were bound אִישׁ אֶל־אֲחוֹתָהּ, *each to the other*.'

NOTE 5. *Some* is often indicated by the mere plural; e. g. יָמִים, *some days*, Dan. 8: 27; שָׁנִים, *some years*, Dan. 11: 6, 8. Sometimes this is expressed by יֵשׁ אֲשֶׁר, *sunt qui*, Neh. 5: 2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

Use of the Tenses in general.

In consequence of the paucity of definite forms to mark the Heb. tenses as absolute and relative, (§ 40—48), it cannot be otherwise than that a *manifold meaning* of them should be the result.

In the mean time, one must not suppose that the *two* tenses of the Hebrew are altogether undefined and destitute of any rule. On the contrary, each of them has its own defined sphere; as has been generally said already under § 47 above. The PERFECT expresses what is past and completed; and this, not only when it is actually *past*, but also when it is *present* or *future*, but *is regarded by the mind as accomplished*, inasmuch as one attributes to it the same certainty as to that which has already taken place, or arranges it as something earlier in contrast with something that is afterwards to follow.

The IMPERFECT, (or *Infectum, the incomplete, the Future*), expresses that which is *incomplete;* and [as nearly related to this] that which is in *continuance*, in *progress*, (even in time past), that which *is becoming* so or so, or which *is to be completed* in future. It is also in particular employed, in a modified form (§ 48), to express the relations of the *Optative*, the *Jussive*, and the *Subjunctive*. Finally, we must add to all this, the peculiarity of the Heb., already mentioned in § 48 *b*, by means of which the

Vav consecutive joins the Imperf. to the Perf., and *vice versâ*. More special rules will be developed in the sequel.

Erroneous is the notion, that the so called *Imperfect* and *Perfect* are not actual tenses, and originally comprise no expression of the relations of time, but only determine the differences of *mode*. Much rather does the distinction apply, which Varro makes in the Latin Grammar, viz. that of *Actio perfecta* and *Actio infecta*, i. e. that of ACTION COMPLETE AND INCOMPLETE.*

It is easy to produce examples of the direct contrast between the *Perf.* and *Imperf.*; as Is. 46: 4, עָשִׂיתִי וַאֲנִי אֶשָּׂא, *I did* [it], *and I will bear* [you]; v. 11, ib. דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה, *I have spoken, and I will bring it about*; *I formed the plan and I will execute it*. Deut. 32: 21. Nah. 1: 12.

§ 124.
Use of the Perfect.

1. In itself and appropriately, the PERFECT stands for *time past, absolute and perfect*, (Praeteritum perfectum).

E. g. Gen. 3: 10, 11, מִי הִגִּיד לְךָ, *who has told you?* v. 13, Why *hast thou done* (עָשִׂית) this? And so vs. 14, 17, 22. Hence in the narration of *past* things, Gen. 1: 1, *God created*. Gen. 4: 1. 29: 17. Job 1: 1, *There was*. 2: 10. In this last case, (i. e. that of *narration*), the Imperf. very frequently annexes itself to the Perf., by a *Vav consecutive*, § 126. *b*. 1.

2. For the PLUPERFECT.

E. g. Gen. 2: 2, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, *his work which he had made*; v. 5, Jehovah לֹא הִמְטִיר, *had not caused it to rain*; Gen. 7: 9. 19: 27. 20: 18. 27: 30. 31: 20. Jon. 1: 5.

3. For the *abstract* Present of our language; where, (*a*) It designates some long existing and still continuing state or quality, (reaching even to the present).

E. g. יָדַעְתִּי *I know*, Job 9: 2; לֹא יָדַעְתִּי, *I know not*, Job 10: 13. Gen. 4: 9. שָׂנֵאתִי, *I hate*, Ps. 31: 7, (like the Latin: *novi, memini, odi*); צָדַקְתִּי *I am upright*, Job 34: 5; גָּדַלְתָּ *thou art great*, Ps. 104: 1; קָטֹנְתִּי *I am small*, Gen. 32: 11.

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* [That the whole superstructure of the Hebrew tenses is in reality erected on this basis, seems to be all but demonstrated in the sequel, by the labours of Gesenius and Roediger. The latter has ventured on the name IMPERFECT, for the second tense of the Hebrew; not exactly that of the Greeks and Latins, but *sui generis* as to its latitude of extent. The philosophy is good; for Varro had a clear perception of the principle, simply from the reason and nature of the case. It would seem that the perpetually controverted subject of the *Heb. tenses* now bids fair to rest on the rational and solid basis on which it has recently been placed.—S.]

(*b*) A continued, repeated, already existing action; hence often in general assertions relative to experience.

E. g. אָמַרְתִּי *I say, I suppose;* Job 7: 13. Ps. 31: 15. Judg. 9: 9, 11, 13. Ps. 1: 1, לֹא הָלַךְ *walketh not* . . . לֹא עָמַד *standeth not* . . . לֹא יָשַׁב *sitteth not.* Ps. 10: 3. 119: 30, 40.

N. B. Here, in the domain of *our* Present, the *Perf.* and *Imperf.* of the Hebrew meet, the one or the other being employed, according as the speaker conceives of an *action* or *state* expressed by the verb, as having already existed, as still continuing, or perhaps even now completed, or considers those as something which is taking its rise, continuing, or perhaps speedily about to make its entrance, (§ 125, 2).

[Of course the two tenses, when occupying this ground come very closely together], and we find (in nearly the same sense) לֹא יָכֹלְתִּי, Ps. 40: 13, and לֹא אוּכַל, Gen. 19: 19. 31: 35, [both mean: *I cannot*]. In such cases the *Perf.* and *Imperf.* are often ranged together [in a like sense]: e. g. Is. 5: 12. Prov. 1: 22. Job 3: 17, 18.

4. Even to the *future* does the Perfect relate, namely, in *protestations* and *assurances*, where *the will or mind of the speaker regards an action as performed, or as good as accomplished.*

[In English, we frequently resort to the *Present* tense in order to express the like views. *Anticipation* regards future things as present, and speaks of them as already taking place, or as having taken place.] In Hebrew, even the language of *contracts*, or that which is *promissory* in its nature, speaks of things as done, or as being done; e. g. Gen. 23: 11, נָתַתִּי *I give to thee the field*, etc., [i. e. I will give, etc.]; v. 13, *I give* (נָתַתִּי) *money for the field*, etc.; [which shows that a thing can be spoken of either as already accomplished, or as now in the act of accomplishing, or as speedily and with certainty to be accomplished]. Specially are such expressions employed, when it is GOD who makes the promises, Gen. 1: 29. 15: 18. 17: 20; and elsewhere it is found in the language of *assurances*, viz. when God is spoken of as about to do a thing; e. g. Ps. 31: 6, O God, פָּדִיתָה אוֹתִי, *thou hast redeemed me.* [The *principle* is obvious. The assurances of GOD that this or that shall be done, etc., make it certain that it will be done. And when *Abraham* speaks (as above) of his *giving money*, or of *having given it*, (for we may translate in either way), he expects to inspire as much confidence in his promise, as though it had been actually performed.] Hence,

SPECIALLY IN PROPHECY, *things yet to come are everywhere*,

and [*times without number*], *spoken of as already having taken place.*

E. g. Is. 9: 1, 'The people who are walking in darkness, רָאוּ, *see* or *have seen* a great light,' etc.; Is. 5: 13, 'Therefore my people גָּלָה *wander forth as exiles;*' Is. 5: 14, 17, 25, 26. 11: 1, 2, 4, 6, 10, [et passim]. Even in these cases, [as well as in narration], the Imperf. alternates with the Perfect; see in Is. V. Comp. No. 6 below.

In Arabic the Perfect, with the particle قَدْ as an intensive, is employed in strong assurances, and the like. One says: *I have already given this to you* = I shall certainly and assuredly give it. [In Greek, on all sides, in Homer, Plato, Demosthenes, etc. the same idiom is common. Future occurrences are spoken of in the *Aorist*, to denote assurance or certainty that this or that will take place. See proofs in abundance, in Kühner's Ausführ. Gr. Gramm. § 443, 2. The Hebrew idiom has nothing strange or unusual in it, with regard to this matter.—S.]

Very naturally is this language of assurance transferred to *wishes* or *strong desires* that this or that may happen. So the chief butler of Pharaoh says to Joseph, עָשִׂיתָ עִמָּדִי חֶסֶד חִזַּכַרְתַּנִי, lit. *thou hast done me a kindness and remembered me*, for *thou wilt*, etc. The נָא makes the *wish* here very plain. In Arabic, also, the Perf. is employed to express *wishing* and *beseeching*. So in Job 21: 16, 'The counsel of the wicked, רָחֲקָה מֶנִּי *—be it far from me,*' lit. it has removed far from me.

5. In respect to the *relative* tenses, the Perfect marks those in which *what is past* is the leading idea; e. g. it designates,

(*a*) *The Imperfect of the Subjunctive;* (which may also be expressed by the Imperf., § 125, 5).

E. g. Is. 1: 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָמִינוּ, *we should have been as Sodom, we should have been like to Gomorrha;* Job 3: 13.

(*b*) *The Pluperfect of the Subjunctive.*

E. g. Is. 1: 9, לוּלֵי הוֹתִיר, *unless the Lord had left;* Num. 14: 2, לוּ מַתְנוּ, *would that we had died*, (לוּ with Imperf. would mean: *would that we might die!* § 133. 2). Judg. 13: 23. Job 10: 19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה, *as if I had not been, should I be.*

(*c*) *The Paulo-post Future* or *Futurum exactum.*

E. g. Is. 4: 4, אִם רָחַץ, *when* [the Lord] *shall have washed away*, lit. *has washed away;* Is. 6: 11. Gen. 43: 14, כַּאֲשֶׁר שָׁכֻלְתִּי שָׁכָלְתִּי, *in case I shall be bereaved, then am I bereaved;* (an expression of resignation in a doubtful case).

6. PERFECT IN CONNECTION. In all the cases thus far, the Perfect has been considered independently of its connection

with other foregoing verbs. But not less various are its meanings, when it is connected by a *Vav* (ו) with preceding verbs, (*Vav consecutive*). In such a case, it attaches to itself the *time* and *mode* of the preceding verb, and also *throws forward the tone*, see § 48 *b*, 3. In such a case it stands,

(*a*) Most frequently for the *future*, when an Imperf. (Fut.) precedes.

E. g. Gen. 24: 40, *Jehovah* (יְשַׁלַּח) *will send his angel*, וְהִצְלִיחַ דַּרְכֶּךָ, *and he will make prosperous thy way*, lit. *and then he prospers thy way*. Judg. 6: 16. 1 Sam. 17: 32, [passive]. The *future* here goes over into quiet description by means of the Perfect; and that Perfect is explained by the principle developed in No. 4 above.

(*b*) *Present Subjunctive*, when the preceding form of the Imperf. has this meaning, (according to § 125, 3).

E. g. Gen. 3: 22, פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל, *that he may not put forth his hand and take and eat*, lit. 'and then he takes and eats.' Gen. 32: 12. 19: 19. Num. 15: 40. Is. 6: 10.

(*c*) *For the Imperative*, when the Imper. precedes.

E. g. Gen. 6: 21, קַח לְךָ וְאָסַפְתָּ, *take for thyself and collect together*, lit. and then thou dost collect; Gen. 27: 43, 44. As in lett. *a.* above, the *command* here goes over into a description of what is to be done. Sometimes the *Vav* (וְ) is separated from its Perfect, Ps. 22: 22.

(*d*) For the *past* or the *present*, when either a preceding Perf. or Imperf. has such a sense.

NOTE 1. The *Perfect*, with *Vav consecutive*, may relate to the *future*, not only when a future verb precedes, but in case there is any other proper *indication of the future*. E. g. Ex. 16: 6, 7, עֶרֶב וִידַעְתֶּם, *at evening ye shall know;* Ex. 17: 4, 'Yet a little time, וְסָקְלוּנִי, *and they will stone me*;' 1 Sam. 20: 18.

The usage goes still further, and extends even to cases where there are no indications of the future; for the Perf. with *Vav* may stand, (*a*) Where a *reason* or *ground* of a thing is given; or (*b*) Where a *condition* is described; then may follow the Perfect in the sense of a *future*, or Imper. For the letter (*a*), see Num. 4: 14, 24, *Because another spirit is in him*, וַהֲבִיאֹתִיו, *so will I lead him*, etc. Even *without* any *causal* particle, may this construction take place; as Gen. 20: 11, 'There is no fear of God in the land, וַהֲרָגוּנִי *and so they will kill me*;' Gen. 45: 12, 13. Ex. 6: 6. Comp. Ps. 25: 11, 'For thy name's sake, וְסָלַחְתָּ, *so wilt thou forgive*,' or *so forgive.*

For the letter (*b*), above: Gen. 33: 10, 'If I have found favour, וְלָקַחְתָּ, *then*

take, etc.' Even without any conditional particle in the sentence, (§ 152, 4. *a*); Gen. 44: 22, 'Should he forsake his father, וְעָזַב *then will he die*;' Gen. 28: 29. 42: 38. So Is. 6: 7, 'See! this has touched thy lips, וְסָר, *and so departs*, etc.'

To a great variety of declarations in the *present*, are appended clauses beginning with the *Perfect* and *Vav. consec.*; e. g. Judg. 13: 3, 'Thou art barren, וְהָרִית וְיָלַדְתְּ, *but thou shalt conceive and bear a son*;' 1 Sam. 9: 8, 'Here is the fourth of a shekel, וְנָתַתִּי *and I will give it*.'— So in respect to *wish* or *desire*; as Ruth 3: 9, 'I am Ruth, וּפָרַשְׂתָּ *spread therefore*, etc.'—So as to questions; Ex. 5: 5, 'Many are the people of the land, וְהִשְׁבַּתֶּם אוֹתָם, *and will ye leave them to their ease?* Gen. 29: 15. 1 Sam. 25: 10, 11.

NOTE 2. A very frequent form of *prophetic* language is וְהָיָה, *and it shall come to pass*, (like וַיְהִי, *and it was*, in narration); and this is used, not only when Futures precede, but also when they do not, (see Note 1); specially when some assignation of time is added; as Is. 7: 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

§ 125.

Use of the Imperfect.

Although the meaning of the IMPERFECT is almost more extensive than that of the *Perfect*, yet has the language here attained to a more defined expression of the modal relations, by means of *abridging and lengthening the form* of the Imperfect (§ 48), for the sake of marking the passive and Hortative (§ 126). *Vav consecutive*, moreover, is here employed in a very comprehensive and significant way, (§ 126 *b*). Yet the abbreviation in question, as has already been remarked, is not *orthographically* perceptible in all the forms; and besides this, there are variations of usage, so that in almost all cases where the abridged form of the Imperfect is employed, the usual form also occurs instead of it.

The *Imperfect* forms, in general, the direct contrast of the Perfect, and accordingly designates that which is *incomplete*, that which *is becoming* so or so, or that which is *future*. It designates also that which is *in a continued state*, which is *progressive*, in every department of time, even of the past; see § 47. n. Accordingly it stands:

1. For the *Future simply.*

E. g. Gen. 9: 11, לֹא יִהְיֶה עוֹד מַבּוּל, *there shall no more be a flood.* In narration, the Imperfect is used for that which is future in respect to a point

of time in the *past;* as 2 K. 3: 27, 'He took the first born, אֲשֶׁר יִמְלֹךְ, *who should reign*, etc.'

2. As frequently for the *Present.*

E. g. 1 K. 3: 7, לֹא אֵדַע, *I know not;* Is. 1: 13, לֹא אוּכַל, *I cannot;* Gen. 37: 15.

In particular does the Imperf. designate *abiding state* or *circumstances*, which now exist, and will continue to be as they are. (The Perfect designates the same, also, but less frequently, § 124, 3. *a. b*). Consequently *general* truths may be designated by the Imperfect.

E. g. Gen. 43: 32, 'For the Egyptians לֹא יוּכְלוּן, *could not eat* with the Hebrews;' Job 4: 17, 'Can man *be just* (יִצְדָּק) with God?' Job 2: 4. Prov. 15: 20, 'A wise son יְשַׂמַּח אָב *will make glad—makes glad*—his father;' and so very often in Job and Proverbs.

Often, in the same formula, both Perf. and Imperf. occur together; yet not exactly in the same sense; e. g. Job 1: 7, מֵאַיִן תָּבוֹא, *whence comest thou?* Gen. 16: 8, אֵי־מִזֶּה בָּאת, *whence art thou come?*

3. To designate a series of *relations*, which in the Latin are expressed by the *Subjunctive*, specially the *Subj. Present*, viz. the future, or what will take place according to our opinion, or in accordance with a dependency on other circumstances. Consequently,

(*a*) For the *Subjunctive*, preceded by such particles as *that, that not*, (*ut, ne*), viz. אֲשֶׁר, כִּי, לְמַעַן, רַק, *that, in order that.**

E. g. Gen. 11: 7, אֲשֶׁר לֹא יִשְׁמְעוּ, *that they may not understand;* Gen. 38: 16, 'What dost thou give me כִּי תָבוֹא אֵלַי, *that thou wilt come to me?* Deut. 4: 1, לְמַעַן תִּחְיוּ, *that ye may live.* In like manner after פֶּן; e. g. פֶּן יִשְׁלַח יָדוֹ, *lest he put forth his hand*, Gen. 3: 22.

(*b*) For the *Optative;* in which case the *prolonged* and *abridged* forms are peculiarly appropriate (§ 126, 1. 2). Often with the particle נָא.†

E. g. יֹאבַד יוֹם, *let the day perish!* Job 3: 3, 5, 6, 8. 6: 9. וְיִגְּרֶנָּא, *O that it might come to an end!* Ps. 7: 10; יְדַבֶּר־נָא עַבְדְּךָ, *Let thy servant speak now!*

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* When these particles have another meaning, this construction with the Imperf. is superseded; e. g. רַק *because*, with the Perf., Judg. 2: 20. So with אֲשֶׁר *because*, Gen. 34: 27.

† This particle gives to the verb the stamp of *request, wish.* Respecting its use in the first person, see § 126, 1.

But still, the full normal form is sometimes employed, even where an abridged form exists; e. g. Gen. 1: 9, וְתֵרָאֶה, *And let* (the dry land) *appear!* Comp. Gen. 41: 34, אַל יַרְאֶה; Job 3. 9.

(*c*) For the *Imperative;* and in negative commands (forbidding) with לֹא, it is *always* employed.

E. g. Ex. 20: 13, seq., לֹא תִרְצָח, *thou shalt not kill,* etc. When the negative אַל is used, it expresses *warning,* or a *wish,* or *opinion,* that this or that should not take place; as Gen. 46: 3, אַל תִּירְאָ, *be not afraid!* Job 3: 4. 6: 7.

Here, moreover, in connection with אַל, properly belongs the Jussive, and then the *abridged* form of the Imperf. is in place. In like manner is it employed for expressing the *third* person of the Imper.; and for the Imper. of the *Passive,* so far as peculiar forms therefor are wanting in the language, (§ 46).

E. g. יְהִי אוֹר, *let there be light!* Gen. 1: 3; יוּמַת, *let him be killed,* Ex. 35: 2. Comp. § 126, 2.

(*d*) For the so-called *Potential mode,* where *can, may, must,* are to be expressed.

E. g. Gen. 2: 16, אָכֹל תֹּאכֵל, *thou mayest freely eat;* Prov. 20: 9, מִי יֹאמַר, *who can tell?* Gen. 43: 7, הֲיָדֹעַ נֵדַע, *could we certainly know?*

4. Into the sphere of the Past the Imperf. sometimes goes; principally in the following cases:

(*a*) After the particles אָז *then** and טֶרֶם *not yet,* בְּטֶרֶם *before.*

E. g. Josh. 10: 12, אָז יְדַבֵּר יְהוֹשֻׁעַ; Gen. 2: 5, טֶרֶם יִהְיֶה, *while it yet was not;* Jer 1: 5, בְּטֶרֶם תֵּצֵא, *before thou camest forth;* (Comp. 1 Sam. 3: 7, where the Perf. and Imperf. are in the same sentence).

(*b*) Very often, when *continued, constantly repeated, actions* or *usages,* and *customary action,* are spoken of; (like the case of the Imperfect in Latin and French). The repetition or customary doing of a thing stands connected of course with the idea of something *incomplete,* something which is *still in the progress of development;* and this belongs to the *Imperfect.*

E. g. Job 1: 5, *so* יַעֲשֶׂה *did Job continually;* 22: 6, 7, 8. 29: 12, 13. Judg. 14: 10. 1 Sam. 1: 7. 1 K. 5: 25. Is. 10: 6. [6: 2 bis]. Ps. 32: 4. 42: 5. [al. saepe].

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* When אָז means *then,* and relates to the future, the Imperf. has the meaning of the Future; Ex. 12: 48.

(*c*) Sometimes to designate actions which are temporary and soon completed, where one would naturally expect the Perfect; at least this is the case among the poets; just as we make use of the Present in an animated description of the *past.*

E. g. Job 3: 3, 'Let the day perish, אִוָּלֶד בּוֹ, *in which I was born;*' Job 3: 11, 'Why *did I not die,* אָמוּת, from the womb?' Job 4: 12, 15, 16. 10: 10, 11.

5. For the Latin Imperf. Subjunctive, especially in conditional sentences, (*Modus conditionalis*); and thus, both in the *fore-clause* and in the *after-clause.*

E. g. Ps. 23: 4, גַּם כִּי אֵלֵךְ . . . לֹא אִירָא, *even if I should walk . . . I would not fear;* Job 5: 8, אֲנִי אֲדָרֹשׁ, '*I would make application* to God, etc.;' Job 9: 21, *I should not know myself,* לֹא אֵדַע, [if I should say otherwise]; Job 10: 18, '*I should have died,* אֶגְוָע, and no eye would have seen me;' Job 3: 16. 6: 14. In these cases, moreover, *the shortened form of the Imperf.* often occurs.

§ 126.

Use of the prolonged and apocopate Imperfect; (Hortative and Jussive).

1. The Imperfect prolonged by ־ָה, (Hortative), is used almost exclusively in the *first* person, and designates an *effort* or *endeavour*, directed toward the accomplishment of some action. It is employed,

(*a*) To designate the *excitement of one's self*, or the expression with emphasis of a *determination* to do something.

E. g. אָגִילָה וְאֶשְׂמְחָה, *Let me rejoice and be glad!* Ps. 31: 8. So Ps. 2: 3, נְנַתְּקָה, *Let us tear asunder!* With somewhat less emphasis in a dialogue with one's self; as Ex. 3: 3, אָסוּרָה־נָּא וְאֶרְאֶה, *Let me turn aside now and see!* Gen. 32: 21.

(*b*) In the expression of a *wish* or *request* for liberty to do a thing.

E. g. Deut. 2: 27, אֶעְבְּרָה, *Suffer me to pass through!* Num. 20: 17, נַעַבְרָה־נָּא, *Suffer us now to pass through!*

(*c*) To express a *determination* or *design;* and commonly joined to an Imper. by a *Vav consecutive.*

E. g. Gen. 27: 4, Bring it hither, וְאֹכְלָה *and I will eat* = that I may eat. Gen. 29: 21. 42: 34. Job 10: 20.

(*d*) More rarely in *conditional* sentences, with an *if* either expressed or understood.

E. g. Job 16: 6. 11: 17. Ps. 139: 8.

(*e*) Besides these cases, it is often used after *Vav consecutive;* see § 48 *b*. 2.

NOTE. In Jeremiah, this form stands for almost every kind of intensity and emphasis. Jer. 3: 25. 4: 19, 21. 6: 10.

2. The *apocopate Imperfect* (the *Jussive*), stands principally, (*a*) In the expression of *commands* and *wishes.*

E. g. Gen. 1: 24, תּוֹצֵא, *let* [the earth] *bring forth,* (a simple Imperf. תּוֹצִיא means: *it shall produce,* or *it produces,* Is. 61: 11); joined to the Imper. by נָ, (No. 1. *c* above), Ex. 8: 4, הַעְתִּירוּ *make supplication* to Jehovah, וְיָסֵר, *that he may remove,* lit. and let him remove. Id. in Ex. 10: 17. Judg. 6: 30. 1 K. 21: 10.

(*b*) In prohibitions; as Deut. 9: 26. Job 15: 3.

(*c*) Frequently in conditional sentences, (as predominantly in the Arabic), and both in the fore-clause and after-clause.

E. g. Ps. 45: 12, וְיִתְאָו; 104: 20, תָּשֶׁת and וְיִהִי; Hos. 6: 1, נָךְ; Is. 50: 2, תָּמֹת; Job 10: 16. 13: 5. 17: 2. 22: 28. 1 Sam. 7: 3, וַיַּצֵּל.

(*d*) After Vav consecutive, § 48 *b*. 2.

Since the *jussive* form, in a great number of cases, is not *orthographically* distinguished from the common form (§ 48, 4), it may be difficult, in some cases, to discover the exact meaning. At all events, the *apocopate* form occurs among the poets, in some cases where the common form would make a sense equally good. The *Jussive* expresses more of a subjective feeling, a *may*, *might*, *should*, *ought*, according as the meaning and connection of each passage requires.

§ 126 b.

Use of the Imperfect with Vav consecutive.

1. This form, (e. g. וַיִּקְטֹל, § 48 b, No. 2), stands only when connected with a preceding form. In general, *narration* begins with the *Perfect*, and then goes over into the *Imperf.* with *Vav consecutive;* and this is the usual form of historic representation.

E. g. Gen. 4: 1, 'And Adam יָדַע *knew* his wife Eve, וַתַּהַר וַתֵּלֶד, *and she conceived and gave birth to* Cain,' etc.; Gen. 6: 9, 10 seq. 10: 9, 10, 15, 19. 11: 12, 13—15, 27, 28. 14: 5 seq. 15: 1, 2. 16: 1, 2. 21: 1 seq. 24: 1, 2. 25: 19, 20 seq. 36: 2—4. 37: 2.

N. B. The *Perfect* which must *precede*, is not always expressed, but sometimes merely *implied*. E. g. Gen. 11: 10, '*Shem* [was] *one hundred years old*, וַיּוֹלֶד, *and he begat*,' etc.; Gen. 10: 1. For substance the same in the following sentence: 'On the third day, וַיִּשָּׂא *then lifted he up* his eyes' = וַיְהִי, *it came to pass* on the third day, etc., Gen. 22: 4. Is. 37: 18. 6: 1, al. saepe.

In case of a connection of events with those of the preceding narration, the *Imperf.* with *Vav consec.* may be, and often is, employed; specially is this the case with the transitive formula וַיְהִי; (= *καὶ ἐγένετο* of the Sept. and N. Testament).

E. g. Gen. 11: 1. 14: 1. 17: 1. 22: 1. 26: 1. 27: 1. 12: 1, *And God said*, וַיֹּאמֶר יְהוָה. Predominant is this usage, when a limitation of time is introduced; as in Gen. 22: 1, '*And it came to pass* (וַיְהִי) after these things;' Gen. 26: 8. 39: 13, 15, 18, 19. Judg. 16: 16, 25. See the numerous cases in Ges. *Thesaurus*, p. 372. In the same proportion do we find וְהָיָה used, in respect to the Future, § 124, n. 2.

N. B. In particular does this form occur, (*a*) *After a fore-clause;* e. g. 1 Sam. 15: 23, 'Because thou hast rejected the word of the Lord, וַיִּמְאָסְךָ, *so will he reject thee*;' Gen. 33: 10. So after כִּי = *when;* Job 4: 5. (*b*) *After a noun absolute;* e. g. 1 K. 12: 17, 'As to the children of Israel, וַיִּמְלֹךְ, *so reigned* Rehoboam over them;' 1 K. 9: 21. Dan. 8: 22. In respect to the like form after a clause with the *Inf.* or *Part.*, see § 129, n. 2, and § 131, n. 2.

REMARK. We must not unfrequently translate the *consecutive Vav*, by *that* (conj.), in order to give the true *sense* of the Hebrew, [for the *form* of it we cannot give]. E. g. Ps. 144: 3, 'What is man, וַתֵּדָעֵהוּ, *that thou regardest him?*' Comp. Ps. 8, where is the same, with the exception that כִּי supplies the place of וְ; Jer. 51: 12, 'Who art thou, וַתִּירָאִי, *that thou shouldest be afraid?*' In substance the thought above is as follows: 'How insignificant is man! And yet thou dost regard him.'

In respect to the relation of *time*, the *Imperfect in a sequel* follows the model of the tense which *precedes.*

(*a*) It relates to the *Present*, in narrations where the preceding *Perfect* has the sense of a *Present;*[1] or an *Imperfect* has the same sense;[2] or a Participle.[3]

(1) Gen. 32: 6. Is. 2: 7, 8. Job 7: 9. 14: 2. (2) Job 14: 10. 1 Sam. 2: 29. (3) Nah. 1: 4. 2 Sam. 19: 2. Amos 9: 6.

(*b*) Less frequently does it designate the *future*, when a *Perf.* precedes with a *Fut.* sense;[1] or a proper Future;[2] or an Imperative.[3]

(1) Is. 5: 15, 16. 22: 7, 8. Joel 2: 23. Mic. 2: 13. (2) Is. 9: 10. Joel 2: 18, 19. (3) Ps. 50: 6. Gen. 49: 15, (where a clause precedes without a verb); and so a noun absolute may precede, Is. 9: 11; or it may be introductory to another Future; as in Is. 2: 9. 9: 13.

In the *after-clause*, וְיָהַר may stand after לְמַעַן, (Is. 48: 18, 19 seq.), and then it means *so that it might be*. It may also stand in a *conditional* clause; as Ps. 139: 11, וְאֹמַר, *and should I say*, etc. Comp. the ordinary Imperf., § 125, 5.

§ 127.
Of the Imperative.

1. The *Imperative* designates not merely *command*, but also *warning*, *request*, *wish*, *concession*.

E. g. Hos. 10: 12. 2 K. 5: 22; also with נָא, Is. 5: 3. Ps. 8: 2. With לוּ, Gen. 23: 13. 2 Sam. 18: 23. Is. 45: 11.

Particularly is it employed in *assurances*, in *earnest promises*, (like our *thou shalt have* this or that, which sounds *imperatively*); and thence in *prophecies*.

See in Is. 6: 10 = *thou shalt harden*, etc. Promises: Ps. 128: 5, רְאֵה = *thou shalt see*; Is. 37: 30. 65: 18. Ps. 22: 27. Gen. 20: 7. Threatenings: Is. 23: 1 = *ye shall howl*; Is. 23: 2, 4. 10. 30. 13: 6. In all these cases, the Imperative approaches near to the Imperf., which precedes it in the same sense; Gen. 20: 7. 45: 18; or follows it, Is. 33: 20.

In almost all its meanings, the particle נָא is added to the Imper., in order to give it animation or intensity, (§ 103). Specially is this the case when there is a *command*, whether it be *simply to do* this or that, Gen. 24: 2, or whether it be uttered in a tone of *objurgation* and *threatening*, Num. 16: 26. 20: 10. Also in case of a *request*; as אַגִּידָה־נָּא, *tell me now*. Sometimes the *ironical Imper.* takes נָא; as Is. 47: 12, הִתְיַצְּבִי־נָא, *stand up then*.

2. The uses indicated above explain the peculiar usage of two Imperatives, connected by *and* (וְ). (*a*) In a *good* sense, when the first contains a *warning*, and the second a *promise*. In this case, the first implies the condition, on which the promise in the second will be fulfilled, (like *divide*, *et impera*).

E. g. Gen. 42: 18, זֹאת עֲשׂוּ וִחְיוּ, *do this, and ye shall live*; Prov. 20: 13, *keep open* (פְּקַח) thine eyes, שְׂבַע לָחֶם, *and be satisfied with bread*, i. e. 'be watchfully active, and thou shalt have plenty of food.' Ps. 37: 27. Prov. 7: 2. 9: 6. Job 22: 21. Is. 36: 16. 45: 22. Hos. 10: 12. Amos 5: 4, 6.

(*b*) In the sense of *threatening*; when the first *ironically* permits or enjoins, the second threatens the consequence.

E. g. Is. 8: 9, רֵעוּ עַמִּים וְחֻתּוּ, *make an uproar, ye nations, ye shall be discomfited;* Is. 29: 9. In the second member, in such a case, the Imperf. may also stand; as in Is. 6: 9. 8: 10. 1 Sam. 17: 44.

NOTE 1. How far both the Perf. and Imperf. may serve to express *command*, see § 124, 5. § 125, 3, *c.*

NOTE 2. The assertion by some grammarians, that the Imper. form, in several passages, stands for the *third* person, is incorrect. E. g. Gen. 17: 10, 'Every male הִמּוֹל לָכֶם *circumcise for yourselves*, i. e. let every male be circumcised. But in v. 12 we have יִמּוֹל, as an exchange; and besides this, the form הִמּוֹל is *Inf.*, which gives the same sense, § 128, 4, *b.* Ps. 22: 9, גֹּל *Inf.* (not Imper.). Gen. 31: 50. Judg. 9: 28. Is. 45: 21, are all actual Imperatives of the *second* person.

§ 128.

Use of the Infinitive absolute.

The *Inf. absolute* is employed, in general, (as has been noted in § 45), when action is designated, which stands neither in close connection with what follows, nor with any noun or particle which *precedes.* Its most important uses will be subjoined.

In case of such a connection, the *Inf. const.* is of course employed. When several Infinitives are linked together in such a case, and if they should each have a preposition in order to complete the full construction, yet oftentimes only the *first* one has it, and brevity *omits* it before those Inf. verbs which follow; e. g. לֶאֱכֹל וְשָׁתוֹ *for to eat and* [to] *drink*, Ex. 32: 6. Comp. 1 Sam. 22: 13. 25: 26. Jer. 7: 18. 44: 17. This case has an analogy with that explained in § 119, 3. See also No. 4. *a.* of the present §.

1. When it is governed by a *transitive* verb, and is used as an *Accusative.*

E. g. Is. 42: 24, לֹא אָבוּ הָלֹךְ, *they would not go;* Is. 7:15, לְדַעְתּוֹ מָאֹס בָּרָע וּבָחוֹר בַּטּוֹב, *until he shall learn to reject the evil and choose the good;* Jer. 9: 4. (N. B. The *const. Inf.*, either with or without a preposition, is most frequently employed in such a connection and for such a purpose;— the preposition depending on the construction of the foregoing verb, § 139, 1, 2).

Substantially the rule applies to such cases as Is. 22: 13, 'See! Joy and gladness, הָרוֹג בָּקָר וְשָׁחוֹט צֹאן אָכוֹל בָּשָׂר וְשָׁתוֹת יָיִן, *the killing of oxen and the slaughter of sheep, the eating of flesh and the drinking of wine,* (mere Accusatives governed by *see!*) Is. 5: 5, 'I will tell you what I will do with my vineyard, הָסֵר מְשׂוּכָתוֹ . . . פָּרוֹץ גְּדֵרוֹ . . . , *the removing of its hedge . . . the tearing down of its wall* [I will].

2. When the *Inf.* stands *adverbially* in the Accusative, (like the Lat. gerund in *-do*); e. g. הֵיטֵב *well* (lit. *bene faciendo*); הַרְבֵּה *much*, (lit. *multum faciendo*).

In regard to the Acc. as the *adverbial* case, see § 116. In Arabic, it has in this predicament an *Acc.* ending. Generally the *Inf. abs.* answers, in most cases, to the *Acc.* of the Inf., (see Nos. 1. 2. 3. of this §, and even No. 4 is to be traced back to this principle).

3. When the Infinitive stands connected with a *finite verb*, so as to impart *energy* to it [*energical Inf.*].

(*a*) Most commonly is it put *before* the finite verb, and it marks in general the *strengthening* or *intensity* of the verbal idea.

E. g. 1 Sam. 20: 6, נִשְׁאֹל נִשְׁאַל מִמֶּנִּי, *he asked most urgently of me;* Gen. 43: 3, הָעֵד הֵעִיד, *he strongly protested;* very plain in Amos 9: 8, 'I will destroy it from the land, לֹא הַשְׁמֵיד אַשְׁמִיד, *yet I will not utterly destroy;* Judg. 1: 28.

This Infinitive frequently amounts to a mere *rendering prominent* an action; a matter which other languages bring about merely by *tone* in utterance, i. e. by emphasis, or by *particles;* as in case of assurances, and questions full of feeling or expressive of astonishment, and also in contrasts.

E. g. Gen. 43: 7, הֲיָדוֹעַ נֵדַע, *could we certainly know?* Gen. 37: 8, הֲמָלוֹךְ תִּמְלֹךְ עָלֵינוּ, *shalt thou indeed reign over us?* Gen. 31: 30, הָלוֹךְ הָלַכְתָּ, *thou hast undoubtedly come,* כִּי נִכְסֹף נִכְסַפְתָּה, *because thou hast longed much;* Judg. 15: 13, אָסֹר נֶאֱסָרְךָ *we will surely bind thee,* ... וְהָמֵת לֹא נְמִיתֶךָּ, *but certainly we will not kill thee;* 1 Sam. 9: 6. 2 Sam. 24: 24. Hab. 2: 3.

(*b*) When the *Inf. abs.* stands *after* a finite verb, this connection for the most part designates *continuance* of action, or the *lasting* nature of it.

E. g. Is. 6: 9, שִׁמְעוּ שָׁמוֹעַ, *hear ye continually;* Jer. 23: 17. Gen. 19: 9, וַיִּשְׁפֹּט שָׁפוֹט, *and he will constantly be acting the judge.* Sometimes with *two* Infinitives; as 1 Sam. 6: 12, הָלְכוּ הָלוֹךְ וְגָעוֹ, *and they went, moving along and lowing,* i. e. continually lowing as they advanced; 1 K. 20: 37. For the second Inf., a *finite verb* may be employed, Josh. 6: 13; or a *participle* in its stead.

NOTE 1. Such is the common usage, when the Inf. is placed *after* the finite verb. But it is *not exclusively* of such a meaning; for where the context does not lead to the idea of *repetition* and *continuance*, such an Inf.

is merely *energic* or *intensive*. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. 46: 4. Dan. 10: 11, 13. In Syriac, this Inf. of *intensity* stands *before* the definite verb; in Arabic, it stands *after* it. A *negative* particle commonly stands *between* the two verbs, as Ex. 5: 23; seldom before both, Gen. 3: 4.

NOTE 2. With the *derived* conjugations, the *Inf. abs.* is employed, not only of the same Conj., but also the Inf. of Kal; e. g. the *same*, as Gen. 17: 13. 40: 15; but of a *different* Conj. as in Gen. 37: 33, טָרֹף טֹרַף, *he is surely torn in pieces;* Job 6: 2. Or if the Inf. abs. of Kal be not employed, another Inf. of the like sense may be used; as in Gen. 19: 20. 1 K. 3: 23.

NOTE 3. In respect to *continuance* of action, (as adverted to in *b.* above), the verb הָלַךְ is often employed in the sense of *progressing*, *continuing*, and then it expresses *constant accession;* e. g. Gen. 26: 13, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל, i. e. *and he continually waxed greater and greater*, (lit. he advanced, going onward, and becoming great); 2 Sam. 5: 10. Gen. 8: 3, 'And the waters returned ... הָלוֹךְ וָשׁוֹב, *continually retreating*,' (lit. going on and returning). Not unfrequently a *participle*, [instead of a finite verb], is employed in this construction; e. g. 1 Sam. 2: 26, 'The lad Samuel הֹלֵךְ וְגָדֵל וָטוֹב *became constantly greater and better*. Similar to this is the French idiom, in *le mal va toujours croissant; la maladie va toujours en augmentant*, i. e. increases constantly and becomes worse.

4. When the Inf. stands, (as it sometimes does), for a *finite verb*, two separate cases are to be distinguished:

(*a*) When the *finite* verb *precedes*. If, for example, several actions following successively are described, then oftentimes, specially in the *later* books, only the *first* verb exhibits *tense* and *person;* the rest may be of the *Inf. form*, to which the person and tense of the finite must be attached. Comp. § 119. 3.

E. g. in the *Perf.;* Dan. 9: 5, מָרַדְנוּ וְסוֹר, *we have rebelled*, and [we are] *turned back* or *have revolted;* Gen. 41: 43, וַיַּרְכֵּב, '*and he made him ride* in his chariot ... וְנָתוֹן אֹתוֹ *and he placed him*, etc.' 1 Sam. 2: 28. Jer. 14: 5. So with the *Imperf.* preceding; Jer. 32: 44, 'Fields with money יִקְנוּ, *shall they purchase* ... וְכָתוֹב *and they shall write* a bill of sale, וְחָתוֹם וְהָעֵד, *and they shall seal it, and summon witnesses*, etc.' Num. 15: 35.

(*b*) *Without* a finite verb. The *Infinitive*, (which in itself is a pure designation of action merely), can, in the way of brevity and emphasis, be put for any tense or person whatever of any verb, which the sense of the passage demands.

(*a*) For the *Perfect*, in animated narration or description, (like the *his-*

toric Inf. of the Latin). E. g. Is. 21: 5, עֲרוֹךְ הַשֻּׁלְחָן צָפֹה הַצְּפִית אֲכוֹל שָׁתֹה, *they set in order the table, they station the watch, they eat, they drink,* or *to set in order*, etc., [this they do]. Hos. 4: 2. (*b*) For the Imperf., i. e. in the sense of the Future; 2 K. 4: 43, אָכוֹל וְהוֹתֵר, *ye shall eat and have a remnant.* (*c*) Most frequently for the *energic Imperative* (§ 46, n.); e. g. שָׁמוֹר, *observe* (= ye shall observe); Deut. 5: 12, זָכוֹר, *remember;* Ex. 20: 8. Hence *plenè* שָׁמוֹר תִּשְׁמְרוּן, Deut. 6: 17; זָכוֹר תִּזְכֹּר, Deut. 7: 18. (*d*) *For the hortative;* e. g. Is. 22: 13, אָכוֹל וְשָׁתוֹ, *let us eat and drink;* 1 K. 22: 30, הִתְחַפֵּשׂ וָבוֹא, *let me clothe myself and come.*

NOTE 1. In connection with a subject named, the *Inf.* seldom stands for a *finite* verb; as in Job 40: 2. Ezek. 1: 14.

NOTE 2. Rare are the examples, where the shorter Inf. form is used in these cases. Such, however, are some common *Infinitives const.*, which have an *adverbial* sense, or are like the Latin Gerund in *–do;* e. g. Is. 60: 14, 'They shall come to thee שָׁחוֹחַ, *in a bending posture,' curvando.* In Neh. 1: 7, חָבֹל חַבַלְנוּ, exactly as the *Inf. abs.;* Ps. 50: 21, הָיוֹת אֶהְיֶה; Ruth 2: 16, שֹׁל־תָּשֹׁלּוּ; Num. 23: 25, קֹב לֹא תְקָבֵנּוּ.

§ 129.
The Infinitive construct.

1. The Inf. const., as a *verbal noun*, can be regarded as having all the relations of nouns in respect to *case*, (see § 115). Consequently, it may be,

(*a*) ***In the Nom.***, as the subject of a sentence;

E. g. Gen. 2: 18, 'Not good הֱיוֹת הָאָדָם לְבַדּוֹ *is the being of the man alone.*'

(*b*) In the *Genitive;* Gen. 29: 7, עֵת הֵאָסֵף, *the time of gathering.* Here also belongs the case, where the *Inf. const.*, like a mere noun, is governed by a preposition; see No. 2 below.

(*c*) In the *Accusative;* as 1 K. 3: 7, לֹא אֵדַע צֵאת וָבוֹא, *I know not going out or coming in.* (Sometimes the *Inf. abs.* is employed in the same way; § 128, 1).

2. When the Inf. is constructed with *prepositions*, (as in Greek ἐν τῷ εἶναι), we must often translate into English by using a *conjunction* with a meaning accordant with the preposition.

E. g. Num. 35: 19, בְּפִגְעוֹ־בוֹ, *when he lays hold upon him;* Jer. 2: 35, עַל אָמְרֵךְ, *because thou sayest;* Gen. 27: 1, 'His eyes were dim, מֵרְאוֹת, *so that he could not see,*' (מִן before a *noun*, in the sense of *removing from* and *lack* or *want of*). The Lexicon is the proper source of information, as to the use of the various prepositions.

3. In respect to the relation of *time*, the Inf. may express that of the *Past.* (See on the Part., § 131, 2).

E. g. Gen. 2: 4, הִבָּרְאָם, *when they were created*, (lit. in the being-created of them).

NOTE 1. הָיָה לַעֲשׂוֹת, (also with the omission of הָיָה), (1) Means, *he is about to do, desirous to do,* or *ready to do;* (as we say in English: *I am to write, to walk,* etc.). E. g. Gen. 15: 12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא, *and the sun was about to set.* Hence this Inf. is used as a circumlocution for the *Imperf.;* e. g. 2 Chron. 26: 5, וַיְהִי לִדְרֹשׁ אֱלֹהִים, *and he sought unto God;* in Is. 38: 20, without הָיָה, לְהוֹשִׁיעֵנִי יְהוָה, *Jehovah saves me;* and the like in Is. 21: 1. Ecc. 3: 15. Prov. 19: 8, comp. 16: 20. (2) It means: *It is to do,* or *to be done,* (like our *I am to give,* etc.); as in Josh. 2: 5, וַיְהִי הַשַּׁעַר לְסָגֹר, *and the gate was to shut,* i. e. *to be shut.* Commonly the verb הָיָה is omitted in cases of this kind; as in 2 K. 4: 13, מֶה לַעֲשׂוֹת, *what is to be done?* 2 Chron. 19: 2. (3) *He was able to do;* (comp. the Latin *non est solvendo*); as in Judg. 1: 19, לֹא לְהוֹרִישׁ, *he could not dispossess them.* (The text here renders this sense necessary; and it is fully expressed in Josh. 17: 12. Comp. אֵין לִי, *non licet mihi;* and the Syriac לית לי = *non possum.* See Agrell, Supp. Synt. Syr. p. 9. 10).

NOTE 2. The Hebrew writers frequently pass from the *Inf.* construction, of which we are treating, to that of the *definite* verb; and before this Inf. we must supply a *conjunction* which will correspond to the preposition before it. So a *Perfect* is joined to such an Inf. in Amos 1: 11, שִׁחֵת רַחֲמָיו . . . עַל רָדְפוֹ, *because he persecuted . . . . and destroyed all his compassion;* Gen. 27: 45, (where is an Imperf. with *Vav. consec.*); Gen. 39: 18, וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא, *and it came to pass, when I lifted up my voice and cried;* Is. 30: 12. 38: 9. Most commonly such an Inf. construction is followed by a clause with an Imperf. of the definite verb, which is preceded in the clause by a וְ; e. g. Is. 5: 24. 10: 2. 13: 9. 14: 25. 30: 26. Comp. a like sequel of the *Part.* and a *definite verb,* § 131. n. 2.

§ 130.

Connection of the Inf. construct with Subject and Object.

1. The Infinitive can be constructed with the case that belongs to the definite verb; and in transitive verbs, therefore, it has an *Acc.* of object.

E. g. Num. 9: 15, הָקִים אֶת־הַמִּשְׁכָּן, *to erect the tent;* 1 Sam. 19: 1, לְהָמִית אֶת־דָּוִד, *to kill David;* Gen. 18: 25, לְהָמִית צַדִּיק, *to slay the righteous;* 1 K. 12: 15. 15: 4. 2 K. 21: 8. Ezek. 44: 30. Lev. 26: 15, עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי, *to do all my commands;* Prov. 21: 15, עֲשׂוֹת מִשְׁפָּט,* *to do*

* In cases like this, one might say, that the second noun (מִשְׁפָּט) is in the Gen.

right. So, also, with the Acc. of the *Pronoun*; as לְכוֹנְנָן חָקִים אֹתָךְ, *to establish thee*, Deut. 29: 12; לְהָשִׁיבֵנִי, *to bring me back*, Jer. 38: 26; לְהָרְגֵנִי, *to kill me*, Ex. 2: 24. See also 1 Sam. 27: 1. 5: 10. 28: 9. 1 Chr. 12: 17.

N. B. A verbal noun, (analogous to the Infinitive), governs the Acc. in the same way; e. g. דֵּעָה אֶת־יְהוָה, *the knowledge of Jehovah*, (lit. to know the Lord), Is. 11: 9. 30: 28.

2. When the Inf. has a subject, it is usually put immediately after the verb; in part as a noun in the *Gen.*, (because the Inf. is used as a *const.* noun); and in a still greater part, as a *Nominative*.

E. g. 2 Chron. 7: 3, as a Gen., יֶרֶד הָאֵשׁ, *the descent of the fire;* Ps. 133: 1, שֶׁבֶת אַחִים גַּם יָחַד, *the dwelling of brethren is even unity*, i. e. they live together; Ex. 17: 1, 'There was no water לִשְׁתּוֹת הָעָם *for the drinking of the people*,' i. e. for the people to drink. In a special manner, are Infinitives so constructed, when they have a *feminine* termination; e. g. Is. 47: 9, בְּעָצְמַת חֲבָרֶיךָ מְאֹד, *in the great multitude of thine enchantments;* Gen. 19: 16, בְּחֶמְלַת יְהוָה עָלָיו, *in the compassion of Jehovah toward him*. The like with *suff. pronouns;* as Ps. 4: 2, 4, בְּקָרְאִי, *when I call*, (lit. in the calling of me); but in Ezek. 47: 7, we have בְּשׁוּבְנִי anomalously for בְּשׁוּבִי; [perhaps not, as נִי־ may be the Acc. of object = *when he brought me back;* so Cocceius].

On the other hand, the *Genitive* is out of question in such cases as follow. We must rather put them in the *Nominative*. E. g. Ps. 46: 3, בְּהָמֵר אֶרֶץ, (not בְּהַמְרִיר as *stat. const.* would make it), *when the earth shakes;* Deut. 25: 19, בְּהָנִיחַ יְהוָה לְךָ, *when the Lord shall give you rest;* 2 Sam. 19: 20, לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ, *that the king should lay it to heart*, i. e. consider it. It is substantially the same case, when the Inf. is separated from its subject by some intervening word, (which sometimes happens); as Judg. 9: 2, הֲמָשֹׁל בָּכֶם שִׁבְעִים אִישׁ . . . אִם מָשֹׁל בָּכֶם אִישׁ אֶחָד, *whether seventy men rule over you . . . or whether one man only rule over you;* Ps. 76: 10. See No. 3.

3. When the Inf. has both *subject* and *object*, normally the *subject* follows next after the Inf., and the *object* takes the second place. When the object is in the *Acc.*, then the *subject* (as in

after עֲשׂוֹת used as a verbal noun, (§ 112, 2); which is the usual construction in Arabic. But since אֵת (sign of the Acc.) is used before nouns in the same predicament as בְּשָׂמָם, and the preceding word never shortens its vowels, (as a *const.* noun should do), it seems clear that the Hebrews treated such cases as *verb* and *Accusative*. Comp. Nos. 2. 3., in the sequel.

No. 2 above) is sometimes in the Gen., but mostly in the Nominative.

The GENITIVE, (predominant in Arabic), shows itself in Deut. 1: 27, בְּמַהֲפֵכַת אֱלֹהִים, *because Jehovah hateth us;* Is. 13: 19, כְּמַהֲפֵכַת אֱלֹהִים אֶת־סְדֹם, *as God destroyed Sodom;* Gen. 39: 18, כַּהֲרִימִי קוֹלִי, *when I lifted up my voice.* The NOMINATIVE has a place in constructions like the following: Is. 10: 15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו, *as if the staff could wield those who lift it up,* (where we must have the form כְּהָנִיף, if the subject, שֵׁבֶט, were in the Genitive). Commonly we must regard the subject as in the *Nom.;* e. g. 1 K. 13: 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ אֱלֹהִים, *when the king heard the word of the man of God;* Gen. 13: 10. 2 Sam. 3: 11. Ezek. 37: 13.

REMARK. In case the verb governs a *double Accusative*, it may be retained here; e. g. אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת, *after God has made thee to know all this,* Gen. 41: 39.

N. B. Rare is the case, (but it still occurs), where the *object* is placed *next* after the Inf., and then the *subject* behind this, as a kind of supplement; e. g. Is. 20: 1, בְּשָׁלַח אֹתוֹ סַרְגּוֹן, *when Sargon sent him;* Ezra 9: 8, לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ, *that our God should enlighten our eyes;* 2 Chron. 12: 1, כְּהָכִין מַלְכוּת רַחַבְעָם, *when Rehoboam confirmed the kingdom;* Is. 5: 24. 29: 23. Ps. 56: 1.

§ 131.

Use of the Participle.

1. The only active form of the Participle now extant, attaches to itself *the meaning of all tenses.*

E. g. מֵת *dying,* Zech. 11: 9; *who is dead, dead; who will die,* Gen. 20: 3; so נֹפֵל, *who falls, is fallen, will fall;* עֹשֶׂה, *about to do,* Gen. 41: 25. Is. 5: 5. Most frequent of all is the sense of the *Present.*

Passive Participles stand, therefore, for the Latin participial in *-dus;* e. g. נוֹרָא, *metuendus,* Ps. 76: 8; מְהֻלָּל, *laudandus,* Ps. 18: 4.

2. So far as the Participle stands for a *finite* verb, and is the predicate of a sentence, it designates,

(*a*) *Most frequently the Present.* (In Syriac and Chaldee, this is its predominant use). E. g. Ecc. 1: 4, דּוֹר הֹלֵךְ וְדוֹר בָּא, *one generation departeth, and another generation cometh;* Ecc. 1: 7, כָּל־הַנְּחָלִים הֹלְכִים, *all the streams flow;* Gen. 4: 10. In case a *pronoun* is the subject, it is either put before or after the participle, as יָרֵא אָנֹכִי, *I am afraid,* Gen. 32: 12; אֲנַחְנוּ יְרֵאִים *we are afraid,* 1 Sam. 23: 3; or else the appropriate pronoun is *suffixed* to יֵשׁ (is), as Judg. 6: 36, אִם יֶשְׁךָ מוֹשִׁיעַ, *if thou deliv-*

crest. In *negative* sentences, אַיִן (there is not) is employed in the same way as לֹא; e. g. Gen. 43: 5, אִם אֵינְךָ מְשַׁלֵּחַ, *if thou wilt not let go.*

(*b*) *The Future;* (conceived of as Present, § 124, 4). E. g. Is. 5: 5, 'I will tell you אֵת אֲשֶׁר אֲנִי עֹשֶׂה, *what I do*, i. e. will do.' Gen. 19: 13. 41: 25.

(*c*) *The Past;* very frequently in connection with other contemporaneous actions. E. g. Job 1: 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא, *while this one was speaking, another came;* Gen. 42: 35. Ex. 2: 6. Judg. 13: 9. 1 Sam. 17: 23. But also out of such a connection, and directly for the praeterite Perfect; as Deut. 4: 3, עֵינֵיכֶם הָרֹאוֹת, *your eyes which have seen.**

Joined with the verb הָיָה, the Part. constitutes a circumlocution for the *Imperfect;* e. g. Job 1: 14, 'The cattle הָיוּ חֹרְשׁוֹת, *were ploughing;*' Gen. 15: 17. Judg. 1: 7. 16: 21. (In Syriac, the Part. with its pronoun forms the usual Present; when the verb of existence is added, it forms the Imperfect).

NOTE 1. In all three cases under No. 2, in animated reference to anything, הִנֵּה *see!* is prefixed, (*a*) Where the Part. stands for the Present; as Gen. 16: 11, הִנָּךְ הָרָה, *behold thou art with child;* Gen. 27: 42. Ex. 34: 11. (*b*) For the *Future;* Gen. 6: 17. Is. 3: 1. 7: 14. 17: 1. (*c*) For the *past;* as Gen. 37: 7. 41: 17.

NOTE 2. A construction beginning with a *participle*, very frequently goes over into a *finite verb*, before which the pronoun אֲשֶׁר is to be supplied, which lies in the participle. Thus in Is. 14: 17, the sentence begins with the Part. שָׂם (who maketh), and goes on with הָרַס; Is. 43: 7, Part. and Imperf. (= Present). Between these clauses, (וְ) may be inserted or omitted; e. g. Is. 5: 8, מַגִּישֵׁי . . . וַיַּקְרִיבוּ *without* וְ between. So in vs. 11, 23, and 31: 1. 1 Sam. 2: 8. Prov. 19: 26. *With* וְ between, Gen. 27: 33, הַצָּד צַיִד וַיָּבִיא; Gen. 35: 3. Ps. 18: 33. (Altogether analogous to this, is the beginning of a sentence with the *Inf.* and its continuance by a finite verb, § 129, n. 2).

§ 132.

Construction of the Participle.

1. When the participle is accompanied with a designation of the *object* of action, it may be constructed in two ways; viz.

(*a*) As a *verbal* governing the case after it, either directly, or by means of a preposition before the object; e. g. 1 Sam. 18: 29, אֹיֵב אֶת־דָּוִד, *hating David;* 1 K. 9: 23, הָרֹדִים בָּעָם, *who rule over the people;* Ezek. 9: 2, לָבוּשׁ בַּדִּים, *clothed with linen garments.*

(*b*) The Part. takes the *construct* form and is followed by a *Genitive* of the object, (§ 110, 2); e. g. Gen. 22: 12, יְרֵא אֱלֹהִים, *fearing God;* Ps. 84:

* Respecting the *article* placed before the predicate here, see § 108, 3, n. [See also the remarks on the same, which call in question the use of the genuine *article* in such cases].

5, יֹשְׁבֵי בֵיתֶךָ, *the dwellers of thy house;* Ezek. 9: 11, לָבוּשׁ הַבַּדִּים, *clothed with linen garments.*

N. B. The last construction with the *Genitive* occurs only in the participles of active verbs (§ 135). To these belong such cases as Gen. 23: 10, בָּאֵי שַׁעַר, *those who enter the gate;* although בּוֹא, meaning *to enter*, usually takes the Acc. after it, (comp. *ingredi portam*). Moreover even where a *verb* occurs which takes a preposition after it, its *participle*, by partaking of the *substantive* quality sometimes takes a simple Genitive after it; e. g. קָמָיו, קָמַי, *who rise up against him — me*, are employed instead of קָמִים עָלָיו — קָמִים עָלַי, Ps. 18: 40, 49. Deut. 33: 11.

2. The *verbal* relation and power of the Part., in No. 1 above, extend to *suffix-pronouns* as well as nouns.

E. g. יְצָרַנִי, *who created me*, with verbal suff. in the Acc.; but with the Genitive construction it reads עֹשִׂי, *my Creator.*

§ 133.

Mode of expressing the Optative.

That for the expression of the *Optative* the Imperfect is employed, and specially with the ending (ָה) and with the particle נָא, we have already seen, § 125, 3, *b*. Here we shall only add two other methods of expressing it by circumlocution.

1. By questions expressive of *a wish.*

E. g. 2 Sam. 15: 4, מִי יְשִׂימֵנִי שֹׁפֵט, lit. *who will appoint me judge?* = O that one would appoint me, etc.! Judg. 9: 20, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְיָדִי, *who will give this people into my hand?* = O that some one would give, etc.! Ps. 55: 7. Job 29: 2. The phrase מִי יִתֵּן often remits the sense of *giving*, and merely = *utinam*, *I would that*, etc. But it may be connected, (*a*) With an *Acc.;* as in Deut. 28: 67, מִי יִתֵּן עֶרֶב, *O that it were evening!* (*b*) The *Infinitive;* as Ex. 16: 3, מִי יִתֵּן מוּתֵנוּ, *O that we had died!* (*c*) With the *finite verb*, (either *with* or *without* וְ); Deut. 5: 26, מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם, *O that they had such a heart in them!* Job 23: 3.

2. By the particle אִם *if*, *O if*, לוּ *O if;* specially the last.

E. g. Ps. 139: 19. In Gen. 17: 18, the *Imperf.* follows the particle; in Ps. 81: 14, the *Participle;* in Gen. 23: 13, the *Imperative.* When the Perfect follows, it expresses a wish that something *might have taken place;* as Num. 20: 3, לוּ גָוַעְנוּ, *would that we had died!*

§ 134.
Persons of the Verb.

1. The *persons* of the verb are sometimes employed in an irregular way, in regard to *gender*.

E. g. The *masc.* (as the nearest and most ready gender) instead of the *fem.*; as Ezek. 23: 49, וְדַעְתֶּם; Ruth 1: 8, עֲשֶׂיתֶם, (both addressed to *females*); and so Is. 57: 8, וַתֶּחֱבָרֹת (for second fem.), comp. Cant. 2: 7. See also the analogy in the use of pronouns, § 119, n. 1.

2. The *third* person is frequently employed in what is called an *impersonal* way; most frequently in the masculine form.

E. g. וַיְהִי, *and it came to pass*; צַר לוֹ and וַיֵּצֶר לוֹ, *it troubled him*; חַם לוֹ and וַיִּחַר לוֹ, *there was indignation to him*. Sometimes with a *fem.* verb; as וַתֵּצַר לְדָוִד, *and it was troublesome to David*, 1 Sam. 30: 6. Ps. 50: 3. Jer. 10: 7. (In Arab. and Ethiopic, the *masc.* is employed in the like way; in the Syriac, the *feminine*).

3. The *third* person with an *indefinite* subject, i. e. *one*, *some one*, *some*, etc.

E. g. (*a*) By the *third pers. singular*; as קָרָא *one called — named*, Gen. 11: 9. So Gen. 16: 14. 1 Sam. 19: 22. 24: 11. (*b*) By the *third person plural*; as Gen. 41: 14, וַיְרִיצֻהוּ, *and they* (= some) *brought him hastily in*, for *one brought*, or *he was brought*. (*c*) By the *second person*; as in Is. 7: 25, לֹא־תָבוֹא שָׁמָּה, lit. *thou shalt not go there*, but = one shall not go, etc. So the frequent expression עַד בֹּאֲךָ, or simply בֹּאֲךָ, lit. *until thou comest*, etc. = until one comes, etc. (*d*) By the use of the *Passive*; as Gen. 4: 26, אָז הוּחַל לִקְרֹא, *then was made a beginning to call*, etc.*

Note 1. The case (*a*) above occurs once with the Nom. הָאִישׁ supplied, viz. in 1 Sam. 9: 9, 'Beforetimes in Israel *one said*,' אָמַר הָאִישׁ. In poetry, the Pres. participle of the verb that is expressed, is either supplied or understood; e. g. Is. 16: 10, הַדֹּרֵךְ יִדְרֹךְ, *the treader shall tread*; Is. 28: 4. Jer. 9: 3. Ezek. 33: 4. (The last is common in Arabic).

Note 2. When emphasis is attached to the pronoun, it is expressed and put *before* the verb; as אֲנִי נָסַכְתִּי, Ps. 2: 6. So Judg. 15: 8. 1 K. 21: 7. Ps. 139: 2. Sometimes the pronoun *follows* the verb; as Judg. 15: 12. But the later writers employ this latter method, without any special emphasis; e. g. Ecc. 1: 16, דִּבַּרְתִּי אֲנִי; Ecc. 2: 11, 12, 13, 15, 20. 8: 15.

Note 3. Specially in poetry and prophecy a *transition* from one person

* Not unfrequently the *third pers. plural*, (like *dicunt*), is to be regarded as = the *passive* (i. e. *dicitur*). E. g. Job 7: 3. 'Nights of woe have *they assigned* to me' = have been assigned, viz. by God. So Job 4: 19. 17: 12. 32: 15. 34: 20. In Chaldee this is very common, see Dan. 2: 30. 3: 4. 5: 3, al.; and so in Syriac.

to another is common, even in the same sentence. E. g. Is. 1: 29, 'For *they shall be ashamed* of the oaks which *ye fondly love*,' (the *same* persons are the subject in both verbs); Is. 61: 7. Deut. 32: 15, 17. Mic. 2: 3. In Job 13: 28, the *third* person is probably used *δεικτικῶς* for the *first;* comp. Job 6: 21 (with the reading לוֹ).

§ 135.

Verbs with the Accusative.

All verbs transitive in general govern the Accusative, (§ 116). In regard to these, we may suggest,

1. That many verbs are capable of being used either *with* or *without* an object.

[In English we have a multitude of verbs, which are capable of being employed in a *transitive* and *intransitive* or neuter sense, some of which correspond to the Hebrew, and some do not]. Thus in Hebrew, אָבָה is *to moan* and *bemoan;* יָשַׁב, *to dwell*, and also *to inhabit;* יָצָא, *to go forth*, also *to go out of, quit*, Gen. 44: 4.

NOTE 1. Several verbs of this kind express a kindred noun with and after them; e. g. חָלָה חָלִי = *νοσεῖν νόσον*; יָעַץ עֵצָה = *βουλεύειν βουλήν*. This is most frequent, when the noun receives any accessary explanations; e. g. Gen. 27: 34, וַיִּצְעַק צְעָקָה גְדֹלָה וּמָרָה, *and he cried out* [with] *a loud and bitter cry*. Gen. 27: 33. Zech. 1: 14. 1 Chron. 29: 9.

NOTE 2. Verbs which indicate *flowing* or *streaming*, take, in poetry, the *Acc.* of that with which they flow or stream; as Lam. 3: 48, 'Mine eye flows down פַּלְגֵי מַיִם, *streams of water*, (Acc.). Joel 4: 18, 'The hills *stream milk;*' so נָזַל, *to flow*, Jer. 3: 17; נָטַף, *to trickle*, Joel 4: 18; שָׁטַף, *to float along*, Is. 10: 22. Bolder still in Prov. 24: 31, 'See! it [the field] עָלָה כֻלּוֹ קִמְשֹׁנִים *shoots up altogether* [with] *thorns*. Comp. in Greek, *προρρέειν ὕδωρ*, Hym. in Apol. 2. 202. So *δάκρυα στάζειν*.

NOTE 3. *Poetical* usage is it, when verbs signifying *to work, to speak*, or *to cry out*, take after them the Acc. of *instrument, means*, or *member*, whereby the action is performed. Plainest for our consideration is the example of *crying out;* as Ezek. 11: 13, וָאֶזְעַק קוֹל גָּדוֹל, *he cried a loud voice*, (comp. n. 1), for—*with a loud voice;* Ps. 109: 2, *to speak* [with] *a false tongue;* Ps. 3: 5, קוֹל אֶקְרָא, [with] *my voice I cry*, i. e. loudly; Ps. 66: 17, פִּי קָרָאתִי, [with] *my mouth do I cry*, i. e. with full mouth, loudly; and so, *speak* [with] *the mouth*, Ps. 17: 10; [with] *the lips*, Ps. 12: 3; *to labour* [with] *the hand*, Prov. 10: 4; *to help* [with] *the right hand—hand—sword*, Ps. 17: 13, 14. 44: 3. 60: 7. 1 Sam. 25: 26, 33. Everywhere with the *Acc. of instrument*. The same relations are sometimes indicated by בְּ prefixed to the noun; e. g. *to praise with the mouth*, Ps. 89: 2. 109: 30; *to supplicate with the mouth*, Job 19: 16. The same usage prevails in Greek; as

προβαίνειν πόδα, παίειν ξίφος, (see Porson and Schäfer ad Eurip. Orest. 1427. 1477; Bernhardy Synt. 110). That the Accus. here is actually dependent on the verb, is clear by a comparison with n. 1, 2 above. So the German: eine herrliche Stimme singen, etc. [In English, the *Acc. of instrumentality* is scarcely to be found, *prepositions* being employed].

The Hebrew, on the other hand, often uses the בְּ *of instrument* where we employ simply the Acc. In both languages we may say: *Nod the head*, and *nod with the head; to gnash the teeth*, and *with the teeth;* where *head* and *teeth* are respectively, first, *objects* of the verb, and then designated as *instruments*. But פָּצַר בְּפֶה, *to open with the mouth*, we say not, but must express it thus: *to make an opening with the mouth*. So פָּרַשׂ בְּיָדַיִם, *to spread out with the hands* (Lam. 1: 17), we do not so express, but omit the preposition. To translate literally is very awkward, e. g. *to make an outspreading with the hands*. Comp. נָתַן בְּקוֹל and נָתַן קוֹל. [We follow only the latter.]

2. Many verbs govern the *Acc.* on account of the peculiar turn of their radical meaning, which in Greek, Latin, German, [and English], are connected with other cases.

E. g. עָנָה *to reply*, [Eng. *to*]; רִיב *to plead*, [Eng. *for*]; בָּשַׂר *to publish good news*, [Eng. *to*]; נָאַף *to commit adultery*, [Eng. *with*]; עָרַב *to pledge*, [Eng. give pledge *for*; i. e. in Eng. the noun that follows, in all these cases, demands a preposition before it].

NOTE 1. The *passive* and *reflexive conjugations*, also, as Niph., Hoph., Hithp., may take the Acc., when their meaning is appropriate to govern it; e. g. נִבֵּא *to prophesy*, Jer. 25: 13; נָסַב *to surround*, Judg. 19: 22; הָנְחַלְתִּי, *I am made to possess*, Job 7: 3; הִתְנַכֵּל *to deceive*, Gen. 37: 18; הִתְבּוֹנֵן *to consider*, Job 37: 14.

NOTE 2. In phrases that are very common, the *Acc.* can be omitted without any serious detriment to the sense; e. g. כָּרַת בְּרִית for כָּרַת, 1 Sam. 20: 16. So שָׁלַח *to stretch out*, Ps. 18: 17, where יָד is implied. [?]

3. There are in Hebrew some *whole classes* of verbs, which take the Accusative after them; [in some cases of which the usage is peculiar]. E. g.

(*a*) Verbs of *putting on* or *off;* e. g. לָבַשׁ *to clothe with;* פָּשַׁט *to strip off;* עָדָה *to dress ornamentally*. The Hebrew says: 'The fields לָבְשׁוּ הַצֹּאן, *are clothed with flocks*, [so we are obliged to express it, but the shape of the Hebrew is: *put on flocks*—a very vivid poetical expression]. Ps. 109: 29. 104: 2.

(*b*) Verbs expressing *fulness* or *want;* e. g. מָלֵא, *to be full;* שָׁרַץ *to swarm*, (Gen. 1: 20, 21); שָׂבַע *to be satiated;* פָּרַץ *to overflow*, (Prov. 3: 10); חָסֵר *to lack;* שָׁכֹל *to be bereaved*. Thus: 'And the land וַתִּמָּלֵא . . .

אוֹתָם *was full* [of] *them,'* Ex. 1: 7. So Gen. 18: 28, 'perhaps *there may lack* (הַחְסְרוּן) of the fifty righteous five,' (Acc.); Gen. 27: 45, '*I shall lose* (אֶשְׁכַּל) even both of you,' (Acc.).

(*c*) Verbs of dwelling not *in* a place, but *among* a people, or *with* any one; i. e. such as שָׁכַב, גּוּר. Thus Ps. 57: 5, אֶשְׁכְּבָה לְהַטִּים, *I dwell among those who send forth flames.* Ps. 5: 5. 120: 5.

(*d*) Verbs that indicate *a coming* or *going* to a place; hence בּוֹא with the *Acc.* after it. The *Acc. of place* (§ 116, 1), seems to stand near to this usage.

§ 136.

Verbs with a double Accusative.

1. To these belong the *causative* conjugations of all the verbs which take an Acc. after them in Kal.

E. g. Ex. 28: 3, מִלֵּאתִיו רוּחַ חָכְמָה, *Him have I filled* [with] *the spirit of wisdom;* Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ, *and he made him to be clothed* [with] *garments of fine linen.* And so Ps. 18: 33, אֹזֵר, *to gird with;* Deut. 15: 14, בֵּרַךְ, *to bless with;* Ps. 8: 6, חִסַּר, *to let one lack.*

2. Many other verbs in Kal, which have a meaning equivalent to that double causative meaning.

E. g. *To cover, clothe,* Ex. 29: 9. Ps. 5: 13. Thence *to sow, plant,* Is. 5: 2. 17: 10. 30: 23. Judg. 9: 45.—*To anoint,* Ps. 45: 8; so *to fill, present with, to rob of,* Ezek. 8: 17. Gen. 27: 37; *to put upon one,* 1 Sam. 24: 18; *to make one thing into another,* Gen. 17: 5. So Ex. 20: 5, וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ, *and thou shalt make it into holy oil.* In regard to the *Passives* of these verbs, see § 140, 1.

We express such a thing by saying: 'He made *thereof* holy oil.' The Hebrews designate the *material* by the Acc., when, in our language, we are obliged to employ *of, out of,* etc. E. g. 1 K. 18: 32, וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ, *and he made* [out of] *the stones an altar,* or more literally, *he built the stones into an altar.* Lev. 24: 5. The construction is peculiar, when the *material* is put last; as Ex. 38: 3, כָּל־כֵּלָיו עָשָׂה נְחשֶׁת, *all his furniture he made* [out of] *brass.* Gen. 2: 7. Ex. 25: 39. 36: 14.

Another species of *double Acc.* is it, when the second word is exegetical of the first; which borders on the *adverbial* use of the Acc., (§ 116); e. g. חִכָּה פ׳ לְחִי, *to smite any one* [on] *the jaw bone,* Ps. 3: 8, comp. Deut. 33: 11. So חִכָּה פ׳ נֶפֶשׁ, *to smite one as to his life,* i. e. in a deadly manner, Deut. 37: 21.

§ 137.

Verbs with Prepositions.

The Hebrews have *no* verbs *compounded* with prepositions.

Modifications of verbal ideas, which are expressed in other languages by compounding verbs and prepositions, are here expressed in several ways:

(*a*) By verbs of a peculiar use, such as שׁוּב, *to return* [= *again*]; קָדַם, *to go before;* קָרָה, *to meet—go over against.*

(*b*) By prepositions that follow after the verb; [like our English: *put down, put up, put in, put off*, etc.] E. g. קָרָא, *to call;* with לְ following, *to call to;* with בְּ, *to call on;* with אַחֲרֵי, *to call after.* So נָפַל, *to fall;* with עַל, *to fall upon, to fall away;* with לִפְנֵי, *to fall down before;* and so הָלַךְ, *to go,* with אַחֲרֵי, *to go after, to follow.*

The more exact statement of these niceties belongs to the Lex., which should be consulted for every variation of such a nature. In regard to whole classes of words which are constructed with this or that particle, we might here speak; but it is better to remit the subject to the syntax of the prepositions, § 151, 3, where more will be said.

[REMARK. Gesenius' Heb. Lexicon does indeed notice the variety of particles that follow either the same verb, or different verbs; and not unfrequently the distinctions of meaning that arise from this. But after all, this is a part of Heb. lexicography which has never yet been fully and satisfactorily developed. To state the bare fact, that a verb is constructed with בְּ, or לְ, or אֶל, or עַל, etc., is scarcely giving the reader any information of importance. *The various shades of meaning* that arise from each of these, (and such there must be), requires the work of Hebrew lexicography again to be renewed, until this important matter is completed.—S.]

§ 138.
Constructio pregnans.

This so-named *construction* occurs, in Hebrew, particularly when a verb, which in itself is not a verb of *motion*, is connected with a particle which implies motion; so that, in order to make a full and correct sense, we must mentally *supply* a verb of motion between the verb expressed and the particle, or regard this verb as comprising, with its leading idea, an adjunct idea such as suits the nature of the case.

E. g. Gen. 43: 33, תָּמְהוּ אִישׁ אֶל, *to be astonished at,* but more exactly, *to turn toward one with astonishment.* Num. 14: 24, מִלֵּא אַחֲרֵי יְהוָה, *fully to follow after Jehovah,* abridged from מִלֵּא לָלֶכֶת אַחֲרֵי יְהוָה. So Ps. 22: 22, מִקַּרְנֵי רֵמִים עֲנִיתָנִי, *from the horns of the wild bull* [save and] *answer me,* [but here the word *save* is carried mentally forward from the preceding *στίχος*, and the matter belongs rather to ellipsis]. Is. 14: 17, אֲסִירָיו לֹא פָתַח בֵּיתָה, *his prisoners he loosed not,* (nor sent them) *to their home;* [but we may translate—*dismissed not to their home,* so that a *const. pregnans* is not necessary]. Ps. 89: 40. Gen. 42: 28. Is. 41: 1.

§ 139.

Connecting of two verbs in one idea.

When a verb requires another verb in order to complete its idea, then the second stands,

1. In the *Infinitive*, either *absolute* (§ 128, 1), or *construct.*

E. g. Deut, 2: 25, 31, אָחֵל תֵּת, *I begin to give;* Gen. 37: 5, וַיּוֹסִיפוּ שְׂנֹא, *and they continued to hate;* Ex. 18: 23, וְיָכָלְתָּ עֲמֹד, *and thou art able to endure;* Is. 1: 14, נִלְאֵתִי נְשֹׂא, *I am wearied to bear with.*

2. With לְ before the *Infinitive.*

E. g. Deut. 3: 24, הַחִלּוֹתָ לְהַרְאוֹת, *thou hast begun to show;* Gen. 11: 8, וַיַּחְדְּלוּ לִבְנוֹת, *and they ceased to build;* Gen. 27: 50, מִהַרְתָּ לִמְצֹא, *thou hast hastened to find;* i. e. quickly found, etc.

N. B. *Both* of these constructions [with and without לְ] are predominant in prose after such verbs as *begin* (הֵחֵל, הוֹאִיל), *continue, add, go on* (הוֹסִיף), *haste,* (מִהַר), *cease,* (חָדַל, כִּלָּה), *to be complete,* (תָּמַם), etc. Besides such constructions, *modality* of action is designated, by such verbs as הֵיטִיב *to do well,* הִרְבָּה *to do much,* (mostly in *Hiphil*); moreover by such verbs as *to will* (אָבָה, חָפֵץ), *to refuse,* (מֵאֵן), *to seek* or *seek after* (בִּקֵּשׁ), *to be able* (יָכֹל), also יָדַע with the meaning *to know how to do,* and *to learn* (לָמַד). *To grant* or *allow* may be expressed like נָתַן פּ׳ לַעֲשׂוֹת or נָתַן פּ׳ עֲשׂוֹת, *he allowed one to do;* Gen. 20: 6, לֹא נְתַתִּיךָ לִנְגֹּעַ, *I allowed thee not to touch.*

It deserves special notice, that לְ before the Inf., (which is very common in prose), is often omitted in *poetry;* e. g. Inf. of אָבָה *with* לְ in Ex. 10: 27, *without* it in Job 39: 9. Is. 30: 9. 42: 24.—And the same is true of such constructions as take the place of a verb before the Inf., as אֵין לָבוֹא, *it is not allowed to enter;* but *poetically* we have אֵין עֲרֹךְ, *it is not to be computed,* Ps. 40: 6. So after עָתִיד *ready, prepared,* a לְ is usually put before an Inf. in prose, while in poetry it is omitted, Job 3: 8.

3. With a *finite* verb *following;* and in such a way,

(*a*) That the second verb is annexed by a *Vav* (וְ), and corresponds to the first, in respect to *tense, gender,* and *number;* like our '*May he be willing and do this! He will be ready and do this;*' = *willing to do, ready to do,* etc., completing but one idea.*

E. g. Judg. 19: 6, הוֹאֶל־נָא וְלִין, *consent now and pass the night;* Josh. 7: 7.—Gen. 26: 18, וַיָּשָׁב וַיַּחְפֹּר, lit. *and he repeated and dug,* = he dug again; Gen. 37: 7. 2 K. 1: 11, 13. Gen. 25: 1, וַיּוֹסֶף . . . וַיִּקַּח, lit. *and he added and took* = he again took; Esth. 8: 6, אֵיכָכָה אוּכַל וְרָאִיתִי, lit. *how*

* [This plainly appears in the equivalent expression *willingly do, readily do.*]

shall I be able and see = how shall I endure to see; Cant. 2: 3. Ecc. 4: 1, 7.

Discourse may begin with the *Imperf.*, and go on with the *Perf.* and *Vav consec.* (§ 124, 6), like Esth. 8: 6 above. So Deut. 31: 12, *that they learn* (Imperf.), *and fear* (Perf.), i. e. learn to fear. Hos. 2: 11. Dan. 9: 25. On the other hand; it may begin with the *Perf.*, and go on with the *Imperf.* and *Vav;* as in Job 23 :3.

(*b*) Even the *Vav* in question may be *omitted* between the two verbs; which omission makes them to combine the more closely, and most of all because of the concord as to *tense.*

E. g. 2: 24, הָחֵל רָשׁ *begin and take possession* = begin to take etc.; Hos. 1: 6, לֹא אוֹסִיף אֲרַחֵם, *I will not add—have compassion* = I will no more compassionate; 1 Sam. 2: 3, אַל תַּרְבּוּ תְדַבְּרוּ, lit. *do not make much —speak* = do not say much; Is. 53: 10, יְהוָה חָפֵץ הֶחֱלִי, *it pleased Jehovah —he grieved* = it pleased Jehovah to subject him to grief; Lam. 4: 14, לֹא יוּכְלוּ יִגְּעוּ, lit. *they were not able* [that] *they might touch* = they could not touch. Job 19: 3. Hos. 5: 11.

This second [asyndic] construction is more poetical than the one under (*a*); compare הוֹסִיף with a *Vav* following, in Gen. 25: 1. 38: 5; on the other hand, without וְ, Hos. 1: 6. Is. 32: 1. Yet the *asyndic* construction occurs also in prose; as in Josh. 3: 16. Neh. 3: 20. 1 Chron. 13: 2. Deut. 1: 5.

(*c*) In like manner *asyndic*, but so that the *Imperf.* follows in intimate connection, and in translating we must supply *that* (conj.) before it.

E. g. Job 32: 22, לֹא יָדַעְתִּי אֲכַנֶּה, *I know not* [that] *I may flatter*, = I cannot flatter; 1 Sam. 20: 19, וְשִׁלַּשְׁתָּ תֵּרֵד, lit. *and thou shalt do on the third day* [that] *thou come down* = thou shalt come down the day after the morrow; Is. 42: 21.

In Arab. and Syriac this construction is very common;* in the Heb. rather unfrequent, but still it is necessary where the *second* verb must differ in *tense* or *number* from the first; e. g. Is. 47: 1, לֹא תוֹסִיפִי יִקְרְאוּ לָךְ, thou shalt not continue, [that] *they may call thee* = thou shalt no more be called; and so Num. 22: 6, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ, *perhaps I may be able* [that] *we smite him, and I may drive him out* = able to smite him, and drive him out, etc.

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* The Arabian says: *Volebat dilacerare*, (he was desirous that he might tear in pieces); the Syrian: *Voluit tollere* (Luke 18: 13), *he wished to take away.* But the conjunction *that* is more frequently inserted. Even the Latins omit conjunctions in the same way as above, in certain cases, as *Quid vis faciam?* Ter. So, *volo hoc oratori contingat*, Cic. Brut. 84. So in English, *I would he shall go*, etc.

N. B. All *three* constructions (lett. *a. b. c.*), and also one which is like to (*c*), the Syrians have, in certain verbs placed by the side of each other. They can say: Potuit et ivit (lett. *a.*); *potuit ivit* (lett. *b.*); *potuit et iret*, (not in Hebrew); and *potuit iret* (lett. *c.*). See Agrell, Supp. Synt. Syr. p. 33.

4. With a *Participle.*

E. g. Is. 33: 1, כַּהֲתִימְךָ שׁוֹדֵד (for כַּהֲתַמְּךָ, Inf. Hiph. of תָּמַם, § 20. n.) *when thou art prepared, a waster*, i. e. ready to lay waste; 1 Sam. 16: 16.

The same is the case with the *verbal adjective;* as 'His eyes חָחֵלּוּ כֵהוֹת, *began dim*, i. e. to become dim;' and here belongs Gen. 9: 20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה, *and Noah began* [to become] *a husbandman.*

NOTE 1. In many of the above examples, the *first* verb amounts to only a modification of the second, and may be expressed *adverbially*, as was shown above. See Gen. 31: 27, נְחִבֵּאתָ לִבְרֹחַ, *thou hast fled secretly;* Gen. 37: 7, *the sheaves encompassed and bowed down* = the surrounding sheaves bowed down; 2 K. 2: 10, הִקְשִׁיתָ לְשָׁאֹל, *thou hast dealt hardly in respect to asking* = thou hast asked for a difficult thing.

Sometimes the verb indicating some connected meaning, is put in the *second* place, (instead of the first); but then it is for some particular reason; as Is. 53: 11, יִרְאֶה יִשְׂבַּע, *he looks he satisfies himself* = he looks with satisfaction; Is. 66: 11, *ye shall suck ye shall be satisfied* = ye shall suck with or to satisfaction, (for the *satisfaction* follows the action). Is. 26: 11. —Jer. 4: 5, קִרְאוּ מִלְאוּ, *cry out make full* = cry out with full voice.

NOTE 2. Different is the construction when verbs take a clause depending on כִּי or אֲשֶׁר (*that*), which occupies the place of an *Accusative*, (§ 152, 2). These verbs are such as *see, know, believe, remember, forget, say, think, happen*, etc. On the omission of the conjunction before the same, see § 152, 4. *c.*

§ 140.
Construction of the Passives.

1. When a *causative* conjugation (Piel, Hiph.) governs a double Accusative (§ 136), the Passive retains the Acc. of *object* (the remoter one), while the near Acc. goes into a *subject* of the verb, or is comprised in it.

E. g. Ps. 80: 11, כָּסּוּ הָרִים צִלָּהּ, *the mountains are covered* [by] *the shadow of it;* 1 K. 22: 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (lit. being made to put on garments); Ex. 25: 40, אֲשֶׁר אַתָּה נָרְאָה, *which was shown thee*, (lit. which thou wast made to see).

[The literal translation above makes it plain, why the second Acc., in

such cases, is preserved along with the *passive* form of the verb]. But there is something peculiar in the construction of the *passive*, when it is used for the *impersonal* active, (like *dicitur* = *one says, they say*); as, *vice versâ*, the impersonal *active* is often used for the *passive*,* (§ 134, n.). In this way we may explain the fact,

(*a*) That in the Passive the *object* of action stands in the *Acc.* Thus Gen. 27: 42, וַיֻּגַּד לְרִבְקָה אֶת־הִבְרֵי עֵשָׂו, *and one told Rebeccah the words of Esau*, (lit. it was told to R., etc.); Gen. 4: 18, וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד, *and one bore* (there was born) *to Henoch Irad;* Gen. 21: 5, בְּהִוָּלֶד לוֹ אֶת־יִצְחָק, *when Isaac was born to him*, lit. when there was born, etc.; Gen. 40: 20, יוֹם חֻקַּת אֶת־פַּרְעֹה, *the day on which Pharaoh was born*, lit. the day of the being born, etc.; Gen. 17: 5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם, *one shall not any longer call thy name Abram;* Lev. 16: 27. Josh. 7: 15.

(*b*) We may see why the *Passive* need not agree with the *noun* in *gender* and *number*, even when this goes before (§ 144); for it is not, after the Hebrew manner of conception, the proper *subject* of the verb, but the *object-Accusative* governed by it. E. g. Is. 21: 2, חָזוּת קָשָׁה הֻגַּד־לִי, *a cruel vision has one announced to me*, more literally, *one has been caused to announce*, etc.; Dan. 9: 24, *Seventy weeks are determined* (נֶחְתַּךְ), or lit. *has one determined*. Is. 14: 3. Gen. 35: 26. Hos. 10: 6. (See Olshausen, Emend. z. A. Test. s. 24, 25).

2. The *efficient cause*, in the Passive, is most frequently designated by לְ, and is therefore really in the Dative, (as in Greek).

E. g. בָּרוּךְ לְאֵל *blessed of* or *by God* (τῷ Θεῷ), Gen. 14: 19. Neh. 6: 1, 7. Prov. 14: 20. More seldom, yet altogether with certainty, it stands with מִן, (*from*, indicating *origin, derivation*), Ps. 37: 23. Gen. 9: 11. Job 24: 1. Gen. 6: 13, מִפְּנֵי, *from the region of, from.* Also with בְּ, Num. 36: 2.

An *Accusative-instrumental* may be employed after a Passive, without any preposition, (§ 135, 1. n. 3); as Is. 1: 20, חֶרֶב תְּאֻכְלוּ, *by the sword shall you be consumed;* comp. Ps. 17: 13.

NOTE. Several *neuter verbs*, by a peculiar inflection of their meaning, are used in the sense of the *Passive;* e. g. רָדַד *felled*, (spoken of a forest), or *sunk down*, lit. *to descend;* so עָלָה *to ascend*, but Lev. 2: 12, *to be brought* or *laid upon;* in 1 Chron. 27: 24, *to be brought unto.* So יוֹצֵא *yieldeth*, Deut. 14: 22.

* This construction is frequent in the Syriac, (see Hoffm. Gramm. Syr. p. 343 *b.*), and is by no means, with J. D. Michaelis, to be held for a *Graecism.*

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

Expression of the Copula.

When the noun or pronoun which is the subject of a sentence, is connected with another noun or adjective as the predicate of the same, they are usually put together without any *copula.*

E. g. 1 K. 18: 21, יְהוָֹה הָאֱלֹהִים, Jehovah [is] *the God;* Gen. 2: 4, אֵלֶּה תוֹלְדוֹת, *these* [are] *the genealogical histories;* Gen. 2: 12, זְהַב הָאָרֶץ הַהוּא טוֹב, *the gold of that land* [is] *good;* Is. 31: 2, גַּם הוּא חָכָם, *he too* [is] *wise.* The personal pronoun, here and in all such cases, having a reference to the predicate, serves to connect the subject and predicate, (§ 119, 2).

N. B. More rarely is the copula, made by the substantive verb (הָיָה), expressed; as in Gen. 1: 2, *And the earth was* (הָיְתָה) *desolate and void;* Gen. 3: 1, *The serpent was* (הָיָה) *cunning;* so in Gen. 3: 20, al. If the subject is a *pronoun,* and the predicate a *participle,* יֵשׁ or אֵין may constitute a *copula,* (see § 132, 2. *a.*).

As to the *gender* and *number* of the *copula,* comp. § 144.

NOTE. Instead of an *adjective* for a *predicate,* we find frequently an *abstract* noun, (§ 104, 1. n. 2.). Particularly is this the case, when no proper adjective has been formed to indicate the meaning which is needed, (§ 104, 2); e. g. קִירוֹתָיו עֵץ, *his walls* [are] *wood,* i. e. wooden. Such an expression has the same force that it would have if the subject-noun or first noun were *repeated* before the predicate; e. g. the above expression=קִירוֹתָיו קִירוֹת עֵץ. The fuller form is exemplified in Job 6: 12, אִם כֹּחַ אֲבָנִים כֹּחִי, *is the force of stones my force?* Virtually the same in Cant. 1: 15, עֵינַיִךְ יוֹנִים, *thine eyes* [are the eyes] *of doves.* So Ezra 10: 13, וְהָעֵת גְּשָׁמִים, *the time* [is a time] *of showers.* Also Ps. 45: 7, כִּסְאֲךָ אֱלֹהִים, *thy throne* [is a throne] *of God.* The next member of the verse exhibits the full form: A SCEPTRE *of righteousness* THE SCEPTRE *of thy kingdom.* [? This is a *doubtful* construction of אֱלֹהִים. *Thy throne, O God, is* etc., (i. e. the Voc.) is the sense which the Sept. and the epistle to the Hebrews (1: 8) adopt, and which is generally approved, because it seems to be more easy and natural. Still, the view of Ges. and Roed. deprives the clause of no important part of its real force. *Thy throne* [is a throne] *of God,* must mean, that he who sits upon it is אֱלֹהִים, or else that he occupies the throne which belongs to אֱלֹהִים. To whom then does God give up his throne?]—Specially is there

an ellipsis, or omission of the *repeated* noun, when כְּ is prefixed to the predicate; e. g. Ps. 18: 34, רַגְלַי כָּאַיָּלוֹת, *my feet* [are *as* the feet] *of hinds;* Is. 63: 2, בִּגְדֶיךָ כְּדֹרֵךְ בְּגַת, '*thy garments* [are *as* the garments] *of one who treadeth in the wine press;*' Is. 29: 4.

§ 142.

Arrangement of Words in Sentences. Case Absolute.

1. The most natural arrangement of words in a simple sentence, in continued unimpassioned discourse, is the following: *Subject, Copula, Predicate;* or, when the predicate is a verb with its object, then we have *Subject, Verb, Object.* Adverbial designations, e. g. of *time*, or *place*, may stand before or after the verb; but a *negation* stands always immediately before it.*

The Hebrews, however, put at the *head* of a sentence any member of it which they designed to make *emphatic.*

(*a*) THE VERB; Prov. 28: 1, *they flee, while no one pursueth, the wicked;* Gen. 42: 30. This is the *predominant* construction in case of *impersonal* verbs; as Gen. 1: 14, יְהִי מְאֹרֹת, *let there be luminaries;* Is. 13: 22, עָנָה אִיִּים, *there cried the jackalls;* (like *il vient des hommes, there comes some men*). In particular such an arrangement prevails, whenever a relative clause is introduced, either by וְ, or אֲשֶׁר, or כִּי, (the וְ includes those cases where it stands before the Imperf. as וַ *consecutive*); e. g. Gen. 3: 1, 'All the beasts אֲשֶׁר עָשָׂה יְ *which the Lord had made;*' Gen. 2: 5, כִּי לֹא הִמְטִיר יְ, *for the Lord had not caused it to rain.*

(*b*) *An adjective as predicate;* nearly always is this placed *first*, because emphasis and importance are attached to it in this predicament; as Gen. 4: 13, גָּדוֹל עֲוֹנִי, *great is my sin.*

(*c*) *The object of the verb;* after which the verb immediately follows; e. g. Prov. 13: 5, *lying speech hateth the righteous;* Is. 18: 5, *a ripening cluster becomes the flower;* Is. 8: 14. Gen. 47: 21. Seldom is there an arrangement like the following: *An important word the prophet spake to thee,* 2 K. 5: 13. Ex. 18: 23.

(*d*) *Adverbial limitations;* which are followed by the verb; as Gen. 1: 1. Josh. 10: 12, אָז יְדַבֵּר יְהוֹשֻׁעַ, *then spake Joshua;* Judg. 5: 22.

N. B. The arrangement—*Subject, Object, Verb,* (common in Aramaean, Dan. 2: 6, 7, 8, 10), is rare in Hebrew, and only in poetry; e. g. Ps. 6: 10, יְהוָה תְּפִלָּתִי יִקָּח, *the Lord my prayer heareth.* Ps. 11: 5. Is. 13: 18. 49: 6. See Ges. Comm. on Is. 42: 24.

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* Rarely is the *object* put between the negation and the verb; as in Job 22: 7. 34: 23. Ecc. 10: 10. In 2 K. 5: 26, the *subject* comes between; in Ps. 6: 2, an adjunct limitation.

In regard to the indeclinable nature of the predicate, see § 144.

2. The most *intensive* mode of expressing the substantive of a sentence, (be it Genitive, or Acc. of object, or some connected limitation), consists in putting the same at the head of the sentence, and repeating it again in the form of a *pronoun*, in the place to which it naturally belongs. (Comp. *c'est moi, qu'on a accusé*).

E. g. Ps. 18: 31, הָאֵל תָּמִים דַּרְכּוֹ, *God—perfect is his way;* Ps. 11: 4. 104: 17. In Ps. 74: 17, *winter and summer—thou hast created them;* Gen. 47: 41, *the people—thou hast made them to pass over;* Gen. 21: 13. Comp. Jer. 6: 19.*—Moreover, the *suffix* in these cases can be *omitted*, Ps. 9: 7; and the union may be indicated by *Vav* (the *sign* of an *after-clause*); as in Ps. 18: 41, (comp. 2 Sam. 22: 41); Job 36: 26, מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, *the number of his years—there is no reckoning*, viz. *to them* (לָהֶם). Gen. 3: 5.

Peculiar, and like to the usage of the Latin, is the use of a *participle* prefixed to a sentence in this way; e. g. Prov. 23: 24, יוֹלֵד חָכָם וְיִשְׂמַח, *he who begetteth a wise man, he shall have joy;* 1 Sam. 2: 13, כָּל־אִישׁ זֹבֵחַ וּבָא נַעַר הַכֹּהֵן, *every one who presented an offering, then came the servant of the priest.* 1 Sam. 9: 11.

§ 143.

Relation of Subject and Predicate in respect to Gender and Number.

According to the noun, which constitutes the subject of a sentence, the predicate (verb, adjective, noun with copula) *normally* directs itself as to gender and number. From this rule, however, although common to all languages, many departures occur; which are grounded upon the principle of a *constructio ad sensum*, without regarding the mere *grammatical form;* and also upon the *position* of the predicate, when it is made to *precede.* In respect to the first, it should be noted,

1. That nouns *singular*, which comprise in themselves a *collective* idea, like עָם, גּוֹי *people*, בַּיִת *family*, or like אִישׁ *man, mankind* (see § 106, 1), may naturally be associated with the *plural.*

E. g. Judg. 9: 52, וַיִּרְאוּ אִישׁ יִשְׂרָאֵל, *the men* (man) *of Israel saw;* Judg. 15: 10. 1 K. 20: 20, וַיָּנֻסוּ אֲרָם, *and the Syrians fled*, lit. Syria. If the *collective* noun is *fem.*, and yet *masc.* individuals are denoted by it, the

* Such a *case absolute* may be preceded by לְ; as in Ps. 16: 3. Is. 32: 1.

case is the same, [*constructio ad sensum*]; as 2 Sam. 15: 23, כֹּל־הָאָרֶץ בֹּכִים, *the whole land* (its inhabitants) *wept.** 1 K. 10: 24. Gen. 48: 6. 1 Sam. 2: 33. 17: 46. *Vice versâ*, we find a noun *sing.* masculine with a predicate *plural feminine;* e. g. Job 1: 14, בָּקָר הָיוּ חֹרְשׁוֹת, *the kine were ploughing.* Examples where the predicate remains in the *singular*, in such cases, are Gen. 35: 11. Is. 2: 4, comp. Mic. 4: 3.

Often the construction begins with the *singular*, (specially when the verb *precedes*, § 144, 1), and then, after the subject in the *sing.* is named, the construction goes on with the *plural.*

E. g. Ex. 33: 4, וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבָּלוּ, *and the people heard . . . and mourned.* Ex. 1: 20.

2. On the other hand, *plural* nouns, which have a *singular* meaning (§ 106, 2), may, and often do, take a verb, etc., in the *singular;* (*constructio ad sensum*). Specially is this the case with the so-called *pluralis excellentiae.*

E. g. Gen. 1: 1, 3, where אֱלֹהִים† is joined with a verb *sing.;* [and so in cases almost without number. So of other like plurals]; as Ex. 21: 29, בְּעָלָיו יוּמָת, *his master shall be put to death.*

In like manner a *fem.* form with a *masc.* meaning, takes a *masc.* predicate; e. g. הָיָה קֹהֶלֶת חָכָם, *the preacher was wise.*

3. The plural names of *beasts* and of *things* (not that of *persons*), be they *fem.* or *masc.*, more usually take the *fem. sing.* for the predicate.‡

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* Comp. Sallust, Jug. 14: pars in crucem acti, pars bestiis objecti sunt.

† It is only in the *older* books of Scripture, that we find the *plur.* form אֱלֹהִים joined with a *plural* predicate. Perhaps the idiom originated in the time of polytheism. [? To me it seems more natural to say, that אֱלֹהִים is a *pluralis intensivus*, (the older Greek poets, e. g. Aeschylus, are full of such an idiom); that the probable root is the same as the Arabic אלה, *expavit;* and thence אלה *Allah*, = *nomen tremendum*, and so in Hebrew, אֱלֹהִים *the supreme object of veneration* or *fear;* which the Hebrews, believing that object to be ONE, used with a singular verb, etc.; see Eichh. Simonis' Lex. on אֱלוֹהַּ.—S.] The *plural* predicate may be found in Gen. 20: 13. 35: 7. Ex. 22: 8. Ps. 58: 12. Later writers avoid this construction, out of fear that some appearance of *polytheistic* views may seem to be indicated. [There was ground enough for such a fear, in the religious history of the Hebrews.] Comp. Ex. 32: 4, 8, and Neh. 9: 18; also 2 Sam. 7: 23, and 1 Chron. 17: 21. See Ges. Lex. in verbum.

‡ In Greek there is altogether the like idiom; e. g. *τὰ πρόβατα βαίνει*; and in such cases Attic usage demands the *singular*, except when *rational* beings are the subject, [when the *plural* is employed]; e. g. *τὰ ἀνδράποδα ἔλαβον, the slaves took.* In Arabic, such a plural, (called technically *pluralis inhumanus*, i. e. not pertaining to human beings), is predominantly joined with a predicate *sing. fem.;* as are all the so-called *Pluralia fracta*, which are *collective* forms.

Comp. the *fem.* form with *collective* meaning, § 105, 3. *d.* E. g. Joel 1: 20, בְּהֵמוֹת תַּעֲרֹג, *the beasts languish;* Job 14: 19, תִּשְׁטֹף סְפִיחֶיהָ, *the floods thereof overflow;* Jer. 49: 24, חֶבָלִים אֲחָזָתַּת, *severe pains lay hold upon her;* Ps. 37: 31. Job 12: 7. In the like manner, [i. e. by using sing. for plural], are the *pronouns* disposed of; Job 39: 15. Is. 35: 7. 2 K. 3: 3.

4. Even when the plural relates to *persons*, it may take a *sing.* predicate, in case not the *whole* or *collective body* is to be designated, but *each individual.*

Comp. כֹּל = *omnes* and *omnis.* Prov. 3: 18, תֹּמְכֶיהָ מְאֻשָּׁר, *every one who takes hold of her is blessed.* Prov. 27: 16, צֹפְנֶיהָ צָפַן רוּחַ, *every one who treasures up her, treasures up the wind,* (verb. sing.) Prov. 28: 1. Gen. 27: 29. Ex. 31: 14.

5. Nouns in the *dual* take a *plural* predicate; for verbs, participles, adjectives, and pronouns, have *no dual.*

E. g. Gen. 29: 17, וְעֵינֵי לֵאָה רַכּוֹת, *and the eyes of Leah were weak;* Is. 30: 20. 2 Sam. 24: 3. 1 Sam. 1: 13, שְׂפָתֶיהָ נָעוֹת, *her lips moved.* 2 Chron. 7: 15. 6: 40. Mic. 7: 10. Jer. 14: 7. Is. 1: 16. Job 10: 8. 20: 10. 27: 4. Ps. 38: 11. The distinction noted above in No. 3 of this §, is seldom extended to the Dual. Mic. 4: 11.

§ 144.
Position of the Predicate.

1. Very often is there a departure from normal concord, when the *predicate* stands first. The subject to be named, in such a case, not being so fully and definitely in the mind of the speaker, as when he names it at the beginning of a clause or sentence, the most predominant and ready form of the verb is chosen, and of course the *masc. singular*, even when the subject may be *feminine* or *plural.* The predicate remains, [like a kind of *impersonal* verb], fixed and without declension. This will be seen in respect to all the variety of predicates; e. g.

(*a*) *The verb;* e. g. Is. 47: 1, בָּא עָלַיִךְ רָעָה, quasi *there comes upon thee evil* (fem.); Mic. 2: 6, לֹא יִסַּג כְּלִמּוֹת, *there departs not shame* (fem. plur.). Ps. 57: 2. Deut. 32: 35. Esth. 9: 23, קִבֵּל הַיְּהוּדִים, *the Jews took;* 2 K. 3: 26, חָזַק הַמִּלְחָמָה, *it grew strong the battle.* And oftentimes there is no difficulty in treating the verb which precedes as a *verb impersonal,* (like *il vient des hommes, il a paru deux volumes,* § 142, 1. *a*).

Seldom is the *plur. masc.* of the verb joined with the *plur. fem.* of the noun; e. g. as in Judg. 21: 21, אִם יֵצְאוּ בְּנוֹת שִׁילֹה, *when the daughters of Shiloh go out.*

(*b*) *The adjective;* e. g. Ps. 119: 137, יָשָׁר מִשְׁפָּטֶיךָ, *right are thy statutes.* [This is like our English idiom, where an adjective is not inflected]. Ps. 119: 155, רָחוֹק . . . רְשׁוּעָה, *far off . . . is safety.*

(*c*) *The participle as a noun;* e. g. Gen. 47: 3, רֹעֵה צֹאן עֲבָדֶיךָ, lit. *keeper of sheep* [are] *thy servants.*

(*d*) The *copula* that connects with a noun which is a *predicate*, when it stands before its subject, may follow the same rule; e. g. Is. 18: 5, *when a maturing grape becomes the flower,* וְיִהְיֶה נִצָּה; Gen. 27: 39. 31: 8.* [Obscurely expressed, and the proof doubtful.]

It should be carefully noted, that the apparent irregularity in question extends itself not beyond the *first predicate;* for other predicates afterwards subjoined in the same connection, conform to their subjects in *gender* and *number.*

E. g. Ezek. 14: 1, וַיָּבֹא אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ, *and there came to me men, and they sat,* etc.; Gen. 1: 14. Num. 9: 6.

NOTE 1. In general, the language is somewhat sparing as to the use of *fem.* forms, (comp. § 110, 1, n. 2), and has contented itself with putting the nearest predicate to the *fem.* in concord with it. Instructive are the examples in Is. 33: 9, אָבַל אֻמְלְלָה אֶרֶץ, *it mourns, the country withers up;* Is. 14: 9, שְׁאֹל מִתַּחַת רָגְזָה . . . עֹרֵר לְךָ רְפָאִים, *the under-world is in commotion . . . it stirreth up the Shades on account of thee.* On the like ground, nouns whose near predicate is *fem.*, take, at a remoter distance, a *masc.* predicate; e. g. Gen. 32: 9. 49: 15. Lev. 2: 1. 5: 1. 20: 6. The like takes place in dependent clauses; as in Job 6: 10. 20: 26. So after כִּי, Job 6: 20.

The like is true of the *plural*, to which pronouns *sing.* refer, when they stand more remotely; Job 38: 32. Deut. 21: 10.

NOTE 2. The cases in which the *nearer predicate* does not appear to conform in number and gender to the subject, are partly such as that the verb must be regarded as a *passive impersonal*, and be construed with an Acc. (§ 140, 1, n.); or else the predicate is a participle which is to be regarded as virtually a noun; e. g. Gen. 4: 7, לַפֶּתַח חַטָּאת רֹבֵץ, *at the door* [is] *sin a lier-in-wait;* Ecc. 2: 7, בְּנֵי בַיִת הָיָה לִי, *I had slaves,* where הָיָה לִי = *I had;* Gen. 15: 17, וַיְהִי חֲשֵׁכָה הָיָה, *and darkness was it,* i. e. dark, the verb standing *impersonally.*

§ 145.

Construction of compound Subjects.

1. When the subject consists of a *Nom.* and *Gen.*, the predicate sometimes follows the *Gen.*, as to gender and number,

* When הוּא supplies the place of a *copula*, it remains unchanged, even when placed between plurals and feminines; e. g. *The offerings of Jehovah* הוּא נַחֲלָתוֹ, *this is his heritage.* Comp. Jer. 10: 3.

rather than the Nom. or const. noun; i. e. in cases where the *leading idea* is attached to the Gen. noun.

E. g. Job 32: 7, רֹב שָׁנִים יוֹדִיעוּ חָכְמָה, *the multitude of years teach* (pl.) *wisdom;* Gen. 4: 10. 2 Sam. 10: 9, חֹרֶתַּח פְּנֵי מִלְחָמָה *the front of the battle was*, etc. Is. 6: 4. Job 38: 21.

Almost throughout is such a construction found after כֹּל and the numerals; e. g. וַיִּהְיוּ כָּל־יְמֵי אָדָם, *and all the days of Adam were;* Gen. 5: 5. Ex. 15: 20. Gen. 8: 10.

2. When several subjects are connected by *and* (וְ), the predicate stands mostly in the *plural;* especially when it *follows* the nouns.

E. g. Gen. 18: 11, אַבְרָהָם וְשָׂרָה זְקֵנִים, *Abraham and Sarah* [were] *old.* But when the predicate stands *first*, it often directs itself after the gender and number of the nearest noun or subject; e. g. Gen. 7: 7, וַיָּבֹא נֹחַ וּבָנָיו, *and there entered Noah and his sons;* Ex. 15: 1. Num. 12: 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן, *and Miriam spake and Aaron.* Seldom is the masc. preferred when it stands first; as Prov. 27: 9, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח לֵב, *ointment and perfume rejoice the heart.* If the construction advances beyond one predicate, the plural is chosen in such cases; e. g. Gen. 21: 32. 24: 61. 31: 14. 33: 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.
General Remarks.

So far as the *doctrine of the Particles* constitutes a part of the doctrine of forms, (§ 97—103), it concerned us etymologically to comprise within our view the relation of this part of speech to the others. Here we have to do with the *meaning and use of particles*, which are words of high importance to an acute discernment of the sense, and to a philosophical treatment of language. Their most important properties should be here brought to view; although we must leave to the Lexicon the more complete exhibition of them, and, for the most part, the citation of passages for illustration and confirmation.

§ 147.
Of Adverbs.

The most important *adverbs* may be arranged according to their meaning, as follows:

1. ADVERBS OF PLACE. שָׁם *there, at that place;* פֹּה, *here,* (prob. for פָּהוּא = בָּהוּא *in this* [place]); זֶה and בָּזֶה, *here;* הֵלֹם and הֵנָּה *hither,*— (the last also means *here,* comp. the Chald. הֵן *this*;) הָלְאָה, *thither, further on,* (prop. *to a distance*); hence מִמְּךָ וָהֵנָּה, (from thee hither), *this side of thee;* also מִמְּךָ וְהָלְאָה, (from thee farther on), *that side from thee,* 1 Sam. 20: 22, 37. Is. 18: 2. עַל, more usually מִמַּעַל *above;* מִתַּחַת *beneath, under;* לַמַּעְלָה *to the upper part;* לַמַּטָּה *to the part beneath;* חוּץ *without;* מִחוּץ *out of, outside;* מִבַּיִת and פְּנִימָה, *in, within;* מִקֶּדֶם, קֶדְמָה, *before, eastward;* אָחוֹר *behind;* מֵאַחֲרַנִּית *backwards;* נֶגֶד *over against;* יָמִין *to* or *on the right;* יָם *westward,* (lit. from the [Mediterranean] sea); סָבִיב and מִסָּבִיב *round about,* קוֹמְמִיוּת *right up, erect.*

Many particles designate the direction *whence,* by the preposition מִן; and the direction *whither,* by the Acc. [locative] ending (ָה). E. g. שָׁם means *there,* מִשָּׁם *from there, thence;* שָׁמָּה *thither;* חוּץ *without,* חוּצָה (to the without) *abroad.* Several adverbs appear only with ָה appended; such as מַטָּה, הָלְאָה.

In the mean time, both of these appendages to adverbs designate also *a state of resting in any place;* e. g. שָׁמָּה designates not merely *thither,* but *therein;* יְמָנָה signifies not merely *on the right,* but *at* or *in the right.* The ָה in both its shades of meaning (§ 88, 2), is a proper *Acc. ending;* and מִן appropriately designates a *dependence* on anything; and hence the condition of a thing *on the side of* another; (like *a dextra, a sinistra, a latere, a tergo,* and in French, *dessous, dessus, dedans, dehors,* i. e. *below, above, within, without*). Thus Cant. 4: 1, גִּלְעָד מֵהַר גִּלְשׁוּ, lit. *they lie down on the depending of the mount of Gilead,* i. e. on the side of. (Comp. Soph. Antig. 411, *καθήμεθ' ἄκρων ἐκ πάγων.* Odyss. xxi. 420, *ἐκ δίφροιο καθήμενος*).

2. ADVERBS OF TIME. In part these are the same as those of *space,* and are carried over, from analogy, to the designation of *time.* E. g. שָׁם *then,* like *ἐκεῖ*; כֹּה *now, at present,* (and even beyond simple time-reckoning, like *νῦν, νύν*), also *soon, speedily;* הַיּוֹם *to-day;* כַּיּוֹם, כָּהַיּוֹם, *presently, now;* תְּמוֹל, אֶתְמוֹל, *yesterday;* אֶמֶשׁ *yesterday evening, last night;* שִׁלְשׁוֹם (out of שָׁלֹשׁ and יוֹם), *day before yesterday;* מָחָר *in the morning;* מִמָּחֳרָת, *on the morrow, on the following day;* יוֹמָם *by day;* לַיְלָה *by night;* בֹּקֶר *in the morning,* also חַשְׁכָּם *in the morning* or *early;* כָּל־הַיּוֹם *all the day;* then *always, evermore;* תָּמִיד *continually, always;* לְעוֹלָם, לָנֶצַח, נֶצַח, *eternally, perpetually;* אָז *then,* (in respect to

the *past* and the *future*); מֵאָז *aforetime;* לְפָנִים, the same; כְּבָר *long ago, a long time;* עוֹד (repeating), *again, continually, still,* (with a negation, *no more*); כְּאֶחָד (as one) *together;* יַחְדָּיו the same; רִאשׁוֹנָה *at first;* אַחֲרֵי כֵן (*after* it was *so*), *afterwards, after that;* מִהֵרָה *hastily;* פִּתְאֹם *suddenly, in the twinkling of an eye.*

(3) ADVERBS FOR OTHER MODALITIES. (*a*) *Condition;* e. g. כֹּה *thus, so;* כֵּן the same; מְאֹד *very;* יֶתֶר *preeminently, specially;* יוֹתֵר *more, very much;* כָּלָה and נֶצַח, *altogether, entirely;* כְּאַיִן, כִּמְעַט (as nothing, little), *almost, very near;* אֵפוֹא *so, consequently,* Job 9: 24; hence frequently in animated questions, (§ 150, 2. n.); טוֹב and הֵיטֵיב, *well;* כֹּל (connected with other adverbs), *altogether, even,* as כָּל־עוֹד, *altogether so long, quite so long,* Job 27: 3.

(*b*) *Quantity;* as הַרְבֵּה *much;* לָרֹב *abundantly;* הוֹן (riches) *richly, amply;* דֵּי (with a Gen. after it) *sufficiently,* as דַּיֶּךָ *what is enough for thee;* רַבַּת *much, enough;* לְבַד, לְבָדָד, *only* (in separation); the first of these takes suffixes as לְבַדִּי *I only;* יַחַד *together.*

(*c*) *Assurance, certainty;* אָמֵן, אָמְנָם, *truly, verily;* אָכֵן *certainly, indeed, yea;* and so its abridged form, אַךְ; אֲבָל, *yea,* also *much more, full surely,* Gen. 17: 19. 1 K. 1: 43; אוּלַי *perhaps.* This last is probably derived from אוֹ and לַי = לֹא; comp. the Aram. דִּילְמָא, *whether not, perhaps,* μήποτε. Once אוּלַי = לוּלֵי, *if not,* Num. 22: 23; then *whether not;* thence *perhaps.* It expresses *doubt, solicitude, hope.*

(*d*) *Limitation;* for the expression of *assurance* can easily go over into its *opposite,* (comp. *verum, vero*); and therefore these *assurance-particles* designate in part these *limitation-modalities;* as אַךְ *only;* אָכֵן, אֲבָל, *but;* bothi n the later Hebrew more particularly. As marking *strong contrast* אוּלָם is used, = *on the other hand, on the contrary,* (Sept. οὐ μὴν ἀλλά), limited almost entirely to the Pent. and Job. For *limitation,* besides אַךְ we have רַק = *only, save.*

(*e*) *Of ground, reason;* עַל־כֵּן, לָכֵן, לָהֵן, *therefore.* (*f*) *Of addition;* גַּם *moreover* and *even;* and also the more poetic and climactic אַף, *much more, even entirely;* which, however, often go over into the domain of *conjunctions.*

(4) For adverbs of *negation,* see § 149.

(5) *Of inquiry;* which comprises all the foregoing classes. Besides the appropriate *interrogative* particles, (הֲ, אִם, § 150), the question respecting, (*a*) *Place,* is asked by אֵי, אַיֵּה. The first takes a *suffix;* as אַיּוֹ, *where is he?* etc. So אֵי זֶה, אֵיזֶה, אֵיפֹה, אֵיכָה, *where?* אֵי מִזֶּה, מֵאַיִן, *whence?* אָנָה (from אַיְנָה), *whither?* (*b*) *Time;* by מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה the same. (*c*) *Of condition;* אֵיכָה, אֵיךְ, אֵיכָכָה, *how?* (*d*) *Of number;* כַּמָּה *how many? how often?* (*e*) *Of cause* or *reason;* לָמָּה and מַדּוּעַ (§ 97, 3), *wherefore.*

Most of these *interrogative* particles are formed by the union with them of אַי, אֵי, which of itself means *where;* then it becomes merely the sign of a question, (*whereof, whereto?*) before particles of *place, time,* or *condition.* In this manner, and by the use of the ending (ָה), of מִן prefixed, and of the relative אֲשֶׁר, arises a whole series of *correlate* adverbs, such as זֶה *here,* מִזֶּה *from here;* אַי *where,* אַי מִזֶּה *whither?* אֲשֶׁר מִזֶּה *whence* (rel.); שָׁם *there;* שָׁמָּה *thither;* מִשָּׁם *from there;* אֲשֶׁר שָׁם, *where;* אֲשֶׁר שָׁמָּה, *whither;* אֲשֶׁר מִשָּׁם, *whence.*

§ 148.
Construction of Adverbs.

1. Adverbs serve not merely for the purpose in general of *definiteness* or of making limitations and qualifications in a sentence, but also for the limitations of *adjectives;* e. g. טוֹב מְאֹד *very good.* Moreover they connect with nouns, (like the Greek ἡ χθὲς ἡμέρα); and then they stand:

(*a*) In *apposition;* as דָּם חִנָּם, *innocent blood,* 1 Sam. 25: 31; אֲנָשִׁים מְעַט, *few men,* Neh. 2: 12; חָכְמָה הַרְבֵּה מְאֹד, *very much sagacity,* 1 K. 5: 9. (*b*) In the *Genitive;* as דְּמֵי חִנָּם, *innocent blood,* 1 K. 2: 31, where the adverb is treated as a noun.

Like *nouns of quality* also do *adverbs* appear, in the later writers, when they have a preposition prefixed; as בְּכֵן (in the so), *so, in such a way* = כֵּן, Esth. 4: 16; אֶל חִנָּם *in vain, for nothing,* Ezek. 6: 10.

2. The repetition of an adverb sometimes *strengthens* the expression, and sometimes denotes *continual accession.*

E. g. מְאֹד מְאֹד *exceedingly much,* Num. 14: 7; also *more and more,* Gen. 7: 19; מַטָּה מַטָּה, *deeper and deeper,* Deut. 28: 43; מְעַט מְעַט, *little and little,* Ex. 23: 30.

How an *adverbial* idea is conveyed by verbs, see § 139. n. 1.

§ 149.
Particles of Negation.

1. The most important *adverbs of Negation* must be here considered.

These are לֹא = *οὐκ, not;* אַל = *μή, that not;* אֵין = לֹא יֵשׁ, *there is not;* טֶרֶם *yet not;* אֶפֶס *no more.* Almost exclusively *poetic,* are בַּל, בְּלִי, *not. Negative conjunctions* are אַל, פֶּן, לְבִלְתִּי, *that not.*

Particulars follow: לֹא (like *οὐ, οὐκ*) stands principally for an *objective, unconditional* negation; hence with the *Imperf.* for *prohibition,* (§ 125, 3. *c.*). In connection with כֹּל, and when without an *article* after it, (in which case

כֹּל of itself means *any one, every one*), לֹא means *nullus, no one, none, none at all;* (comp. French *ne . . . personne*). Gen. 3: 1, לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן, *ye shall not eat of any tree in the garden,* or *ye shall eat of no tree,* etc. Ex. 12: 16, כָּל־מְלָאכָה לֹא יֵעָשֶׂה, *no work shall be done;* Ex. 10: 15. 20: 4. 2 Chron. 32: 15. Prov. 12: 21. 30: 30. (The negation is here closely connected with the verb, and *not happens anything* is therefore = *nothing happens.* Even so אַיִן = לֹא יֵשׁ; Ecc. 1: 9, אֵין כָּל־חָדָשׁ, *there is not anything new,* i. e. *nothing is new.* Quite otherwise is it, in case כֹּל is defined or limited; as Num. 23: 13, כֻּלּוֹ לֹא תִרְאֶה, *the whole of him thou dost not see,* i. e. merely a part of him. On the use of this negative in interrogations, see § 150, 1.

The position of לֹא is directly *before* the verb. Seldom is there a variation here; see § 142, 1.

אַל is properly = *μή*, or the Latin *ne* with the Imperf.; still the phrase אַל יָבֹא, (*ne veniat, let him not come*), may be employed to signify: *He must not come;* see § 125, 3. *c*, also § 126, 2.

Sometimes אַל stands absolutely without any verb; and then it has the force of the *μή* (Opt.) in Greek, which is an abbreviated method of saying: *μὴ τοῦτο γένηται*! In this case, לֹא = *not so! surely not!* uttered optatively. E. g. Ruth 1: 13, אַל בְּנוֹתַי, *surely not, my daughters!* see § 150, 1. With respect to the interrogative use of אַל, see § 150, 1.

אֵין is the *negation* [or direct opposite] of יֵשׁ, and includes in itself the *verb of existence in all its tenses.* E. g. Gen. 37: 29, אֵין יוֹסֵף בַּבּוֹר, *Joseph was not in the pit;* Num. 14: 42, אֵין יְהוָה בְּקִרְבְּכֶם, *Jehovah is not in the midst of you.* Formulas which in the *affirmative* have יֵשׁ (*there is*), in the *negative* have אֵין (*there is not*); as Gen. 31: 29, יֵשׁ לְאֵל יָדִי, *it is in my power,* (lit. it is in the power of my hand), while the *negative* puts אֵין for יֵשׁ, as in Neh. 5: 5, אֵין לְאֵל יָדִי, *it is not in my power.* Hence it comes, (*a*) That when personal *pronouns* are the subject of the sentence, where these words are employed, they are connected with them as suffixes; e. g. אֵינֶנִּי, *I am not, I was not, I shall not be,* [for all tenses belong to אֵין and יֵשׁ]; and so אֵינֶנּוּ, אֵינָם, etc. (*b*) When there is a *predicate verb* that follows, it is put, almost always, in the *participle-form,* because the verb *to be* is included in אֵין and יֵשׁ; e. g. Ex. 5: 16, תֶּבֶן אֵין נִתָּן, *straw is not given;* Ex. 5: 10, אֵינֶנִּי נֹתֵן, *I will not give;* Ex. 8: 17. Deut. 1: 32. (*c*) Inasmuch as יֵשׁ is employed to designate *existence simply,* (there is = there exists), so אֵין, the exact opposite of יֵשׁ, denies existence; e. g. אֵינֶנּוּ, *he was no more,* Gen. 5: 24.

Abridged from אַיִן comes the *negative* syllable אִי, used in a kind of *compound* manner; as Job 22: 30, אִי־נָקִי, *not innocent.* (In Ethiopic, it is the most common *negation-syllable,* and is prefixed even to verbs). Respecting the rise of the interrogative אַי out of אַיִן, see § 150, 1, n.

לְבִלְתִּי is properly a *const. state* or *form*, with the ending ־ִי, (§ 88, 3, *a*), and it is most frequently employed, when the *Inf.* with a *preposition* is to be *negatively* expressed; e. g. positively לֶאֱכֹל *to eat*, negatively לְבִלְתִּי אֱכֹל *not to eat*, Gen. 3: 11. Seldom is it employed with a finite verb for *that not*, as in Jer. 23: 14.

פֶּן properly means *turning away*, *taking away*, *removing;* and so it stands for *that not*, *lest*. It is used especially after the mention of some obstacle or hindrance, (Gen. 11: 4. 19: 15); or after verbs expressing *fear*, *guarding against*, and the like, (as *δείδω μή*, *vereor ne*); Gen. 31: 24, 31. Also at the *beginning* of a sentence, which expresses *solicitude;* as in Gen. 3: 22, וְעַתָּה פֶּן יִשְׁלַח יָדוֹ, *and now, that he may not put forth his hand.*

2. Two negations in the same sentence destroy not each other (as in Latin), but make the negation *energic.*

So in Greek, *οὐκ οὐδείς*, *οὐκ οὐδαμῶς*; and thus 1 K. 10: 21, אֵין כֶּסֶף לֹא נֶחְשָׁב לִמְאוּמָה, *silver was not at all regarded;* in the parallel passage, 2 Chron. 9: 20, לֹא is omitted). Ex. 14: 11.—Zeph. 2: 2, בְּטֶרֶם לֹא יָבוֹא, *while he shall not come;* Is. 5: 9, מֵאֵין יוֹשֵׁב, *without any inhabitant.*

3. When two sentences with a *negation* follow each other, the negative is frequently inserted only in the first, and is to be carried forward by the mind to the second.

E. g. 1 Sam. 2: 3, אַל תַּרְבּוּ תְדַבְּרוּ גְבֹהָה, '*do not very haughtily speak much, let* [not] *a perverse thing come out of your mouth.*' Ps. 9: 19. Job 3: 10. 28: 17. 30: 20. (The same is the case with *prepositions*, § 151, 4).

§ 150.

Of interrogative words and sentences.

1. The *interrogative tone* may be given by the reader, to a sentence which has no distinctive written sign of interrogation.

E. g. 2 Sam. 18: 29, הֲשָׁלוֹם לַנַּעַר, *is it well with the lad?* Gen. 27: 24, אַתָּה זֶה בְּנִי עֵשָׂו, *art thou that one, my son Esau?*

More frequent is this, when the interrogatory clause is united to a preceding one by a (וְ).

E. g. Jonah 4: 11, וַאֲנִי לֹא אָחוּס, *and I — should I not spare?* Job 2. 10. 10: 8, 9, 13. Judg. 11: 23. 14: 16. So after the particle גַּם, Zech. 8: 6; also after אַף, Job 14: 3.

Negative sentences may readily be turned into *interrogative* ones; and when they exhibit לֹא, the answer to such interrogatives is expected to be in the *affirmative.*

E. g. Job 14: 16, לֹא תִשְׁמֹר עַל חַטָּאתִי, *dost thou not watch over my iniquity?* Jonah 4: 11. Lam. 3: 36, 37.

When אַל (= *ne*) is employed, in such cases, a *negative* answer is expected.

E. g. 1 Sam. 27: 10, אַל פְּשַׁטְתֶּם הַיּוֹם, *have ye not made an irruption to-day.**

Of the few interrogative particles that exist in Hebrew, some are of an affirmative and some of a negative nature. The latter have gradually attained to an *interrogative* power. (So in Greek, ἦ, οὐκ, μή; in Latin, *an*, *ne*).

The interrogative הַ (§ 98, 4) has originally a *demonstrative* meaning, and is related to the article.

Probably אַי (*where*) sprung from a negation; in full, אַיִן, (hence מֵאַיִן *whence*?) properly *not, there is not;* which *interrogatively* spoken, means: *Is there not? = where is?* So אַיּוֹ *is he not? = where is he?* Job 14: 10, *man dieth,* וְאַיּוֹ, *and where is he?* In Arabic, אַי is an interrogative pronoun = מִי *who?* (Comp. German *wo*, and English *who*). But this is not its original meaning. In respect to shortening אַיִן into אַי, see in § 149 under אַיִן.

2. In *simple* interrogations הַ interrogative usually stands; in disjunctive ones, אִם—הַ. 1 K. 22: 15, הַנֵּלֵךְ אִם נֶחְדַּל, *shall we go, or shall we cease* [from going?] The same sequency is found in indirect questions, only that אִם is more frequent in the simple question, and in the first place.

PARTICULARS FOLLOW. The הַ stands immediately before the pure and simple question, in regard to which one is uncertain as to the answer. Job 2: 8, הֲשַׂמְתָּ לִבְּךָ, *hast thou observed my servant Job?* Often the inquirer expects a negative answer (*num?*), which may lie in the tone. Gen. 4: 9, הֲשֹׁמֵר אָחִי אָנֹכִי, *am I my brother's keeper?* Job 14: 14, 'when man dies, הֲיִחְיֶה *shall he revive again?*' Such questions may comprise the sense of a direct negation; 2 Sam. 7: 5, הַאַתָּה תִּבְנֶה לִּי בַיִת, *shalt thou build for me a house?* (In the parallel passage, 1 Chron. 17: 4, a direct negative, לֹא אַתָּה וגו׳, *thou shalt not build,* etc.). On the other hand, if הַ is joined with a negation, it may have the power of an *affirmation;* as הֲלֹא, *is it not so?* and this is often used for הִנֵּה *lo!* as in 2 K. 15: 21. 20: 20, comp. 2 Chron. 27: 7. 32: 32.†

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* So in Greek; οὐ in questions where the answer is expected to be *affirmative*, Il. X. 165. IV. 242; μή where it is expected to be *negative*, as in Odyss. VI. 200.

† So מָה *what?* is also employed. Spoken indignantly, or in the way of reproof, it stands for prohibition; e. g. Cant. 8: 4. Job 16: 6. 31: 1. In Arabic, it is frequently a *negation.*

On the other hand, the question may be so spoken that one expects assent or agreement, in cases where we put *not* into the question; (as the Greek can employ ἦ γάρ, or ἦ γὰρ οὐ in the like sense, and the Latin *ne* for *nonne*. (Heindorf ad Plat. Phaedr. 266 D. Heusing ad Off. III. 17). Job 20: 4, הֲזֹאת יָדַעְתָּ, *dost thou not know this?* Before this simple question, אִם rarely stands; and when it does, it is in the relation of *disjunction* from something which precedes; German, *oder etwa;* Latin, *an.* Is. 29: 16. Job 6: 12.

In the disjunctive question, (*utrum — an?*), the predominant forms are אִם — הַ; also וְאִם — הַ, Job 21: 4. With emphasis on the first question, is וְאִם — הֲאַתָּה, Job 34: 17. 40: 8, 9. Before the second question, also, is sometimes put אוֹ *or*, Job 16: 3. Ecc. 2: 19. Further, the connection אִם — הַ requires no *contrast*, but often stands in poetic parallelism, and elsewhere (Gen. 37: 8. Hab. 3: 8), where the same question is repeated merely with other words, and the difference of the second question lies not in the *thing*, but in the *form of the words*. Thus Job 4: 17, *Is man just before God,* (אִם) *is a man pure before his Maker?* Job 6: 5, 6. 8: 3. 10: 4, 5. 11: 2, 7. 22: 3. In continuing a question with another form, in a second στίχος, וְ is not unusual, [which of course virtually transfers the *interrogative* particle of the first στίχος to that of the second]; as in Job 10: 3. 13: 7. 15: 7, 8. 22: 4. Seldom is the הַ repeated in the second question; as in Judg. 14: 15, (where, however, actual *contrast* or *opposition* is designated); but where there is in reality a double question, it may stand before both, 1 Sam. 23: 11. About as rare is אִם, before two questions in succession, as in Job 6: 12.

The indirect question is generally subject to the same rules. In a simple question, הַ interrog. is employed after verbs of *questioning*, of *doubt*, of *overseeing*, when it = *whether*. E. g. Gen. 8: 8. Ex. 36: 4. Sometimes אִם is used; Cant. 7: 13. 2 K. 1: 2. In *disjunctive* cases, we find אִם — הַ, [we say: *Is it so . . . or so?*] Gen. 27: 31; but also הַ — הַ, Num. 13: 18. The formula מִי יוֹדֵעַ אִם, *who knoweth whether?* has an affirmative sense = *I know that*, Esth. 4: 14.

In regard to *adverbs*, which are used in questions about *time*, *place*, and *condition*, see § 147, 5.

For the sake of *animating* questions, זֶה is introduced, § 120, 2. Also אֲפוֹא, *now, then,* [= γάρ in questions]; as מַה־לְּךָ אֲפוֹא, *what ails thee now?* Is. 22: 1. Job 17: 45, אַיֵּה אֲפוֹא, *where now?*

3. The *affirmative* answer, as in Latin, is given by virtually repeating the *predicate* of the question; e. g. Gen. 27: 24. 29: 6. Judg. 13: 11. The negative answer is made by לֹא, Gen. 19: 2.

§ 151.
Of Prepositions.

1. The *simple* prepositions* designate, like adverbs, for the most part and originally, *space-relations;* then, those of *time*, *ground*, *cause*, *occasion*, and other intellectual relations. Prepositions of *place* designate either a *quiet resting* in it, or a *moving from* or *to a place.* Of the first class, some are employed after verbs of motion; but of the last class, seldom are any employed to designate *resting in a place.*

PREPOSITIONS OF PLACE. (*a*) *For a state of rest;* בְּ *in, on;* עַל *on, upon;* תַּחַת *under;* אַחַר, אַחֲרֵי *behind;* לִפְנֵי *before, over against;* אֵת, אֶצֶל *with, by, near;* בְּצַד, בְּעֵבֶר, (properly *at a distance from . . .*), specially *behind, around,* (*ἀμφί*); בֵּין *between;* עֵבֶר *over, beyond.*

(*b*) *For motion;* מִן *from, out from* [anything]; אֶל, לְ *to, towards;* עַד *unto, even to;* and besides these, also בְּ in the sense of *on to,* עַל *upon, on to.*

(*c*) Many of the prepositions already named, are at the same time employed in relation to *time;* e. g. בְּ *in, within,* מִן, אֶל, עַד.

(*d*) For other relations one should notice כְּ *as,* (כְּפִי, כְּדֵי, *according to the proportion* or *measure*); עִם *with, together with;* זוּלַת, בִּלְעֲדֵי *except, besides;* בִּלְתִּי *without, except;* לְמַעַן, רַעַן *on account of;* עֵקֶב (for a reward), *for, because of.*

2. Great dexterity and much acuteness does the Heb. language develope, *in the compounding of prepositions.* Particularly does it set prepositions of *motion* before other *local* prepositions, in order to designate local relations, which have either existed, do now exist, or will take place. (So in French: *de chez, d'auprès*).† Thus,

(*a*) With מִן; as מֵאַחַר *from behind;* מִבֵּין *from between;* מֵעַל *from above;* מֵעִם *from with;* מֵאֵת id.; מִתַּחַת *from under.*

(*b*) More seldom with אֶל; אֶל אַחֲרֵי *to the hinder part;* מִחוּץ לְ *outside of;* אֶל מִחוּץ לְ *to the outside of,* Num. 5: 3.

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* We reckon to this class such words as לִפְנֵי, לְמַעַן, which, although properly *composite* as to their elements, yet convey but *one definite* idea. This stands contrasted with such words as מִלִּפְנֵי *from before*—a *composite* idea.

† When the Hebrew says: 'He took the offering מֵעַל הַמִּזְבֵּחַ, *from above the altar* (lit. from the upper surface of the altar), he exhausts the idea to be communicated; while the French with its *il prend le chapeau sur la table,* and the German with its *er nimmt den Hut vom Tische weg,* do but half express it, each in its own way. [The English is often nearer the Hebrew; e. g. *he took the cover* OFF FROM *the dish*].

Further; *compound prepositions* which have gone over by usage into *adverbs*, become *prepositions* again, by putting לְ, more rarely מִן, after them.

E. g. מִבַּעַל *upper side*, מִבַּעַל לְ *from the upper side of = over*; מִתַּחַת *under side*, מִתַּחַת לְ *from the under side of = beneath, under*; so מִחוּץ לְ *from the outside of = abroad, without*; לְבַד *separately*, לְבַד מִן *separately from = without*.

These *connecting* prepositions may also stand *before*; e. g. לְבַד מִן = מִלְּבַד, *besides*; מִבַּלְעֲדֵי, *without, except*; (Syr. בלעד מן).* Sometimes the connecting preposition is omitted; e. g. מִתַּחַת, for מִתַּחַת לְ, Job 26: 5.

3. Let us now go through with some of the most frequent, and at the same time most variously significant, *prepositions*, pointing out their meaning so as to aid the right understanding of their connection with verbs, and with some of the most important idioms.

(*a*) *Beth* (בְּ) has the greatest *variety* of meaning, among the prepositions. It means, (1) Properly, condition as being *in a place*, (*ἐν*); thence *in time*, then *in* these or those circumstances; e. g. בָּאָרֶץ, בְּרֵאשִׁית, בְּשָׁלוֹם. In relation to a multitude, it means *among*; as בַּגּוֹיִם *among the nations*. In relation to enclosed boundaries, *within*; as בִּשְׁעָרִים *within the gates*. In relation to elevated objects, *on*; as בַּסּוּסִים *on horses*, Is. 66: 20. More seldom it may have any of these significations after verbs of *motion* = *εἰς*, (like *ponere in loco*). It should be remarked, that the Hebrew says: (*α*) *To drink* IN *a cup*, (for *what is therein*); Gen. 44: 5. (So in Arab., and also Chaldee. Dan. 3: 2. So in Xenophon Anab. VI. 1. 4, *ἐν ποτηρίῳ — ἐν χρυσῷ πίνειν*, and so Ezra 3: 6. With Florus, *in ossibus bibere*; French, *boire dans une tasse*). (*β*) IN *the manner*, IN *the rule*, for *after the manner, according to the rule*, (comp. *ἐν τῷ νόμῳ, hunc in modum*). Thus בִּדְבַר יְהוָה, *according to the word of the Lord*; בַּעֲצַת יְהוָה, *according to the counsel of Jehovah*; Gen. 1: 26, *after our image, after our likeness*, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ; Gen. 1: 27. 5: 1, 3, 'Adam begat a son בִּדְמוּתוֹ, *in* or *after his own likeness*.' Somewhat different in Gen. 21: 12, '*In Isaac* (בְּיִצְחָק), *after Isaac shall thy seed be named*.' Special attention is due, (*γ*) To the passages, where the grammarians assume a so-called בְּ *essentiae*, which we must translate by *as*, and the Latin by *tanquam*; e. g. Ex. 6: 3, 'I appeared to Abraham, בְּאֵל שַׁדַּי, *as almighty God*.' Is. 40: 10. Most striking is this idiom, when בְּ is put before a *predicate-adjective* after the verb *to be*, (for then it means, *to carry one's self* as being what the predi-

* In Syriac, לעל מִן, *the upper part of*, is a preposition; לָעֵל מִן, *above*, is an adverb, (Hoffm. Gramm. Syr. p. 280 bott.). In Hebrew, לְמַעְלָה מִן *from at*, = Lat. *usque a, usque ex*, comp. also *inde*.

cate expresses). E. g. Ecc. 7: 14, חֱיֵה בְּטוֹב = *be joyful*, (lit. be in joy); Ex. 32: 22, 'Thou knowest this people, כִּי בְרָע הוּא, *that it is base*,' (lit. in baseness); Job 23: 13, 'he is בְּאֶחָד *an only one*,' (lit. in oneness). In Arabic this idiom is very frequent; (see Ges. Thes. p. 174).

(2) *Beth* (בְּ) designates location *at* a place = *in* it. E. g. בַּנָּהָר = *ἐν ποταμῷ*, *at* or *by the river*, Ezek. 10: 15; בְּעֵינַי *in the eyes*, = *before* or *in the view*, (*ἐν ὀφθαλμοῖς*, Il. I. 587). Frequently does it designate *motion* [or *extension*], and then means simply *to*, (not in the sense of אֶל *towards* without marking arrival, nor of עַד *unto* marking arrival), but that of *touching, grazing upon, reaching to*, and the like; e. g. Gen. 11: 4, 'a tower רֹאשׁוֹ בַּשָּׁמַיִם, *whose top is in the heavens*,' i. e. reaches *to*.

After verbs of *motion*, and such as are analogous to them, בְּ stands before the *object* of them, (where in Latin *ad* or *in* would be employed); e. g. אָחַז בְּ, *to take hold on*; נָגַע בְּ, *to touch upon*; שָׁאַל בְּ, *to inquire about*; קָרָא בְּ, *to call upon*; רָאָה בְּ, *to look upon* or *at*; שָׁמַע בְּ, *to listen to*. In respect to the last verbs, בְּ often implies the adsignification of sympathy, of pleasure or pain, with which one sees and hears; as in Gen. 21: 16, 'I could not *look upon* (אֶרְאֶה בְּ) the death of the child.' The metaphysical sense, which springs from the use of בְּ as exhibited above, is that of *in respect* or *reference to, concerning* (Germ. *über*); as שָׂמַח בְּ, *to exult over*, to have pleasure *in respect to* anything.

To the idea of *proximity* very naturally attaches itself that of *with*, in respect to *association, aid, instrument*; e. g. Gen. 32: 11, '*with* or *by my staff* (בְּמַקְלִי) I passed over the Jordan;' Ps. 18: 30, '*with thee* (בְּךָ) I ran upon a host,' i. e. *by* thine aid. It should be noted, also, that verbs of *coming* and *going* with בְּ after them, denote a *bringing*, a *coming with* something; e. g. Judg. 15: 1, 'Samson visited his wife *with a kid*,' (בְּגְדִי), i. e. he brought a kid, etc. Deut. 23: 5.

(*b*) עַל. This means *upon* (*ὑπέρ*), *on* (*ἐπί*); often transferred to *motion toward* anything, *over* it, and stands [in this respect] nearly related to בְּ. With the meaning *on, upon*, it stands with verbs designating what is *onerous, burdensome*, (prop. *to lie hard upon*); e. g. Is. 'they are a burden (עָלַי) *upon me*;' Job 7: 20. So in verbs signifying *to lay upon, commit to* (פָּקַד עַל); also *to spare, pity*, as חוּס עַל.

To these meanings must be added that of *towards, according to, agreeably to*, (a tropical sense, taken from the exemplar or type *whereon* one lays anything in order to fashion it). Also it has the meaning *for the sake of, on account of*, (comp. Lat. *ob*, and Germ. *darob*); and even that of *although*, [see Ges. Lex. עַל. B.] With the meaning *over*, it stands frequently associated with verbs of *covering* and *protection*, as כָּסָה עַל, גָּנַן עַל, *to cover over, to make a protection over*. The like, also, in ideas that stand related to this; e. g. נִלְחַם עַל, *to fight for one*, (prop. to protect *around* him), Judg. 9: 17.

It also denotes *on, by,* principally when one object rises up *over* another; as עַל הַיָּם *by the sea;* but sometimes also like *on the side.* Conceived of in respect to *motion,* it means *towards, off to,* anything; so that, in the later Hebrew, and in poetry, it often = אֶל and לְ. See Job 6: 27. 19: 5. 22: 2. 33: 23.

(*c*) מִן—marks *motion* or *removal from* anything. The fundamental meaning is that of *separation from a whole,* of *origin, derivation.* As a *const. state* of a noun, מִן indicates *part* or *part of* anything. Hence the meaning *out of* anything, first used to designate a *part of,* or *that which is taken from the whole;* as in our expression, *to give of, to take of,* the *of* = a part of. This ground-meaning is plainest of all, when the word has the sense of *some of, something of,* anything; e. g. מִזִּקְנֵי יִשְׂרָאֵל, *some of the elders of Israel;* מִדָּם, *some of the blood* (French *du sang*). The same is true of the mistaken idiom of the Hebrews and Arabians, where, with the words *one, none,* it stands apparently pleonastic; viz. מֵאַחַת in Lev. 4: 2 = *not from one,* and stands for *not any one, not the least part of,* for it properly means *a part, a piece, the least part,* of anything. Comp. this seemingly difficult phraseology, in Lev. 4: 2. Deut. 15: 7. Ezek. 18: 10.

In its most usual sense of *from, away from,* it forms the counter-part to אֶל and עַד, and stands not only after verbs of *departing, fleeing away,* from anything, but also for kindred ideas, such as *being afraid of, concealing from, guarding one's self from,* etc., (where we supply either *of* or *from;* the Germans use *vor;* the Greeks ἀπό, the Latins *ab,* as καλύπτω ἀπό, *custodire ab*).

In transferring the particle to *time,* it means *part of time* from a period of *beginning,* not from the end of it, (like ἀπὸ νυκτός, *de nocte, from the commencement of the night*); e. g. מִנְּעוּרֶיךָ, *from the beginning of thy days,* Job 38: 12.—It also means *immediately after* or *from,* (like ἐξ ἀφίστου, *ex itinere*); e. g. Ps. 73: 20, מֵהָקִיץ, *immediately from* or *after waking;* Gen. 38: 24, מִשָּׁלֹשׁ חֳדָשִׁים, *after three months,* i. e. from that period. Hos. 6: 2.

On the use of this preposition to designate *rest on the side of* anything, where only a proximate removal from an object is marked, (like *prope abesse ab, pendere ex aliqua re*), see above, § 147, 1. In respect to the use of מִן for *comparison,* see § 117, 1.

(*d*) אֶל, אֵלַי, (prop. *regions, directions,* hence *towards*), marks motion or direction *towards* anything, both in a *physical* and *intellectual* sense, whether one reaches the mark or not. In the former case = עַד; e. g. אֶל פִּיהוּ, *to his very mouth;* sometimes it means even penetration *into* a thing = אֶל־תּוֹךְ, e. g. בּוֹא אֶל הַתֵּבָה *go into the ark.*

Seldom, and only catachrestically, (yet in cases that admit of no doubt), is it employed to designate *resting in* a place; e. g. Jer. 41: 12, 'they found him אֶל מַיִם רַבִּים, *at the many streams* of Gibeon;' אֶל מָקוֹם, *in* or *at the place,* Deut. 16: 6. 1 K. 8: 30, אֶל הָהָר; 1 Sam. 17: 3. (Comp. the

Greek εἰς and ἐς for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax. 80). [We say: *at home, at Leipsic,* etc.; but] the German *zu Hause, zu Leipzig,* etc.

(*e*) *Lamedh* (לְ). This is abridged from אֶל, but is employed more in metaphorical senses; e. g. *to* anything, and hence a sign of the Dative, and also for the *Gen. of possession,* § 113, 2. Then come *in respect to, on account of, for the good of,* any one. Such a *Dativus commodi,* specially in later Hebrew and in conversation style, is pleonastically added to many verbs, particularly to the Imper. mode; e. g. לֵךְ לְךָ, *go, up with thyself!* בְּרַח לְךָ *fly* (to save thyself); but also as Cant. 2: 17, דְּמֵה לְךָ *be like.* To the *solecisms* of later times, (as often in Syriac), belongs the placing of לְ before the *Accusative;* e. g. לְ before the Acc. in Lam. 4: 5. [al. see Ges. Lex. לְ, 4. *c.* Quaere, is not this borrowed from the *Inf.* complement of a verb with לְ prefixed? See § 139, 2.]

Quite frequent, specially in poetry, is לְ put before a *place of rest* or *abode,* and also before *time;* e. g. לִימִינְךָ, *at thy right hand;* לָעֶרֶב, *at evening.* Respecting its use with the Passive, and passive ideas, see § 140, 2.

(*f*) *Kaph* (which, as an *adverb,* means *about, somewhat*), as a preposition means *as,* and marks *resemblance.* When doubled, כְּ—כְּ, it means *as—so,* and also *so—as,* e. g. Gen. 44: 18. In later writers, כְּ—וְכְ means *according to—agreeably to* or *like as,* used in respect to the *conformity* of a thing to rule.

In designations of *time,* it means *about.* A *pleonastic* כְּ, or *Kaph veritatis* (as grammarians speak), is nowhere to be found with certainty. Everywhere the *comparative* meaning finds place. The word כִּמְעַט is indeed equivalent to מְעַט, but properly it means, *like a very small thing.* So in Neh. 7: 2, 'he was כְּאִישׁ אֱמֶת *as a true man* (must be).'

4. If in poetic parallelism a *preposition* stands in the first member, it can, (like a *negation,* § 149, 3), be omitted in the second corresponding member.

E. g. בְּ in Is. 48: 14, 'he will accomplish his pleasure on Babylon (בְּבָבֶל), and his power [on] the Chaldees' (כַּשְׂדִּים without בְּ). Hab. 3: 15. Job 12: 12. So too in respect to לְ; Job 34: 10. Is. 28: 6. So as to מִן; Gen. 49: 25. Is. 30: 1. Also as to תַּחַת; Is. 61: 7.

N. B. The commonly received and numerous *ellipses* of all possible prepositions, is altogether uncritical. Even those passages where one commonly supplies בְּ, particularly after כְּ, are to be explained by the *adverbial* Acc., or else by an Acc. governed by a verb; to say nothing of many cases which actually belong to the *Nominative,* although they have been reckoned here.

§ 152.
Of Conjunctions.

1. When we sum up all the *conjunctions*, which frequently are of a *compound* nature, it appears that the Heb. language exhibits not a little of richness and of the figurative, in proportion to its simplicity elsewhere. This is manifest from its power of forming *conjunctions* out of most of the *prepositions*, by joining on to them אֲשֶׁר or כִּי, (§ 102, 1. *c*). The writers, however, have not employed all the means furnished by the language, for the exact determination of the relation of sentences and clauses,* and often have they employed imperfect means of connecting. Hence the *many meanings* which a few favorite conjunctions have, (viz. וְ, כִּי, אֲשֶׁר), or at least whereby we must translate them in the western languages, which do not always allow of so loose a connection as is frequent in the Hebrew. (See No. 3 below).

I. VAV. Of the most extensive meaning is וְ, וּ, (§ 102, 2, comp. Ges. Thes. I. 393 seq.)

(*a*) Properly and predominantly the copulative *and*, in the connecting of words as well as sentences.

In the junction of three or four words, it either stands between all; or the last, (Gen. 13: 2. 2 K. 23: 5); more seldom between only the first, (Ps. 45: 9). In certain formulas it is usually left out; as *yesterday* [and] *the day before yesterday*, (Ex. 5: 8). In like manner, in animated description, accompanied by strong feeling, (*constructio asyndeta*). Judg. 5: 27, *between her feet he bowed down, fell, was prostrate.* Job 20: 19. Cant. 2: 11. 5: 6. Is. 26: 17.

(A) *In the connecting of words*, *Vav* (וְ) is sometimes used in an EXEGETICAL way, (like *isque*, *et quidem*); e. g. 1 Sam. 28: 3, בָּרָמָה וּבְעִירוֹ, *in Rama, even his native city.* 2 Sam. 13: 20. Amos 3: 11. 4: 10. Sometimes this connection is such, that the second noun with a (וְ) before it, may be translated as an *adjective* to the first, (the *Hendiadys*, ἓν διὰ δυοῖν, of the grammarians); e. g. Gen. 3: 16, 'I will greatly multiply עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy sorrow and thy conception*,' in the sense of *thy sorrowful conception*, or *the sorrow of*, etc., i. e. the sorrow with which childbearing is accompanied.

(B) *In the connecting of sentences and clauses*, *Vav* is, (1) *Partly continuative*, and corresponds to the English *then* (Germ. *dann*, *da*) before the *after-clause*,

* See similar facts, in § 105, 1. n. § 144. n. 1.

and after an absolute limitation of time; e. g. Gen. 3: 5, 'in the day that ye eat thereof, וְנִפְקְחוּ עֵינֵיכֶם *then shall your eyes be opened.*' So Ex. 16: 6. Prov. 24: 27, אַחַר וּבָנִיתָ בֵיתֶךָ, *afterwards shalt thou then build thy house* [without the specific limitation of time, 1 Sam. 12: 15]. (2) *Partly climactic;* e. g. Job 5: 19, 'in six troubles will he deliver thee, וּבְשֶׁבַע *even in seven*, evil shall not touch thee.' (3) *It is comparative*, i. e. it is employed between the members of a comparison = *and so, and thus;* e. g. Job 5: 7, 'Man is born to trouble, *as* (וְ) the sons of lightning [birds of prey] fly aloft.'* So also in Job 12: 11. 34: 3. Prov. 17: 3. 25: 3, 25, [al. saepe].

(*b*) *Vav is oftentimes employed where contrast is intended,* = *and yet, and still.* E. g. Judg. 16: 15, 'wherefore dost thou say: I love thee, וְלִבְּךָ אֵין אִתִּי *and still* thy heart is not with me?' Gen. 15: 2. 18: 13, [al. saep.].

(*c*) *Vav stands in a* CAUSAL *connection*, i. e. before a clause giving a *ground* or *reason;* where we mostly employ *since.* E. g. Ps. 5: 12, 'Let all who trust in thee rejoice, forever let them sing, וְתָסֵךְ *since thou wilt protect*,' or *for* or *because thou wilt protect;* Is. 43: 12, 'ye are my witnesses, וַאֲנִי אֵל,' lit. *and I am God*, i. e. *that I am God.* Gen. 20: 3, 'Thou art about to die . . . *for she* (וְהִוא) is the wife of another man.' [And thus oftentimes].

(*d*) *In deductive or consequential clauses;* and then it corresponds to our *therefore, consequently.* E. g. 'I do not desire the death of the sinner . . . וְחָשֹׁבוּ *therefore turn ye.*' Even at the *beginning* of a sentence this *Vav* may stand, in case it is only a conclusion from something which precedes; e. g. 2 K. 4: 40, 41, 'and they could not eat; and he said: וְקֻחוּ־קֶמַח, *then*, or *therefore, bring me some meal*,' etc. Ps. 4: 4, וּדְעוּ, *therefore know ye that* etc. Ps. 2: 6, 10. 2 Sam. 24: 3. [al. saep.].

(*e*) *Before clauses which indicate design, intention;* our *that, in order that.* It is then joined mostly with the *Hortative* and the *Jussive* modes, (§ 126).

II. Scarcely less comprehensive are the two relative conjunctions אֲשֶׁר and כִּי = ὅτι, *quod*, *quum*, and like our *that*, *because*, *because that.* These two words are almost parallel with each other, except that אֲשֶׁר is also and properly a pronoun relative, and may take *prefix* prepositions. But כִּי is more frequent as a *conjunction*, and is very various in its uses.

Both (like *quod*) are *prefixed to a whole clause* which is to be regarded as in the *Acc.*, and as governed by a foregoing active verb. Before אֲשֶׁר the Acc. particle אֵת is often found; e. g. Josh. 2: 10, שָׁמַעְנוּ אֵת אֲשֶׁר הוֹבִישׁ יְ, *we have heard that the Lord hath dried up*, i. e. we have heard that thing, viz.

* [So Gesenius and Roediger. I deem it quite as well to follow our English version: *as the sparks fly upward.* The sentiment is, that *trouble* is as *natural* to man as the flying upwards of sparks is to fire. This is at least more easy and natural than the other version, and not less poetic.—S.]

that the Lord etc. More usually the same idea is expressed by שָׁמַעְנוּ אֲשֶׁר simply, or by שָׁמַעְנוּ כִּי. 1 Sam. 24: 11, 19.

(*a*) With this is connected the use of כִּי before direct speech, (like ὅτι of the Greeks, which see in Lex.). Seldom is אֲשֶׁר employed in such a connection; as in 1 Sam. 15: 20. [In such cases, these particles, in written language, amount merely to our ("), the sign of quotation].

(*b*) These particles are often used to designate *time* = ὅτε, (prop. at the time) *that*, (at the time) *when*, and therefore = *when, at which time.* This is quite distinct from אִם *if, if that*, then a conditional *when;* see many examples in Ex. xxi. Sometimes it is used in a transition to this, Job 38: 5, comp. 4: 18 [17]. [Obscure and unsatisfactory; in the first example, כִּי means *provided that* or *since* (ironical); the second (4: 17) is merely אִם interrog.; v. 18 has neither כִּי nor אֲשֶׁר]. In such a connection, אֲשֶׁר is rather unfrequent, but it is found in some cases; e. g. Lev. 4: 22. Deut. 11: 6.

(*c*) *To designate causality;* = *eo quod*, Germ. *weil, because.* Written out fully they would stand thus: יַעַן כִּי, יַעַן אֲשֶׁר, and they are often to be translated by *because, for, since that* = γάρ. If several reasons are coördinate, then we have כִּי—כִּי, Is. 1: 29, 30, or וְכִי—כִּי, *because — and because*, Job 38: 20.

(*d*) Only כִּי stands *adversatively*, after a negation = *but.* (Strictly speaking it means *for;* e. g. thou shalt not marry a woman of Canaan, *but* (כִּי) a Hebrew woman, = *for* thou shalt marry a Hebrew woman). Even when the negation is not expressed, but lies merely in the sense of the passage; e. g. after a question which contains a negative idea, (§ 150, 1. 2), then we may translate *no, but;* and we may even insert, in some cases, an *intensive* particle, as Mic. 6: 3, 4, 'What have I done to thee? . . . I have even (כִּי) brought thee out, etc.;' or, we might translate: 'Have I wearied thee? No, but I brought thee out,' etc. Job 31: 18. (See on כִּי אִם, § 152, 2. *i.*

2. The other *conjunctions* we shall arrange according to their significations; and with respect to those of various significations, (of which there are many), we shall give the different meanings in their connection, where they first occur. We can only take a very brief survey of them here, remitting the student to the Lexicon of Gesenius for a more ample view with exemplifications.

(*a*) Besides (וְ) the proper *copulative*, there are other *adverbial* copulatives; e. g. גַּם *also, moreover;* and likewise the *intensive* or *climactic* אַף, *besides this, entirely, very, not only so but also.* Both are once united in Lev. 26: 44. The first often designates increase of number or plurality; e. g. גַּם שְׁנַיִם *even two;* גַּם כֹּל *even all* or *altogether.* It is also employed to give emphasis to the word which follows it; e. g. Gen. 29. 30, 'and he loved גַּם־אֶת־רָחֵל *Rachel indeed* more than Leah,' (not *also Rachel*). 1 Sam. 24: 12. — אַף כִּי

properly means: *it comes to this that;* and thence, *not to say moreover;* and (according to the connection) *so much the more, so much the less.*

(*b*) אוֹ is a *disjunctive*, (by etymology it means *free will, choice*), hence *or* (*vel*), but also for *aut* (disjunctive *or*), 2 K. 2: 16. Sometimes it stands elliptically for אוֹ כִּי, *or* (it must be) *that*, Is. 27: 5. Hence its transition into a conditional meaning, *if, if however*, Ex. 21: 36 (Sept. *ἐὰν δέ*, Vulg. *sin autem*); *if indeed*, 1 Sam. 20: 10; which has without good reason been called in question. (Comp. on אוּלַי, § 147). Moreover the double אוֹ—אוֹ, *or—or* = אִם—אִם.

(*c*) *Conjunctions of time* are כִּי אֲשֶׁר, = ὅτε, *quum, when*, (see above). More seldom, in the like way, the conditional particle אִם, (like the German *wenn* for *wann*), *when*, Is. 4: 4. 24: 13.

Moreover we have עַד, עַד אֲשֶׁר, עַד כִּי, עַד אִם, *until that;* also עַד אֲשֶׁר אִם, *until when;* עַד, *during, so long as;* בְּטֶרֶם, id.; אַחֲרֵי אֲשֶׁר, *after that;* מֵאָז (for מֵאָז אֲשֶׁר), *since that;* טֶרֶם and בְּטֶרֶם, *before;* קֹדֶמֶת (for קֹדֶמֶת אֲשֶׁר), *before*, Ps. 129: 6.

(*d*) *Causal conjunctions*, or such as stand connected with the ground or reason of anything.—Besides כִּי and אֲשֶׁר, (see above), we have עַל כֵּן אֲשֶׁר, *because that;* or barely עַל כֵּן without אֲשֶׁר (§ 102, 1. *c*), Ps. 42: 7. 45: 3.—כִּי עַל כֵּן (Gen. 18: 5. 19: 8. 2 Sam. 18: 20), and אֲשֶׁר עַל כֵּן (Job 34: 27), both equivalent to עַל כֵּן כִּי, עַל כֵּן אֲשֶׁר, (see Ges. Thes. II. 682). Further, עַל דְּבַר אֲשֶׁר, עַל אוֹדוֹת אֲשֶׁר, prop. *on account of the circumstance that*, = *because that;* also the emphatic בַּעֲבוּר אֲשֶׁר, *for the reason that, because that;* תַּחַת כִּי, רַעַן אֲשֶׁר, *for that, because that;* and so עֵקֶב כִּי (lit. for the reward that), *that.*

(*e*) Conjunctions indicating *design* or *purpose;* לְמַעַן אֲשֶׁר, *for the purpose* or *intent that;* בַּעֲבוּר אֲשֶׁר, *in order that, to the intent that*, (also *causal*, as above). So (וְ) *that, in order that* (see וְ above); and perhaps 1 K. 6: 19, לְ. [Before the Inf., לְ, in cases not a few, might be classed here].—With a NEGATION, פֶּן אַל, *that not*, (see in § 149).

(*f*) *Of condition;* principally אִם and לוּ, (rarely אִלּוּ), *if.* The first, (which is often an interrogative, § 150, 2), marks *pure conditionality*, in respect to which it is doubtful, whether the thing should be regarded as happening, or not, yet leaning to the first, (*if I do, did, will do*). On the other hand לוּ,* with the definite meaning that the thing in question does not, or will not, take place, or at least that this is very uncertain or improbable, (as, *if I should do, if I had done*). Hence אִם may stand, where לוּ would be more exact, (Ps. 50: 12. 139: 8. Hos. 9: 12); but not the reverse. In particular, it is customary in assurances and conditional wishes always to em-

* Fully written, לוּא; as to origin the same as לֹא, לוֹא, *not;* on which account, when uttered *interrogatively*, it amounts to an *optative* particle (§ 132, 2); as לוּ יִחְיֶה, *may he not live?* = if he may only live! Thence a conditional particle, as *if he lived!* (which he probably does not).

ploy אִם; as Ps. 7: 4—6, אִם עָשִׂיתִי זֹאת וְרָדַף וגו׳, *if I have done this — then let the enemy persecute me*, etc. In this case, the supposition is, that the speaker must have actually done the thing in question, in order to bring justly on himself the evil to be inflicted; [and the implication is, that he has not done it]. So in Ps. 44: 21. 73: 15. 137: 5.

What has been said of אִם and לוּ, naturally applies when these particles are connected with a negation; in which case they take the forms, אִם לֹא, לוּלֵי, לוּלֵא. Of אִם it should also be noted, that it conveys the idea of *denial*, when placed after the form of an oath; e. g. חַי יְהוָה *as God lives*, 2 Sam. 11: 11. 20: 20. (אִם כִּי would mark *assurance, certainty*). But in the first expression there is an *ellipsis*, which we occasionally find filled out; e. g. 2 Sam. 3: 35, כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יוֹסִיף כִּי אִם, *may God do so to me, and even more, if*, etc. Generally, therefore, after verbs of *swearing, adjuring*, אִם designates *not*, Cant. 2: 7. 3: 5; elsewhere poetically, as Judg. 5: 8. Is. 22: 14. In regard to אוֹ, כִּי, אֲשֶׁר, which occasionally go over into the *conditional* meaning, see above.

(*g*) *Concession* is expressed by אִם with the *Perfect*, (as *although I am*), Job 9: 15; also with the *Imperf.*, (*although I were*), as in Is. 1: 18. 10: 22. — עַל for עַל אֲשֶׁר, *although*, Job 16: 17 — גַּם כִּי, *even in case that, even if*.

(*h*) *Comparison* is expressed by כַּאֲשֶׁר, *as, quemadmodum;* in the second clause by כֵּן, *as—so*, Is. 31: 4. 52: 14, 15. Moreover, כַּאֲשֶׁר may be omitted in the *fore-clause*, Is. 55: 9. Ps. 48: 6. So כֵּן is sometimes omitted in the *after-clause*, Obad. 5: 15. An entire agreement is denoted by כְּלֹ־עִנְיַת שֶׁ, *exactly so as*.

(*i*) Particles of *contrast* see above, among the *adverbs*. Decidedly there belongs here, אֶפֶס כִּי, *only that = but, still;* also the difficult כִּי אִם, prop. *that if, then if;* most frequently *but if*, (see the meaning of כִּי above, under lett. *d*); but when joined with אִם it designates connection to a verb; as Ps. 1: 1, 'Happiness to the man who walks not in the counsel of the ungodly . . . (v. 2) *But if* (כִּי אִם) *his delight is*, etc.' Finally, directly for *but;* e. g. Ps. 1: 4. Gen. 32: 29. — *Unless* Gen. 32: 27. After a *negative*, it means *but*, Gen. 39: 9. 28: 17.

In respect to *interrogatives*, see § 150; and in respect to words of *wishing, desiring*, and the like, see lett. *f*. above.

3. A certain *brevity* and *incompleteness** of expression (see

* Rare is *pleonasm* and unnecessary fulness of expression; e. g. כִּי אִם, *if*, Ex. 22: 22. (Comp. the old German *wenn dass*, [Eng. *if that*], = *if* it is *that*). Altogether vernacular, on the other hand, is a *fulness* of particles in the Chaldee; e. g. כָּל־קֳבֵל־דִּי, *entirely because that = because*. Same with דְּנָה instead of דִּי. It is not pleonasm, but *emphasis*, which repeats יַעַן in Lev. 26: 43; like the Germ. *alldieweil*, [and Eng. *whereas*, or *because*].

No. 1) shows itself, among other things, in this, that a *compound* conjunction, fully expressing a relation, is not unfrequently represented by only a part of the same; which part may be sometimes the first and sometimes the second.

E. g. Instead of the full יַעַן אֲשֶׁר *because that* = *because*, stands the shorter יַעַן, or else אֲשֶׁר; for כַּאֲשֶׁר *as* (Conj.), stands כְּ, Is. 61: 11; and אֲשֶׁר, Ex. 14: 13. 1 K. 8: 24.

4. Still further is brevity consulted, when the conjunction, which normally would connect clauses or sentences, is entirely omitted.

(*a*) This takes place, in *conditional* sentences; e. g. Gen. 33: 13, *should one urge them on*, (then) *would they die*, Job 7: 20, *have I sinned, what do I to thee?* Gen. 42: 38.

(*b*) In *comparisons;* e. g. Ps. 14: 4, אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם, *those who devour my people*, (as) *they devour bread*, or (as if) *they devoured;* etc. Job 24: 19, *drought and heat take away the snow water*, שְׁאוֹל חָטָאוּ (so) *Sheol* (those who) *sin*. Jer. 27: 11.

(*c*) In clauses or sentences which are dependent on the *relative conjunctions;* e. g. Gen. 12: 13, *say*, אֲחֹתִי אָתְּ (that) *my sister art thou*, (usually כִּי is put before such clauses). Ps. 9: 21, *that they may learn* (that) *they are men*. Is. 48: 8, *for I knew* (that) *thou art unfaithful*. Ps. 17: 3, *I have purposed*, (that) *my mouth shall not sin*. In all these cases, the clause stands properly in the *Accusative*, § 139. n. 2.

§ 153.

Of Interjections.

The interjections which mean *wo! alas!*, are employed both in the outcry of wo, as well as in complaint about anything. אֲהָהּ, אוֹי, הוֹי, connect themselves with the object of complaint by עַל, אֶל, לְ, or even without particles; e. g. אוֹי לָנוּ, *wo to us!* Is. 1: 4, הוֹי גּוֹי, *wo to the nation!* 1 K. 13: 30, הוֹי אָחִי, *alas! my brother*. Respecting הַוַּי with a suffix, see § 98, 5.

EXCURSUS.

[The following *Excursus* are appended to the 13th edition of Gesenius's Hebrew Grammar, but are omitted in the 14th edition by Roediger, a translation of which is contained in the preceding pages. The reason which Roediger gives for omitting them, is, that 'they seem to exceed the boundaries of *elementary* instruction.' But sure I am, that every intelligent reader of the present Grammar will thank me for presenting them to him, as they contain matter of the deepest interest in regard to the *antiquity* of *alphabetic writing*, and the *affinity* of the *old Egyptian language* with the *Hebrew*.—S.]

EXCURSUS I. (Comp. § 5 above).

On the Forms and Names of Hebrew Letters, with reference to the invention of Alphabetic Writing.

It has already been remarked, (§ 5, 1), that for a right understanding of the names and forms of the Hebrew letters, we must go back to the Phenician written characters, as they are the source of all alphabetic writing of hither Asia and of Europe. In them the 22 forms of letters are more or less plain imitations of sensible objects, whose names begin respectively with the letters, while the names of the letters as sounded designate those objects themselves.

The Phenician writing took its rise from the hieroglyphical characters. But instead of designating, (like the later *kyriological* writing), a complete object, it represents only the *first letter* in a name. The transition from hieroglyphical writing to *alphabetic*, took place, as we find, *very early, at least* 2000 *years before the Christian era*, among the Egyptians. The oldest writing of this people was only *hieroglyphical*. But since this did not express the *sound* of the words by which objects were called, the necessity of something to accomplish this, would very naturally be felt. Hence the ingenious invention of giving to each letter only the sound which it had at the beginning of the word with which it was connected, [and thus making it a representative of *sound*, rather than of a *thing*]. E. g. the *hand*, in Egyptian *tôt*, stood for *t*; the *mouth* (Egypt. *ro*), stood for *r*. This done, alphabetic writing (*phonetic* hieroglyphics) was already in existence. Of this the ancient Egyptians made constant use, in connection with their *ideal* signs or hieroglyphics. Besides this *ideal writing* (hieroglyphics), used on the monuments and drawn

out in full, the Egyptians also had in use a more negligent and popular one for objects of common life, in which the forms of the other writing were greatly abridged and shortened, so that it consisted of only a few rough sketches; and this is called *hieratic writing*,* [a kind of *short-hand* hieroglyphics].

It was very probably in view of these historical facts, that the Phenicians, (who in very ancient times were closely connected by intercourse with the Egyptians), invented a new and much more convenient and practical alphabet. Entirely abandoning hieroglyphics, with their countless number of forms, they chose 22 signs or symbols for the 22 *consonant-sounds* of their language. These, for the most part, were abbreviated figures of objects, (somewhat as in the hieratic writing); yet so that the figures and names were not borrowed from the Egyptians, but taking their invention merely as a pattern, they proceeded to invent signs appropriate to their own language. To determine precisely at *what period* this was done, and *where*, is not now feasible, because the documents of facts are wanting. But that the Phenician writing, after the example of the Egyptian, was invented by Phenicians who lived among the Egyptians, somewhere about the period when the Phenician shepherd-kings had dominion in Egypt, must be regarded as a very probable supposition.†

The *names* of the letters are *Phenician*, in forms somewhat different from the Hebrew; and the explanation of them, in connection with the Phenician, is in most cases beyond doubt, and only in a few is it attended with any difficulty. Even this seems to result merely from the very abridged condition in which the forms of the letters concerned appear. The idiom of the O. Test. does not always suffice for the explanation of them.

[The author here presents a view of the Phenician *forms*, and an explanation of the meaning of the names respectively. The first he could easily do, from his Phenician apparatus. But it must be omitted here, because the *time* and the *expense* necessary to have such forms engraved, entirely prevent it. The *significations* are given above in § 5, 4. 1, where the reader may see them.—S.]

The transition from the Phenician writing to the *square forms* of the Hebrew, took place gradually, and through many intermediate links. It is too extensive and manifold to be exhibited here. An immediate daughter of the

* The principal book on the oldest modes of writing in Egypt (the hieroglyphic and hieratic), is Champollion's *Grammaire Egyptienne*, Paris 1836. fol. A synopsis of the principal well grounded results is given by *Lepsius, Le Lettre à Rosellini sur l'Alphabet hieroglyphique*, Rom. 1837. 8vo. An abridgment of this by Gesenius, is in the *Allgem. Litt. Zeitung* of Halle, 1839. Nos. 77—81.

† See Article on *Palaeographie* in Ersch and Gruber's Encyclop. § 3. B. ix. Comp. Hitzig, *Die Erfindung des Alphabets*, Zürich, 1840. fol. Olshausen, *Ueber den Ursprung des Alphabets*, Kiel, 1841. 8vo. It deserves special notice, that so many of the names of letters relate to objects of *pastoral* life. Some also appear to be of *Egyptian* origin; at least the *Tet*.

Phenician was the *old Aramaean*, (see Monum. Phenic. tab. 4); from this arose the *Palmyrene* (tab. 5); and the Hebrew square-character sprung from this. The Hebrew method of writing stands related to the Palmyrene as independent or *fracture-writing* to running or *juncture-writing*.

EXCURSUS II. (Comp. § 32).

Etymological Analysis of the Personal Pronouns.

Already, (in a Note above on § 32), has the striking resemblance of the Hebrew pronouns to the ancient Egyptian ones been mentioned. What we here design is, briefly to carry this through, because, in this way, some important considerations will present themselves, that have respect to the rise of the pronouns and their etymological analysis; and this will throw light on other phenomena of the language. Several of them agree with observations which Hupfeld has made only by the aid of analogy in the Semitic languages, (Zeitschr. f. d. Morgenl. II. s. 124 seq. and s. 427 seq.). In this way his remarks will receive still stronger confirmation.

The ancient Egyptian *Pronouns* are here subjoined; in respect to which it should be remarked, that those printed in *capitals* represent the *letters* as given in the ancient writing; the *vowels* (represented by small letters) are borrowed from the Coptic.

	Sep. Pronoun.	*Suffix.*
1.	ANoK	A I
2. m.	eNToK	K
2. f.	eNTo	T
3. m.	eNToF	F
3. f.	eNToS	S
Pl. 1.	ANaN	N
2.	eNTOTeN	TeN
3.	eNTSeN	SeN

The general parallelism with the Hebrew must strike every observer. We will, therefore, only add the following remarks:

(1) The separate pronouns in general are composed from the appropriate germ of the Pronoun, and a *prefix-syllable*, *an*, *ant*, *ent*, which must have had a *demonstrative* meaning, and served to give to very short words more body and more force. We have then: *an-ok*. 2. *ent-ok*, *ent-o* (probably made by dropping the *k*). 3. *ent-of*, *ent-os*. Plur. 1. *an-an*. 2. *ent-oten*. 3. *ent-sen*.

(2) The same prefix-syllable, (at least *an*), the pronouns have in Hebrew, in the first two persons; viz. *an-oki*, *an-i*. 2. *an-ta* (kindred form, *an-ka*), fem. *an-ti*, *an-t*. Plur. *an-ahhnu*. 2. *an-tem*, *an-ten*. The third pers. has it

not in the biblical idiom; but in the Talmud, אִנְהוּ is used for *he*, very frequently; plur. אִנּוּן out of אִנְהוּן.

(3) If one compares the essential parts of the pronominal forms in both languages, it will be seen that the third pers. plur. *sen* and the Hebrew *hem*, *hen*, correspond; as in Greek, ὗς and σῦς, and so the Latin *sus*. So in the sing., *of* (whence comes *û*), fem. *os*, answer to the slender *hu*, *hi*. In the forms *of*, *os*, the vowel *o* stands *before* the essential part, in Hebrew *behind* it, (comp. זֶה and אָז). The same is exhibited in other forms; as in the Heb. *an-oki*. We shall see, in the sequel, another mark thereof in the Heb. conjugations.

(4) The *demonstrative prefix-syllable*, *an*, *in*, (אן), has a plain analogy with the Hebrew הֵן *see!* And it may have been omitted in the third person originally, because one could not well refer to this as present. Plainly do we find the same again, in the Heb. so-called *Nun epenthetic*, (§ 57, 4. n.), e. g. *yᵉbha-rᵉkhen-hu;* and there is scarcely room for doubt, that this syllable belongs to the pronoun. In Egyptian, it sounds fuller in some of the forms —*ent* (with appended *t*, whose *demonstrative* power is shown by Hupfeld, ut sup. 135. 437). This *ent*, (also *et*), is in Coptic a *relative* for *which;* and so *enta* in the Aethiopic; plainly, however, like all *relatives*, originally *demonstrative*. As such the Hebrew has it in its אֵת and אוֹת, (see § 35, n. 2. § 115, 1. n.). With suffix, it is אֹתוֹ, *he* and *him*, אֶתְהֶם (Egypt. *ent-sen*), with weakening and letting drop the *Nun* in the middle of the word; like to תֵּת out of תֶּנֶת, § 19, 2. 5.

(5) Immediately behind the prefixed demonstrative, and at the beginning of the pronoun, we find an *o* (probably by change of sound made from *a*); as *ent-oten*, *ye; ant-ok*, *thou*, Heb. *an-oki*. Is there not a remnant of this retained in סַבּוֹתֶם, נְקוּמוֹתֶם, הֲקִימוֹתֶם, of verbs ע״ע and ע״ו; and consequently did not this *o* originally belong to the pronoun, as much as the *Nun epenthetic?* Analogy speaks for it; and by the remarks adduced in § 66, 4, the appearance is not explained differently, at least for verbs ע״ו. The (ֶי) in תְּקוּמֶינָה can very appropriately be explained as being virtually the first syllable of הֵנָּה.

PARADIGMS

OF THE

PRONOUNS AND VERBS.

[In the edition of Rœdiger, the Paradigms of the Verbs are printed as here, with the exception of the *asterisks* which he has affixed to all the forms which he calls *normal*, i. e. forms after the model of which the other forms are composed. An attentive consideration of this subject has led me to the full persuasion, that this is more of a hindrance than a help to the *beginner;* and others do not need it. Much better is it to teach the learner in what way the root of the verb is modified as to vowels in regular verbs, and vowels and consonants in irregular ones, by the *formative-suffixes* and *prefixes:* and also by the various conjugations. This will give him a clear insight into the essential constitution of a verb, in all its developments.—S.]

Nominative of Pronoun OR *Pronoun separate.*	*Accusative of Pronoun.*
	A. Simple Form.
Sing. 1. *comm.* אָנֹכִי, in pause אָנֹכִי; אֲנִי, in pause אֲנִי *I.*	נִי; נִי־; ־נִי *me.*
2. *m.* אַתָּה (אַתְּ), in pause אָתָּה; *f.* אַתְּ (אַתִּי, prop. אַתִּי) *thou.*	ךָ, ־ךָ, in pause ־ךָ (־ךָ); ךָ; ־ךָ; ־ךָ (־ךָ) *thee.*
3. *m.* הוּא *he.*	הוּ, וֹ; הוּ־ (הֹ), וֹ; ־הוּ *him.*
f. הִיא *she.*	הָ; ־הָ; ־הָ *her* (*eam*).
Plur. 1. *comm.* אֲנַחְנוּ (נַחְנוּ), (אָנוּ) *we.*	נוּ; נוּ־; ־נוּ *us* (*nos*).
2. *m.* אַתֶּם; *f.* אַתֶּן, אַתֵּנָה *ye.*	כֶם, ־כֶם; כֶן, ־כֶן *you* (*vos*).
3. *m.* הֵמָּה, הֵם; *f.* הֵנָּה, הֵן *they.*	(הֶם), ם; ־ם, ־ם־, ־מוֹ*; ־ם (־ם), ־מוֹ* *them* (*eos*).
	(הֶן), ן; ־ן (־ן־); ־ן *them* (*eas*).

* The forms with a star are here the exclusively poetical ones. Those in a paren-

or Suffix of Verb.	*Genitive of Pronoun or Suffix of Noun (Pron. possessive).*	
B.	*A.*	*B.*
With Nun demonstrative.	To a Noun Singular.	To a Noun Dual and Pl.
ֲנִי , ֶנִּי	ִי *mine.*	ַי *mine.*
ֶךָּ , (ֶנְּךָ)	ךָ , ְךָ , in pause ֶךָ } *thine.*	ֶיךָ } *thine.*
(occurs not)	ךְ , ֵךְ , (ָךְ)	ַיִךְ
ֶנְּהוּ , ֶנּוּ , (נוֹ)	הוּ , ו ; ֵהוּ , וֹ (הֹ) *his.*	ָיו , ָו , ֵיהוּ* *his.*
ֶנָּה	הָ ; ָהּ ; ֶהָ *her.*	ֶיהָ *her.*
ֶנּוּ	נוּ ; ֵנוּ ; (ָנוּ) *our.*	ֵינוּ *our.*
These forms occur not.	כֶם , ְכֶם } *your.*	ֵיכֶם } *your.*
	כֶן , ְכֶן	ֵיכֶן
	הֶם ; ָם } *their.*	ֵימוֹ , ֵיהֶם* } *their.*
	ָמוֹ	
	הֶן , ֵהֶן , ָן	ֵיהֶן

thesis are unusual forms, which however are necessary to a view of analogy.

			Kal.		*Niphal.*	*Piel.*
Perfect.	3.	*m.*	קָטַל	כָּבֵד	נִקְטַל	קִטֵּל
	3.	*f.*	קָטְלָה	כָּבְדָה	נִקְטְלָה	קִטְּלָה
	2.	*m.*	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ
	2.	*f.*	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1.		קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plur.	3.		קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קִטְּלוּ
	2.	*m.*	קְטַלְתֶּם	כְּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2.	*f.*	קְטַלְתֶּן	כְּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1.		קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf.			קְטֹל		הִקָּטֵל	קַטֵּל
Inf. absol.			קָטוֹל		(נִקְטֹל) הִקָּטֵל	קַטֵּל
Imp.		*m.*	קְטֹל	כְּבַד	הִקָּטֵל	קַטֵּל
		f.	קִטְלִי	כִּבְדִי	הִקָּטְלִי	קַטְּלִי
Pl.		*m.*	קִטְלוּ	כִּבְדוּ	הִקָּטְלוּ	קַטְּלוּ
		f.	קְטֹלְנָה	כְּבַדְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה
Imperf.	3.	*m.*	יִקְטֹל	יִכְבַּד	יִקָּטֵל	יְקַטֵּל
	3.	*f.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
	2.	*m.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
	2.	*f.*	תִּקְטְלִי	תִּכְבְּדִי	תִּקָּטְלִי	תְּקַטְּלִי
	1.		אֶקְטֹל	אֶכְבַּד	אֶקָּטֵל	אֲקַטֵּל
Pl.	3.	*m.*	יִקְטְלוּ	יִכְבְּדוּ	יִקָּטְלוּ	יְקַטְּלוּ
	3.	*f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה
	2.	*m.*	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקָּטְלוּ	תְּקַטְּלוּ
	2.	*f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה
	1.		נִקְטֹל	נִכְבַּד	נִקָּטֵל	נְקַטֵּל
apocopate Impf. (*Jussive*).						
Part.		*act.*	קֹטֵל	כָּבֵד	נִקְטָל	מְקַטֵּל
		pass.	קָטוּל			

Pual.	*Hiphil.*	*Hophal.*	*Hithpael.*
קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
קֻטְּלָה	הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה
קֻטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
קֻטַּל	הַקְטִיל	הָקְטַל	הִתְקַטֵּל
קֻטַּל	הַקְטִיל	[הָהְתֵל]	
	הַקְטֵל		הִתְקַטֵּל
(wanting.)	הַקְטִילִי	(wanting.)	הִתְקַטְּלִי
	הַקְטִילוּ		הִתְקַטְּלוּ
	הַקְטֵלְנָה		הִתְקַטֵּלְנָה
יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
	יַקְטֵל		
מְקֻטָּל	מַקְטִיל	מָקְטָל	מִתְקַטֵּל

Suffixes.		1 *Sing.*	2 *Sing. m.*	2 *Sing. f.*	3 *Sing. m.*
Perf. Kal.	3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ / קְטָלוֹ
	3. *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלַתֵּךְ	קְטָלַתְהוּ / קְטָלַתּוֹ
	2. *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ
	2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו
	1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו
Plur.	3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ
	2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ
	1. *c.*	—	קְטָלְנוּךָ	קְטָלְנוּךְ	קְטָלְנוּהוּ
Inf. Kal.		קָטְלִי / קָטְלֵנִי	קָטְלְךָ / קָטְלָךְ	קָטְלֵךְ	קָטְלוֹ
Imp. Kal.		קָטְלֵנִי	—	—	קָטְלֵהוּ
Impf. Kal.	3. *m.*	יִקְטְלֵנִי	יִקְטָלְךָ	יִקְטְלֵךְ	יִקְטְלֵהוּ
with Nun demonstrat.	3. *m.*	יִקְטְלֶנְנִי	יִקְטָלֶךָּ	—	יִקְטְלֶנּוּ
Plur.	3. *m.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ
Perf. Piel.		קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטֵּל

3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Pl. f.*
קְטָלָן	קְטָלָם	קְטַלְכֶם	קְטַלְכֶן	קְטָלָנוּ	קְטָלָהּ
קְטָלָתַן	קְטָלָתָם	קְטַלַתְכֶם	קְטַלַתְכֶן	קְטָלָתָנוּ	קְטָלָתָהּ
קְטָלָתָן	קְטָלָתָם	—	—	קְטַלָתָנוּ	קְטָלָתָהּ
קְטָלְתִין	קְטָלְתִים	—	—	קְטַלְתִינוּ	קְטָלְתִיהָ
קְטָלְתִין	קְטָלְתִים	קְטָלְתִיכֶם	קְטָלְתִיכֶן	—	קְטָלְתִיהָ
קְטָלוֹן	קְטָלוֹם	קְטָלוֹכֶם	קְטָלוֹכֶן	קְטָלוֹנוּ	קְטָלוֹהָ
קְטָלְתוֹן	קְטָלְתוֹם	—	—	קְטָלְתוֹנוּ	קְטָלְתוֹהָ
קְטָלְנוֹן	קְטָלְנוֹם	קְטָלְנוֹכֶם	קְטָלְנוֹכֶן	—	קְטָלְנוֹהָ
קְטָלָן	קְטָלָם	קְטַלְכֶם	קְטַלְכֶן	קְטָלָנוּ	קְטָלָהּ
—	קְטֹלֵם	—	—	קְטֹלֵנוּ	קְטֹלָהּ / קְטֹלֶהָ
יִקְטֹלֵן	יִקְטֹלֵם	יִקְטְלֻכֶם	יִקְטְלֻכֶן	יִקְטְלֵנוּ	יִקְטְלָהּ / יִקְטְלֶהָ
—	—	—	—	יִקְטְלֵנוּ	יִקְטְלֶנָּה
יִקְטְלוֹן	יִקְטְלוֹם	יִקְטְלוֹכֶם	יִקְטְלוֹכֶן	יִקְטְלוֹנוּ	יִקְטְלוֹהָ
קְטָלָן	קְטָלָם	קְטַלְכֶם	קְטַלְכֶן	קְטָלָנוּ	קְטָלָהּ

			Kal.	*Niphal.*	*Hiphil.*	*Hophal.*
Perf.	3.	*m.*	עָמַד	נֶעֱמַד	הֶעֱמִיד	הָעְמַד
	3.	*f.*	עָמְדָה	נֶעֶמְדָה	הֶעֱמִידָה	הָעְמְדָה
	2.	*m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
	2.	*f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
	1.		עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
Plur.	3.		עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	2.	*m.*	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
	2.	*f.*	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
	1.		עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
Inf.			עֲמֹד	הֵעָמֵד	הַעֲמִיד	הָעְמַד
Inf. absol.			עָמוֹד	נֵעָמוֹד	הַעֲמֵיד	
Imp.	*m.*		עֲמֹד	חֲזַק	הַעֲמֵד	wanting.
	f.		עִמְדִי	חִזְקִי	הַעֲמִידִי	
	Pl.	*m.*	עִמְדוּ	חִזְקוּ	הַעֲמִידוּ	
		f.	עֲמֹדְנָה	חֲזַקְנָה	הַעֲמֵדְנָה	
Impf.	3.	*m.*	יַעֲמֹד	יֶחֱזַק	יַעֲמִיד	יָעְמַד
	3.	*f.*	תַּעֲמֹד	תֶּחֱזַק	תַּעֲמִיד	תָּעְמַד
	2.	*m.*	תַּעֲמֹד	תֶּחֱזַק	תַּעֲמִיד	תָּעְמַד
	2.	*f.*	תַּעֲמְדִי	תֶּחֱזְקִי	תַּעֲמִידִי	תָּעְמְדִי
	1.		אֶעֱמֹד	אֶחֱזַק	אַעֲמִיד	אָעְמַד
Plur.	3.	*m.*	יַעֲמְדוּ	יֶחֱזְקוּ	יַעֲמִידוּ	יָעְמְדוּ
	3.	*f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	2.	*m.*	תַּעֲמְדוּ	תֶּחֱזְקוּ	תַּעֲמִידוּ	תָּעְמְדוּ
	2.	*f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	1.		נַעֲמֹד	נֶחֱזַק	נַעֲמִיד	נָעְמַד
apoc. Impf. (*Jussive*).					יַעֲמֵד	
Part.	*act.*		עֹמֵד	נֶעֱמָד	מַעֲמִיד	מָעְמָד
	pass.		עָמוּד			

	Kal.	*Niphal.*	*Piel.*	*Pual.*	*Hithpael.*
Perf. 3. *m.*	שָׁחַט	נִשְׁחַט	בֵּרַךְ	בֹּרַךְ	הִתְבָּרֵךְ
3. *f.*	שָׁחֲטָה	נִשְׁחֲטָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרְכָה
2. *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
2. *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
1.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
Plur. 3.	שָׁחֲטוּ	נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
2. *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
1.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
Inf.	שְׁחֹט	הִשָּׁחֵט	בָּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
Inf. absol.	שָׁחוֹט	נִשְׁחוֹט	בָּרוֹךְ		
Imp. m.	שְׁחַט	הִשָּׁחֵט	בָּרֵךְ		הִתְבָּרֵךְ
f.	שִׁחְטִי	הִשָּׁחֲטִי	בָּרְכִי	(wanting).	הִתְבָּרְכִי
Pl. m.	שִׁחֲטוּ	הִשָּׁחֲטוּ	בָּרְכוּ		הִתְבָּרְכוּ
f.	שְׁחַטְנָה	הִשָּׁחַטְנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
Impf. 3. *m.*	יִשְׁחַט	יִשָּׁחֵט	יְבָרֵךְ	יְבֹרַךְ	יִתְבָּרֵךְ
3. *f.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2. *m.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2. *f.*	תִּשְׁחֲטִי	תִּשָּׁחֲטִי	תְּבָרְכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
1.	אֶשְׁחַט	אִשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
Plur. 3. *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
3. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
2. *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
2. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
1.	נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
Impf. with Suff.	יִשְׁחָטֵהוּ				
Part. act.	שֹׁחֵט	נִשְׁחָט	מְבָרֵךְ	מְבֹרָךְ	מִתְבָּרֵךְ
pass.	שָׁחוּט				

		Kal.	*Niphal.*	*Piel.*
Perf.	3. *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח
	3. *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2. *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2. *f.*	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
	1.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur.	3.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
	2. *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
	2. *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
	1.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Inf.		שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
Inf. absol.		שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Imp.	*m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח
	f.	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי
Pl.	*m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
	f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלֵּחְנָה
Impf.	3. *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
	3. *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2. *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2. *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1.	אֶשְׁלַח	אִשָּׁלַח	אֲשַׁלַּח
Plur.	3. *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2. *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
apoc. Impf. (*Jussive*)				
Impf. with Suff.		יְשַׁלְּחֵנִי		
Part. act.		שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
pass.		שָׁלוּחַ		

Pual.	*Hiphil.*	*Hophal.*	*Hithpael.*
שִׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שִׁלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שִׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שִׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
שֻׁלַּח	הַשְׁלִיחַ הַשְׁלֵחַ	הָשְׁלַח	הִשְׁתַּלַּח
(wanting)	הַשְׁלַח הַשְׁלִיחִי הַשְׁלִיחוּ הַשְׁלַחְנָה	(wanting)	הִשְׁתַּלַּח הִשְׁתַּלְּחִי הִשְׁתַּלְּחוּ הִשְׁתַּלַּחְנָה
יְשֻׁלַּח	יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלְּחִי	תַּשְׁלִיחִי	תָּשְׁלְחִי	תִּשְׁתַּלְּחִי
אֲשֻׁלַּח	אַשְׁלִיחַ	אָשְׁלַח	אִשְׁתַּלַּח
יְשֻׁלְּחוּ	יַשְׁלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
תְּשֻׁלְּחוּ	תַּשְׁלִיחוּ	תָּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נְשֻׁלַּח	נַשְׁלִיחַ	נָשְׁלַח	נִשְׁתַּלַּח
	יַשְׁלַח		
מְשֻׁלָּח	מַשְׁלִיחַ	מָשְׁלָח	מִשְׁתַּלַּח

[See כֵּן p. 300.]	*Kal.*		*Niphal.*
Perf. 3. *m.*	סַב		נָסַב
3. *f.*	סַבָּה		נָסַבָּה
2. *m.*	סַבּוֹתָ		נָסַבּוֹתָ
2. *f.*	סַבּוֹת		נָסַבּוֹת
1.	סַבּוֹתִי		נָסַבּוֹתִי
Plur. 3.	סַבּוּ		נָסַבּוּ
2. *m.*	סַבּוֹתֶם		נָסַבּוֹתֶם
2. *f.*	סַבּוֹתֶן		נָסַבּוֹתֶן
1.	סַבּוֹנוּ		נָסַבּוֹנוּ
Inf.	סֹב		הָסֵב
Inf. absol.	סָבוֹב		הָסוֹב
Imp. m.	סֹב		הָסֵב
f.	סֹבִּי		הָסַבִּי
Plur. m.	סֹבּוּ		הָסַבּוּ
f.	סֻבֶּינָה		הָסַבֶּינָה
Impf. 3. *m.*	יָסֹב	יִסֹּב	יִסַּב
3. *f.*	תָּסֹב	תִּסֹּב	תִּסַּב
2. *m.*	תָּסֹב	תִּסֹּב	תִּסַּב
2. *f.*	תָּסֹבִּי	תִּסֹּבִי	תִּסַּבִּי
1.	אָסֹב	אֶסֹּב	אֵסַּב
Plur. 3. *m.*	יָסֹבּוּ	יִסֹּבּוּ	יִסַּבּוּ
3. *f.*	תָּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה
2. *m.*	תָּסֹבּוּ	תִּסֹּבּוּ	תִּסַּבּוּ
2. *f.*	תָּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה
1.	נָסֹב	נִסֹּב	נִסַּב
Impf. with Vav consec.	וַיָּסָב		
Impf. with Suff.	יְסֹבְבֵנִי		
Part. act.	סוֹבֵב		נָסָב
pass.	סָבוּב		

Hiphil.	*Hophal.*	*Poel.*	*Poal.*
הֵסֵב	הוּסַב	סוֹבֵב	סוֹבַב
הֵסַבָּה	הוּסַבָּה	סוֹבְבָה	סוֹבְבָה
הֵסִבּוֹתָ	הוּסַבּוֹתָ	סוֹבַבְתָּ	סוֹבַבְתָּ
הֵסִבּוֹת	הוּסַבּוֹת	סוֹבְבְתְּ	סוֹבַבְתְּ
הֵסִבּוֹתִי	הוּסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי
הֵסַבּוּ	הוּסַבּוּ	סוֹבְבוּ	סוֹבְבוּ
הֵסִבּוֹתֶם	הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם
הֵסִבּוֹתֶן	הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן
הֵסִבּוֹנוּ	הוּסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ
הָסֵב			
הָסֵב	הוּסַב	סוֹבֵב	סוֹבַב
הָסֵב		סוֹבֵב	
הָסֵבִּי		סוֹבְבִי	
הָסֵבּוּ	(wanting)	סוֹבְבוּ	(wanting)
הָסֵבֶּינָה		סוֹבֵבְנָה	
יָסֵב (יֵסֵב)	יוּסַב (יֵסַב)	יְסוֹבֵב	יְסוֹבַב
תָּסֵב	תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵב	תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵבִּי	תּוּסַבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי
אָסֵב	אוּסַב	אֲסוֹבֵב	אֲסוֹבַב
יָסֵבּוּ	יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ
תְּסֵבֶּינָה	תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
תָּסֵבּוּ	תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ
תְּסֵבֶּינָה	תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
נָסֵב	נוּסַב	נְסוֹבֵב	נְסוֹבַב
וַיָּסֵב			
יְסֵבֵּנִי (יְסֵבְּכֶם)		יְסוֹבְבֵנִי	
מֵסֵב	מוּסָב	מְסוֹבֵב	מְסוֹבָב

		Kal.	*Niphal.*	*Hiphil.*	*Hophal.*
Perf.	3. *m.*	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
	3. *f.*		נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2. *m.*		נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
	2. *f.*		נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
	1.	(regular)	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
Plur.	3.		נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
	2. *m.*		נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
	2. *f.*		נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
	1.		נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Inf.		גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Inf. absol.		נָגוֹשׁ	הִנָּגֵשׁ	הַגֵּישׁ	
Imp.	*m.*	גַּשׁ	הִנָּגֵשׁ	הַגֵּשׁ	(wanting)
	f.	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	
Plur.	*m.*	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	f.	גֵּשְׁנָה	הִנָּגֵשְׁנָה	הַגֵּשְׁנָה	
Impf.	3. *m.*	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
	3. *f.*	תִּגַּשׁ		תַּגִּישׁ	תֻּגַּשׁ
	2. *m.*	תִּגַּשׁ		תַּגִּישׁ	תֻּגַּשׁ
	2. *f.*	תִּגְּשִׁי		תַּגִּישִׁי	תֻּגְּשִׁי
	1.	אֶגַּשׁ	(regular)	אַגִּישׁ	אֻגַּשׁ
Plur.	3. *m.*	יִגְּשׁוּ		יַגִּישׁוּ	יֻגְּשׁוּ
	3. *f.*	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
	2. *m.*	תִּגְּשׁוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
	2. *f.*	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
	1.	נִגַּשׁ		נַגִּישׁ	נֻגַּשׁ
apoc. Impf. (*Jussive.*)				יַגֵּשׁ	
Part. act.		נֹגֵשׁ	נִגָּשׁ	מַגִּישׁ	מֻגָּשׁ
pass.		נָגוּשׁ			

	Kal.	*Niphal.*	*Hiphil.*	*Hophal.*
Perf.	אָכַל	נֶאֱכַל	הֶאֱכִיל	הָאֳכַל

(like Verbs first Guttural)

Inf.	אֱכֹל	הֶאֱכֵל	הַאֲכִיל	הָאֳכַל
Inf. absol.	אָכוֹל	הֵאָכֵל		
Imp. m.	אֱכֹל	הַאֲכֵל	הַאֲכֵל	(wanting)
f.	אִכְלִי	(etc.)	(etc.)	
Plur. m.	אִכְלוּ			
f.	אֳכֹלְנָה			
Impf. 3. *m.*	יֹאכַל	יֵאָכֵל	יַאֲכִיל	יָאֳכַל
3. *f.*	תֹּאכַל	(etc.)	(etc.)	(etc.)
2. *m.*	תֹּאכַל			
2. *f.*	תֹּאכְלִי			
1.	אֹכַל			
Plur. 3. *m.*	יֹאכְלוּ			
3. *f.*	תֹּאכֳלְנָה			
2. *m.*	תֹּאכְלוּ			
2. *f.*	תֹּאכֳלְנָה			
1.	נֹאכַל			
Impf. with Vav consec.	וַיֹּאמֶר , וַיֹּאכַל			
Part. act.	אֹכֵל	נֶאֱכָל	מַאֲכִיל	מָאֳכָל
pass.	אָכוֹל			

		Kal.		*Niphel.*
Perf.	3. *m.*	יָשַׁב		נוֹשַׁב
	3. *f.*			נוֹשְׁבָה
	2. *m.*			נוֹשַׁבְתָּ
	2. *f.*			נוֹשַׁבְתְּ
	1.	(regular)		נוֹשַׁבְתִּי
Plur.	3.			נוֹשְׁבוּ
	2. *m.*			נוֹשַׁבְתֶּם
	2. *f.*			נוֹשַׁבְתֶּן
	1.			נוֹשַׁבְנוּ
Inf.		שָׁבֹת, יְסֹד		הִוָּשֵׁב
Inf. absol.		יָשׁוֹב		
Imp.	*m.*	שֵׁב	יְרַשׁ	הִוָּשֵׁב
	f.	שְׁבִי	יְרִשִׁי	הִוָּשֵׁבִי
Plur.	*m.*	שְׁבוּ	יְרָשׁוּ	הִוָּשֵׁבוּ
	f.	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשֵׁבְנָה
Impf.	3. *m.*	יֵשֵׁב	יִירַשׁ	יִוָּשֵׁב
	3. *f.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *m.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *f.*	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשֵׁבִי
	1.	אֵשֵׁב	אִירַשׁ	אִוָּשֵׁב
Plur.	3. *m.*	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשֵׁבוּ
	3. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשֵׁבְנָה
	2. *m.*	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשֵׁבוּ
	2. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשֵׁבְנָה
	1.	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב

apoc. Impf. (*Jussive.*)

Impf. with Vav consec. וַיֵּשֶׁב

Part. act.	יֹשֵׁב		נוֹשָׁב
pass.	יָשׁוּב		

Hiphil.	*Hophal.*	*Kal.*	*Hiphil.*
הוֹטִיב	הוּטַב	יָטַב	הֵיטִיב
הוֹטִיבָה	הוּטְבָה		הֵיטִיבָה
הוֹטַבְתָּ	הוּטַבְתָּ		הֵיטַבְתָּ
הוֹטַבְתְּ	הוּטַבְתְּ		הֵיטַבְתְּ
הוֹטַבְתִּי	הוּטַבְתִּי	(regular)	הֵיטַבְתִּי
הוֹטִיבוּ	הוּטְבוּ		הֵיטִיבוּ
הוֹטַבְתֶּם	הוּטַבְתֶּם		הֵיטַבְתֶּם
הוֹטַבְתֶּן	הוּטַבְתֶּן		הֵיטַבְתֶּן
הוֹטַבְנוּ	הוּטַבְנוּ		הֵיטַבְנוּ
הוֹטִיב	הוּטַב	יִטַב	הֵיטִיב
הוֹטֵב		יָטוֹב	הֵיטֵב
הוֹטֵב		יָטֵב	הֵיטֵב
הוֹטִיבִי		יִטְבִי	הֵיטִיבִי
הוֹטִיבוּ	(wanting)	יִטְבוּ	הֵיטִיבוּ
הוֹטִיבָה		יִטַּבְנָה	הֵיטִיבָה
יוֹטִיב	יוּטַב	יִיטַב	יֵיטִיב
תּוֹטִיב	תּוּטַב	תִּיטַב	תֵּיטִיב
תּוֹטִיב	תּוּטַב	תִּיטַב	תֵּיטִיב
תּוֹטִיבִי	תּוּטְבִי	תִּיטְבִי	תֵּיטִיבִי
אוֹטִיב	אוּטַב	אִיטַב	אֵיטִיב
יוֹטִיבוּ	יוּטְבוּ	יִיטְבוּ	יֵיטִיבוּ
תּוֹטֵבְנָה	תּוּטַבְנָה	תִּיטַבְנָה	תֵּיטִיבְנָה
תּוֹטִיבוּ	תּוּטְבוּ	תִּיטְבוּ	תֵּיטִיבוּ
תּוֹטֵבְנָה	תּוּטַבְנָה	תִּיטַבְנָה	תֵּיטִיבְנָה
נוֹטִיב	נוּטַב	נִיטַב	נֵיטִיב
יוֹטֵב			יֵיטֵב
וַיּוֹטֵב		וַיִּיטַב, וַיִּיטֵב	
מוֹטִיב	מוּטָב	יִטַב	מֵיטִיב
		יָטוּב	

		Kal.	Niphal.	Hiphil.	Hophal.
Perf.	3. *m.*	קָם	נָקוֹם	הֵקִים	הוּקַם
	3. *f.*	קָמָה	נָקוֹמָה	הֵקִימָה	הוּקְמָה
	2. *m.*	קַמְתָּ	נָקוֹמוֹתָ	הֲקִימוֹתָ	הוּקַמְתָּ
	2. *f.*	קַמְתְּ	נָקוֹמוֹת	הֲקִימוֹת	הוּקַמְתְּ
	1.	קַמְתִּי	נָקוֹמוֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי
Plur.	3.	קָמוּ	נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
	2. *m.*	קַמְתֶּם	נָקוֹמוֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
	2. *f.*	קַמְתֶּן	נָקוֹמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
	1.	קַמְנוּ	נָקוֹמוֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ
Inf.		קוּם	הָקוֹם	הָקִים	הוּקַם
Inf. absol.		קוֹם	הָקוֹם	הָקֵם , הָקִים	
Imp.	*m.*	קוּם	הָקוֹם	הָקֵם	(wanting)
	f.	קוּמִי	הָקוֹמִי	הָקִימִי	
Plur.	*m.*	קוּמוּ	הָקוֹמוּ	הָקִימוּ	
	f.	קֹמְנָה	הָקֹמְנָה	הָקֵמְנָה	
Impf.	3. *m.*	יָקוּם	יָקוֹם	יָקִים	יוּקַם
	3. *f.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם
	2. *m.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם
	2. *f.*	תָּקוֹמִי	תָּקוֹמִי	תָּקִימִי	תּוּקְמִי
	1.	אָקוּם	אָקוֹם	אָקִים	אוּקַם
Plur.	3. *m.*	יָקוֹמוּ	יָקוֹמוּ	יָקִימוּ	יוּקְמוּ
	3. *f.*	תָּקוּמֶינָה	תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
	2. *m.*	תָּקוֹמוּ	תָּקוֹמוּ	תָּקִימוּ	תּוּקְמוּ
	2. *f.*	תָּקוּמֶינָה	תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
	1.	נָקוּם	נָקוֹם	נָקִים	נוּקַם
apoc. Impf.		יָקָם		יָקֶם	
Impf. with ו *consec.*		וַיָּקָם , וַיָּקָם		וַיָּקֶם	
Impf. with Suff.		יְקוּמֵנִי		יְקִימֵנִי	
Part. act.		קָם	נָקוֹם	מֵקִים	מוּקָם
pass.		קוּם			

Niphal.	*Kal.*		*Pulal.*	*Pilel.*
נָבוֹן	בִּין	בָּן	קוֹמַם	קוֹמֵם
נָבוֹנָה	בִּינָה	בָּנָה	קוֹמָמָה	קוֹמְמָה
נְבוֹנוֹת	בִּינוֹת	בָּנוֹת	קוֹמַמְתְּ	קוֹמַמְתָּ
נְבוֹנוֹת	בִּינוֹת	בָּנוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ
נְבוֹנוֹתִי	בִּינוֹתִי	בָּנוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
נָבוֹנוּ	בִּינוּ	בָּנוּ	קוֹמָמוּ	קוֹמְמוּ
נְבוֹנוֹתֶם	בִּינוֹתֶם	בָּנוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
נְבוֹנוֹתֶן	בִּינוֹתֶן	בָּנוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
נְבוֹנוּנוּ	בִּינוֹנוּ	בָּנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
הָבוֹן	בִּין		קוֹמַם	קוֹמֵם
הָבוֹן	בֹּן			
הָבוֹן	בִּין			קוֹמֵם
(הָקוֹם as)	בִּינִי		(wanting)	קוֹמְמִי
	בִּינוּ			קוֹמְמוּ
	—			קוֹמֵמְנָה
יְבוֹן	יָבִין		יְקוֹמַם	יְקוֹמֵם
	תָּבִין		תְּקוֹמַם	תְּקוֹמֵם
(יָקוֹם as)	תָּבִין		תְּקוֹמַם	תְּקוֹמֵם
	תָּבִינִי		תְּקוֹמְמִי	תְּקוֹמְמִי
	אָבִין		אֲקוֹמַם	אֲקוֹמֵם
	יָבִינוּ		יְקוֹמְמוּ	יְקוֹמְמוּ
	תְּבִינֶינָה		תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	תָּבִינוּ		תְּקוֹמְמוּ	תְּקוֹמְמוּ
	תְּבִינֶינָה		תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	נָבִין		נְקוֹמַם	נְקוֹמֵם
	יָבֶן			
	וַיָּבֶן			
	יְבִינֵנִי			
נָבוֹן	בָּן		מְקוֹמָם	מְקוֹמֵם
	בּוֹן			

		Kal.	*Niphal.*	*Piel.*
Perf.	3. *m.*	מָצָא	נִמְצָא	מִצֵּא
	3. *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה
	2. *m.*	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ
	2. *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת
	1.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur.	3.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
	2. *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
	2. *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
	1.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Inf.		מְצֹא	הִמָּצֵא	מַצֵּא
Inf. absol.		מָצוֹא	נִמְצֹא	מַצֹּא
Imp.	*m.*	מְצָא	הִמָּצֵא	מַצֵּא
	f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי
Plur.	*m.*	מְצְאוּ	הִמָּצְאוּ	מַצְּאוּ
	f.	מְצָאנָה	הִמָּצֵאנָה	מַצֵּאנָה
Impf.	3. *m.*	יִמְצָא	יִמָּצֵא	יְמַצֵּא
	3. *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	2. *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	2. *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
	1.	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא
Plur.	3. *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
	3. *f.*	תִּמְצָאנָה	תִּמָּצֵאנָה	תְּמַצֵּאנָה
	2. *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
	2. *f.*	תִּמְצָאנָה	תִּמָּצֵאנָה	תְּמַצֵּאנָה
	1.	נִמְצָא	נִמָּצֵא	נְמַצֵּא
apoc. Impf. (*Jussive.*)				
Impf. with Suff.		יִמְצָאֵנִי		יְמַצְּאֵנִי
Part. act.		מֹצֵא	נִמְצָא	מְמַצֵּא
pass.		מָצוּא		

Hithpael.	*Hophal.*	*Hiphil.*	*Pual.*
הִתְמַצָּא	הֻמְצָא	הִמְצִיא	מֻצָּא
הִתְמַצָּאָה	הֻמְצָאָה	הִמְצִיאָה	מֻצָּאָה
הִתְמַצָּאַת	הֻמְצָאַת	הִמְצִיאַת	מֻצָּאַת
הִתְמַצָּאת	הֻמְצָאת	הִמְצִאת	מֻצָּאת
הִתְמַצָּאתִי	הֻמְצָאתִי	הִמְצִיאתִי	מֻצָּאתִי
הִתְמַצְּאוּ	הֻמְצְאוּ	הִמְצִיאוּ	מֻצְאוּ
הִתְמַצָּאתֶם	הֻמְצָאתֶם	הִמְצִאתֶם	מֻצָּאתֶם
הִתְמַצָּאתֶן	הֻמְצָאתֶן	הִמְצִאתֶן	מֻצָּאתֶן
הִתְמַצֵּאנוּ	הֻמְצֵאנוּ	הִמְצִיאנוּ	מֻצֵּאנוּ
הִתְמַצֵּא	הֻמְצָא	הַמְצִיא הַמְצֵא	מֻצָּא
הִתְמַצֵּא הִתְמַצְּאִי הִתְמַצְּאוּ הִתְמַצֵּאנָה	(wanting)	הַמְצֵא הַמְצִיאִי הַמְצִיאוּ הַמְצֵאנָה	(wanting)
יִתְמַצֵּא	יֻמְצָא	יַמְצִיא	יֻמְצָא
תִּתְמַצֵּא	תֻּמְצָא	תַּמְצִיא	תֻּמְצָא
תִּתְמַצֵּא	תֻּמְצָא	תַּמְצִיא	תֻּמְצָא
תִּתְמַצְּאִי	תֻּמְצְאִי	תַּמְצִיאִי	תֻּמְצְאִי
אֶתְמַצֵּא	אֻמְצָא	אַמְצִיא	אֻמְצָא
יִתְמַצְּאוּ	יֻמְצְאוּ	יַמְצִיאוּ	יֻמְצְאוּ
תִּתְמַצֵּאנָה	תֻּמְצָאנָה	תַּמְצֵאנָה	תֻּמְצָאנָה
תִּתְמַצְּאוּ	תֻּמְצְאוּ	תַּמְצִיאוּ	תֻּמְצְאוּ
תִּתְמַצֵּאנָה	תֻּמְצָאנָה	תַּמְצֵאנָה	תֻּמְצָאנָה
נִתְמַצֵּא	נֻמְצָא	נַמְצִיא	נֻמְצָא
		יַמְצֵא	
		יַמְצִיאֵנִי	
מִתְמַצֵּא	מֻמְצָא	מַמְצִיא	מֻמְצָא

		Kal.	*Niphal.*	*Piel.*
Perf.	3. *m.*	גָּלָה	נִגְלָה	גִּלָּה
	3. *f.*	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
	2. *m.*	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
	2. *f.*	גָּלִית	נִגְלֵית	גִּלִּית
	1.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur.	3.	גָּלוּ	נִגְלוּ	גִּלּוּ
	2. *m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
	2. *f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
	1.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Inf.		גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Inf. absol.		גָּלֹה	נִגְלֹה	גַּלֵּה
Imp.	*m.*	גְּלֵה	הִגָּלֵה	גַּלֵּה
	f.	גְּלִי	הִגָּלִי	גַּלִּי
Pl.	*m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
	f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Impf.	3. *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
	3. *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. *f.*	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
	1.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur.	3. *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	3. *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	2. *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	2. *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	1.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
apoc. Impf.		יִגֶל	יִגָּל	יְגַל
Impf. with Suff.		יִגְלֵנִי		יְגַלֵּנִי
Part. act.		גֹּלֶה	נִגְלֶה	מְגַלֶּה
pass.		גָּלוּי		

Pual.	*Hiphil.*	*Hophal.*	*Hithpael.*
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
גֻּלִּיתָ	הִגְלִיתָ	הָגְלִיתָ	הִתְגַּלִּיתָ
גֻּלִּית	הִגְלִית	הָגְלִית	הִתְגַּלִּית
גֻּלֹּתִי	הִגְלֹתִי	הָגְלֹתִי	הִתְגַּלֹּתִי
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
גֻּלִּיתֶם	הִגְלִיתֶם	הָגְלִיתֶם	הִתְגַּלִּיתֶם
גֻּלִּיתֶן	הִגְלִיתֶן	הָגְלִיתֶן	הִתְגַּלִּיתֶן
גֻּלִּינוּ	הִגְלִינוּ	הָגְלִינוּ	הִתְגַּלִּינוּ
גְּלוּת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת
גֻּלָּה	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה
	הַגְלֵה		הִתְגַּלֵּה
	הַגְלִי		הִתְגַּלִּי
(wanting)	הַגְלוּ	(wanting)	הִתְגַּלּוּ
	הַגְלֶינָה		הִתְגַּלֶּינָה
יְגֻלֶּה	יִגְלֶה	יָגְלֶה	יִתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
אֶגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
	יְגַל		יִתְגַּל
	יַגְלֵנִי		
מְגֻלֶּה	מַגְלֶה	מָגְלֶה	מִתְגַּלֶּה

	Kal.	*Hiphil.*
Perf.	יָרָה	הוֹרָה
3. *f.*	יָרְתָה	הוֹרְתָה
2. *m.*	יָרִיתָ	הוֹרֵיתָה
3. *pl.*	יָרוּ	הוֹרוּ
Inf.	יְרוֹת	הוֹרוֹת
Inf. abs.	יָרֹה	
Imp.	יְרֵה	הוֹרֵה
f.	יְרִי	הוֹרִי
Imperf.	יוֹרֶה	יוֹרֶה
3. *pl.*	יוֹרוּ	יוֹרוּ
apoc. Impf.		וַיּוֹר
Part. act.	יוֹרֶה	מוֹרֶה
pass.	יָרוּי	

	Kal.	*Niphal.*	*Hiphil.*
	נָשָׂא	נִשָּׂא	הִשִּׂיא*
	נָשֹׂאתָ	נִשֵּׂאתָ	הִשֵּׂאתָ
	(as לֵא)		
	שְׂאֵת		
	(reg.)		
	שָׂא		
	שְׂאִי		
	יִשָּׂא	יִנָּשֵׂא	יַשִּׂיא
	יִשָּׂאוּ	יִנָּשְׂאוּ	יַשִּׂיאוּ
		(reg.)	
	(reg.)		

(* From נָשָׂא, not נָשָׂא).

	Kal.	*Hiphil.*
Perf.	נָטָה	הִטָּה
	(as לֵה)	2. *m.* הִטִּיתָ
Impf.	יִטֶּה	יַטֶּה
3. *pl.*	יִטּוּ	יַטּוּ
apoc. Impf.	יֶט	יַט
(the rest as לֵה)		*Imp.* הַטֵּה

	Kal.	*Hiphil.*
Perf.	בָּא	הֵבִיא
	בָּאתָ	(as לֵא)
3. *pl.*	(בֹּאוּ) בָּאוּ	
Impf.	(יָבוֹאוּ) יָבוֹא	יָבִיא
Imp.	(בֹּא) בּוֹא	3 *pl. f.* תְּבִיאֶינָה
Part.	בָּא	מֵבִיא
Hoph.	הוּבָא	3. *f.* הוּבָאת
2. *m.*	הֻבָאתָה	*Fut.* יוּבָא
Part.	מוּבָא	

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APPENDIX

DESIGNED TO SUPPLY THE PLACE OF A

HEBREW CHRESTOMATHY.

§ 1.

Introductory Remarks.

The proper object of a Chrestomathy in any language, is to facilitate the progress of him who undertakes to study that language. In its appropriate sphere, it is distinct from a Commentary, where *exegesis* is the predominant element of the work. So far as a correct explanation of idiomatic expressions and of grammatical difficulties serves to cast light on interpretation, a good Chrestomathy partakes indeed of the exegetical element; for that a correct knowledge of idioms, of grammatical forms, and of the syntax of any language, is not only indispensable, but of the very highest importance to the interpreter, there can be no doubt. But it is one thing for a book to aim simply or mainly at a development of forms and idioms, and another to pursue interpretation on a broad scale, combining with the pursuit all that rhetoric, history, geography, chronology, and archaeology in general, may afford, so as to help the commentator to a thorough interpretation.

Those whose business it has been to teach languages, know well that all attempts at thorough exegesis are in vain, until the student shall have made progress enough in the knowledge of words, their forms, and their syntax, to understand and duly appreciate the remarks of an interpreter. To begin the study of Hebrew with a formal Commentary, such as the advanced student needs, would be preposterous; for it would only serve to divide and distract the attention of the learner, at a period when all his efforts should be directed to the simple object of reading and understanding the language as such.

A proper Chrestomathy is designed for purposes simply *linguistic* and *philological*. In other words, it should serve the purpose of making the student acquainted with the forms, the declensions, the cases, the tenses, the moods, and (summarily to speak) with all the variations of words, expressive of relation to each other, or adapted to designate time and manner. It should lead the student on in the right way to obtain the knowledge in question, up to such a point that it may be presumed he is able to make his own way without the aid of another. At this point the office of a Commentary properly begins. Before this, it is of little or no avail; unless, indeed, the interpreter chooses to be more *chrestomathic* than *exegetical*.

If these views are correct, they will serve to justify the course pursued in the following pages. My aim is to prepare the student to use a Commentary to advantage, by leading him on to a right knowledge of the forms and syntax of the Hebrew language. At the outset, the acquisition of such a knowledge demands the undivided attention of the learner. There are only two ways of acquiring a knowledge of any language, viz., first, the method in which children acquire a knowledge of their vernacular tongue; and secondly, the method of studying by the aid of grammars and lexicons. The first is out of question for us, in respect to the Hebrew; the second must, so far as possible, stand in the place of it. A grammar which rightly explains all the forms and syntax of words, and a lexicon which properly explains all the meanings of them, form an apparatus in itself complete for the acquisition of any language. If the grammar and lexicon of Gesenius are not perfect, (as doubtless they are not), they still approach so near to that standard, that we may rest satisfied that by their aid we may place ourselves substantially in the situation of those who had a vernacular acquaintance with the Hebrew.

It is usual, when a Chrestomathy forms a separate volume, to print the *text* of the language to be studied. In many cases this may be expedient. But as there is only one volume of the ancient Hebrew now extant, and as all who intend to study Hebrew in earnest must possess themselves of that volume, it seems superfluous to reprint the Hebrew text in another book, and thus to add to the expense of the Chrestomathy, without making any real addition to the apparatus of the student. On this account, and also to lessen as much as may be the bulk of this manual, I have thought it expedient to omit a reprint of the Hebrew text, and merely to insert the notes which are designed to guide the student in the initiatory stages of his study.

It is of no consequence what portion of the O. Test. is selected as the basis of a Chrestomathy, excepting that the higher flights of poetry, and the more difficult parts of prose should be avoided. Nothing can be more unsuitable, than to make up a Chrestomathy merely of morsels rhetorically exquisite, selected here and there, and designed more for aesthetical im-

pression, than for aid in the acquisition of linguistic knowledge. The *most intelligible* parts of the Bible are plainly the best for beginners; and *continuous* pieces which will interest the reader by their contents, are altogether preferable to mere scraps or sentences chosen here and there, and introduced like a string of apothegms or unconnected sayings. So much of the O. Test., moreover, is poetry, that a complete Chrestomathy ought to comprise an introduction to this species of writing, as well as to prose.

The help which I shall endeavour here to render the learner, is such as I should proffer him, for the most part, if engaged in teaching him *orally*, until I should deem him fitted to commence the business of exegesis, on a more enlarged scale. If I can satisfy the beginner, that he had better pursue the method of study which I shall point out in the sequel; and if he will actually, and patiently, and perseveringly follow it; I should not then hesitate to assure him, that, in a moderate period of time, he may acquire both an agreeable and a useful knowledge of the Hebrew.

§ 2.

Suggestions respecting the Method of Studying Hebrew.

During the long course of years in which I have been employed more or less in teaching this language, I have made trial of different modes of teaching, with the intention of satisfying my own mind as to the question: Which is the preferable one? The result I will give, as briefly as I can, so that the learner may avail himself of it, if he should think proper to do so.

The knowledge of any language is mainly comprised in three particulars, viz. a knowledge of the forms of words, of their various meanings, and of the method in which they are connected together in making out clauses and sentences. Without this knowledge, not a single sentence of the Heb. Scriptures, (or indeed of any other book), can be obtained in such a manner as to be relied on. He who does not know, for example, in what relation the words of the first chapter and verse of the book of Genesis stand to each other, or in what way we can determine which noun is *subject*, and which are *objects* of the sentence, cannot determine grammatically, which word in the verse is Nom. to the verb, or (in other words) he cannot determine whether the assertion of the writer means, that *God made the heavens and the earth*, or that *the heavens and the earth made God*, or that *the beginning made both God and them*. If any one should say, that the expression, *the heavens and the earth made God*, is an absurdity, and therefore evidently not the meaning of the writer, it would be easy to reply, that what many now deem to be the perfection of philosophy maintains, that 'if the world were not world, God would not be God,' so that the heavens and the

earth are the causes of the real existence of God, or at least they are the ground or reason why God becomes a conscious being, to say the least; and a little allowance of latitude in expression to a very ancient writer, might serve to diminish the force of any alleged absurdity. As to the expression, that *the beginning made both God and the heavens and earth*, one might resort to Parsism and other oriental theosophy, for pretty well suited parallels with such an assertion; and he might also say, that it needs but a generous allowance of liberty to the writer, in order to make his expression tolerable, on a like ground with that of Parsism and Bhuddism.

Suppose then there is no certain guide furnished by the usages of the Hebrew, in regard to the *disposition* or arrangement of words in a sentence, how could the reader know with entire certainty, whether the meaning of Gen 1: 1 is as our English version has given it? He could not; but as the matter now is, a knowledge of Hebrew Grammar, in the wide extent of this term, renders any sane doubt as to the meaning impossible.

So is it with nearly every verse of the Bible. A *variety* of arrangement as to subject, predicate, and object, is indeed admitted in the Hebrew; but to know this, and to know *when*, and *how*, and *why*, it takes place, is one of the things which Grammar teaches. To *Grammar* must the ultimate appeal be made in all disputed cases, the probable or possible significations of words in themselves being once known. Higher criticism and exegesis deduce their most important material from an accurate and extensive knowledge of grammar. Certain it is, that no one has a right to feel assured of the true meaning of any passage, so long as its grammatical construction is doubtful. The relations of words, and the order of their sequency, are absolutely essential to an elementary knowledge of any language.

Put the case, then, that a student of Hebrew has acquired a thorough knowledge of the forms of Hebrew words, and of syntax, (no matter whether this is done by the reading of 50, or only of 10 chapters), that student is prepared for solid and rapid progress in the Hebrew, and has little else to do than merely to extend his knowledge of the meaning of words; which is rapidly acquired by constant reading. The toil and difficulty of his undertaking is past, and the rest of his way is only a journey of pleasure and profit. Thousands of erroneous and whimsical interpretations an accurate knowledge of grammar will enable him instantaneously to detect. The same knowledge will point out to him the true way in which he must proceed, in order to arrive at any desired point of exegesis. In a word, an accurate and extensive knowledge of Grammar, in the wide extent of the word, is to be valued more than all the systems of Hermeneutics that are extant. Not but that these are useful and important, in their place; but these all have their basis in the principles of grammar, and are worthless unless they are built upon this basis.

Such are my views of this subject; and on these the following advice is founded. My conviction of their correctness has been increasing, ever since my mind was awakened to an earnest contemplation of them; and I have endeavoured to make practical experiment of them, in respect to myself and my pupils.

I suppose the person, whom I address, to be strictly a *beginner*, in the present case; and to such an one I would beg leave to make the following suggestions.

The Alphabet, and the Vowel-signs. To become familiar with these, begin with a single letter; inspect the form carefully; write it down with your pen some twenty or thirty times, at least, comparing each repetition with the letter as printed, in order to see whether you have shaped it to a good degree of exactness. Every time you write any letter, *give the sound aloud*, and also *call the name*. What is impressed on the eye and ear both, is more likely to be remembered.

When the *consonant* alphabet is finished, and the forms, and powers, and divisions, of the letters are familiar in some good degree, then go through with the vowel-signs in the same way, taking care, when you write the figures of them, to sound them, to call each by name, and to classify it.

You are now prepared to commence the *exercise of reading*. Specially concerned with this is § 26 in the Grammar, which developes all the methods of *syllabication*. The *principles* on which every distinct syllable is grounded, and how the indistinct ones are formed, may be found there; and the beginner should join with the exercise of reading, the application of the *principles* which guide him. In this way, joining this with the careful study of the powers and classifications of the vowels, and specially as connected with the *Quiescents*, he may come, in a short time, to read with a good degree of facility, provided he constantly practices reading aloud, either alone, or (what is better) in company with another. The hesitating, drawling, blundering manner, in which many (not to say most) students read Hebrew, is an incongruity in a scholar, and never fails to make the impression, that he does not understand what he cannot read with more facility. My advice to every student is, to give no occasion for such an impression, by showing that he does not actually and readily know and distinguish the different letters and vowels. *Writing* them and *reading* them aloud, *often*, carefully, added to seeking out all *the principles of sound and syllabication* in the Grammar, until they become altogether familiar, are the sure and only means of speedily performing, in a ready way, the task of reading Hebrew with facility.

With this reading, after some progress made in it, let the student join the practice of distinguishing every instance of Daghesh lene and forte in the *Aspirates*, as described in § 21. A very little time will enable him to

understand and apply the principles there developed; and almost every sentence in Hebrew requires one to understand them.

As a specimen of the manner in which I would have him proceed, in learning to read with facility, I will here subjoin a few verses, with the English *representatives* of the Hebrew sounds, as exhibited in the second column on the left of the Alphabet, p. 18 of the Grammar.

(1) B^{e}* rê-shîth bārâ א^{e}lō-hîm אēth hăsh-shā-ma-yĭm v^{e}ēth hā-אā-rĕts.

B^{e}—p. 36. *a;* rê, 23,† 1; shîth, 9, 4.—bā, 9, 1. 2; râ, 23, 1.—א^{e}, 10, 2; lō, 26, 2; hîm, 9, 4.—ēth, 9, 7.—hăsh, 26, 5 (as to the short vowel), 20, 1 (as to Dagh. forte); shā, 9, 1. 2; ma, comp. 86 b, n. 2 and 9, 2; yĭm, 26, 5.—v^{e}, 102, 2. *a;* ēth, 9, 7; hā, 26, 3; אā, 23, 2; rĕts, 26, 5.

(2) V^{e}hā-ā-rĕts hā-y^{e}thâ thō-hû vā-bhō-hû v^{e}hho-shĕkh עăl p^{e}nē th^{e}hôm v^{e}ru^{a}hh (22, 2. *b*) א^{e}lō-hîm m^{e}ra-hhe-phĕth עăl p^{e}nē hăm-ma-yĭm. (3) Văy-yô-mĕr א^{e}lō-hîm y^{e}hî אôr va-y^{e}hî אôr. (4) Văy-yar א^{e}lo-hîm אĕth hā-אôr ki tôbh văy-yăbh-dēl א^{e}lō-hîm bên hā-אôr û-bhên ha-hho-shĕkh. (5) Văy-yĭq-rā א^{e}lō hîm lā-אôr yôm v^{e}la-hho-shĕkh qā-râ lā-y^{e}lâ va-y^{e}hî עe-rĕbh va-y^{e}hî bho-qĕr yôm אe-hhādh. (6) Văy-yô-mĕr א^{e}lō-hîm y^{e}hî rā-qî^{a}ע (22, 2. *b*) b^{e}thôkh hăm-mā-yĭm vî-hî măbh-dîl bên ma-yĭm lā-mā-yĭm.

This may suffice to guide the beginner, and to introduce him to *syllabication.* If he learns to distinguish all the different vowels as to sound and quantity, and when to make *open* syllables, and when *closed* ones, (which he will easily do, if he makes himself thoroughly acquainted with § 10 and § 26), the difficulties of reading will then be removed, and he will need nothing more than frequent practice, to enable him to read with fluency. The children of Jews usually learn to read Hebrew with ease, even without understanding anything of its meaning.

The next labour is, to make such an acquaintance with Hebrew *forms,* viz. those of pronouns, verbs, and nouns, as will enable him to begin the work of translating. I mention only these *three* parts of speech here, because the others, having almost no changes, will give him little or no trouble.

Let him make no attempt, at this stage of study, to master all the exceptions and irregularities that occur, in these parts of speech. It is enough that he so study the *essential* parts of the Grammar, in respect to them, that

* The small *e* above the line represents vocal and simple Sheva; *a, e, o* (Italic), small and above the line, represent the three composite Shevas, (on p. 37), which are always vocal. The â, ê, î, ô, û, represent the respective vowels on p. 27 seq., when they have a *quiescent* letter combined with them; ā, ē, etc., the same vowels without such Quiescent; a, e, etc., represent the short vowels in an *open* syllable; ă, ĕ, etc., the same in a *closed* one.

† In all cases, the first number denotes the section (§) in the Grammar, unless p. (= page) is prefixed. The numbers or letters that follow, are the large-number divisions of the (§), and then the subdivisions under it.

he may know where to go, to find the solution of any difficulty that may occur. The *normal* state of the language is what he should first aim at. *Irregularities* are best learned, as they occur in the course of reading.

In this part of study, the learner will be greatly assisted by *exercises* on the original pronouns, on the verbs, and on the different classes of nouns. These may be so conducted, by the aid of a skilful teacher, that when the beginner comes to the reading of the Heb. Scriptures, the forms that occur will already be familiar to him, and the most he has to do, will be to acquire a knowledge of the *meaning* of words. Where other difficulties are removed, a rapid advance may be expected in this. A *book of exercises*, adapted to give the learner a thorough knowledge of all the different punctuation of verbs in different tenses, conjugations, and persons; and so of nouns masc. and fem., sing. and plur., in all their declensions, is a *desideratum* for the successful study of Hebrew in our country, highly important and really indispensable.*

* It gives me great pleasure to state, that Prof. Hackett, of the Newton Theol. Seminary, is about to publish such a book. He has tried the experiment of teaching in this way, viz. by the aid of grammatical exercises, and has come fully, (and, I doubt not, justly) to the conclusion, that, in the same length of time, much greater advance is made in the knowledge of Hebrew, than in the old method of studying. Germany has already some half score of *exercise* books for the Hebrew. Gesenius sanctioned and commended this method; and one of his pupils, Brückner, has published an excellent book for this purpose. From this, from Maurer's book of the like nature, and from some others, and also from his own experience, Prof. Hackett designs to publish a small volume, which will aid all the teachers and learners of Hebrew in our country, in the performance of their task. The plan, faithfully carried through, cannot fail to give an impetus and an advance to Hebrew studies, which are greatly needed.

The difference between this method of teaching and learning and the common one, is important. The common one makes the student *passive*, or, at most, active in mere *memoriter* efforts—a dull, dry, uninteresting task, and in general very poorly performed. But when the learner is brought to use his pen and his mind, in making out and impressing on his memory all the leading Hebrew forms of nouns and verbs, his interest is at once excited in the prosecution of his work. E. g. he is required to give all the *different vowel points* of the consonants קטל, the radix of the regular paradigmal verb. This obliges him carefully to search out the whole paradigm, and to write down קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל. Then other forms follow, e. g. קטלת, יקטל, קטלו, etc., all to be pointed in all their varieties. Of *nouns*, the forms singular and plural, construct, suffix. etc., are required; and thus all the variations of which they are susceptible, are soon mastered. Of the *article*, all the different modes of punctuation are attained and made familiar, by presenting nouns before which they must be employed, and requiring the learner to supply the article and its vowel before all. The *suffix-pronouns* may be left to the progress of reading, and be gradually attained by taking them one by one at a time, and requiring the original and the suffix-forms, and attaching the latter to some verb or noun. In short, all the principles of forms, declensions, etc., may be impressed on the learner's mind, by making due arrangement for him to designate them with his pen. And so

Along with exercises on the verbs, should be joined not only the various species of verbs, such as those in the Paradigms, (which are chosen with a view to their various modes of *vocalization*, and of treating the consonants which belong to the stems), but also verbs which have, for the first, second, or third letter, an *Aspirate;* or verbs with the first two and last two letters *Aspirates;* and also verbs with all three of the stem-letters of this class, like כָּבֵד. All that pertains to *Dagh. forte* and *lene*, may be shortly learned in this way.

The Accents, as distinguished from the vowels, are easily learned. Sooner or later, the whole train should be made familiar. But the student may set out with merely a particular knowledge of the *pause-accents;* see 15. 3. A. I. 1—3, and also II. ib. These are not only quite important as marking the *στίχοι* in poetry, but very often they have an effect in *changing the vowels* connected with them; see § 29. Let not the learner neglect the aid which they will often afford him, both as to special forms of words, and as to their connection with, and relation to, other words. Although they are not authoritative, yet they designate the grammatical, and often the exegetical, views of ancient Hebraists, who were highly skilled in a knowledge of the Heb. language.

We will now suppose the learner to have gone through with a competent portion of these preparatory exercises, and to have such an acquaintance with the forms of Heb. words, as prepares him to distinguish the various classes of them *from* each other, and to ascertain their true relation *to* each other, and thus make out the order of a sentence. He may now commence the study of the Heb. Scriptures, with the prospect of easy advance. The language itself is much less difficult in its forms, and cases, and modes, and tenses, than either Greek or Latin. The whole language that remains, is embodied in *one* book; and it would seem, that at least so much might be read for the sake of gaining a knowledge that will be highly profitable.

§ 3.

Notes designed to lead to a complete grammatical analysis.

If the learner pursues the course which I have marked out for him, the need of a prolonged Chrestomathy will not be felt. The design of the following pages is merely *to point out the way in which the study of Hebrew should be conducted*, if it be intended to answer any valuable critical or phi-

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every rule of syntax might also be illustrated and made familiar; but the ordinary limits of such a book will naturally permit only the most important or difficult ones to be exhibited.

I will only add, that, in my view, the public have good ground for the expectation, that Prof. Hackett will execute the work in question in a manner both useful and satisfactory.

lological purposes. Whatever pertains to *orthography*, *forms of words*, or *the relative position of them*, i. e. syntax, should be aimed at, from the first outset of study. Nearly all students of the Hebrew come to the acquisition of this language, after they have studied the Latin and Greek languages; and the general principles of universal grammar may be regarded as already in their possession. Of course there is no need of dwelling on things common to all languages; at most, no farther than to show the agreement of the Hebrew in respect to these, with other languages that the learner has studied.

On each of these objects of attention, that I have named, I would make some brief remarks, merely to satisfy the mind of the learner, that they should be regarded as objects with which he must make a minute and accurate acquaintance, whatever may be the efforts necessary to accomplish this end.

I. THE ORTHOGRAPHY. Under this, I include the proper adjustment of all the *consonants*, *vowels*, and *diacritical signs*, such as Daghesh, Mappiq, and the like. In Hebrew there is, in some cases, a great variety in the modes of *orthography*, specially where the *Quiescents* are concerned; as the reader may see in § 8, 4 seq., where this is illustrated. Sometimes this becomes a matter of high importance, even in order to settle the question, to what class of words the particular word under consideration belongs. Whenever the sense requires, the absence of a ו, י, א, and occasionally even ה, may be supposed, and the word regarded as virtually implying them, if the context and the doctrine of Heb. forms make this implication congruous. Then, in regard to the *varying punctuation* of such particles as ו, ב, כ, ל, (pp. 189. 194), the learner must often hesitate, and even stumble, as to his estimate of the proper nature of the words, unless he is familiar with the appropriate orthography. With regard to *Daghesh forte* and *lene* he must surely do this, unless he learns not only to distinguish Dagh. forte as *compensative*, *characteristic*, *euphonic*, and *conjunctive*, (§ 20), but specially to distinguish *Dagh. lene* from all others, and to know of course *where* and *when* it must be employed, and where it cannot be. True orthography demands absolutely a knowledge of all this. Whatever then occurs in the text to be read, which is of an *orthographic* nature, (in the general sense above defined), should be the object of attention in such notes as are designed to guide the learner to a knowledge of *elementary* matters.

II. FORMS embrace all that is called *declension* in nouns and verbs; and not even a step can be taken, without some knowledge of these. What is *normal*, I now suppose the student to have some knowledge of. All *departures* from the common rule, must of course be pointed out and explained. But instead of repeating the explanation at length, in the following notes, and thus virtually writing the Grammar over again, I shall refer the learner to

the place in the Grammar where due explanation is made. It will be far more useful to him, to look this out in the Grammar, and study it there for himself, than it would to have everything explained at length, and all laid before him, and thus have all investigation superseded. The same is true in regard to the treatment of all the other objects, to which the attention of the student is invited.

III. SYNTAX of course is fundamental in all languages. But there are principles in it common to them all; and it is wholly unnecessary, in a Chrestomathy like the present, to dwell on these common and well known principles. It is enough merely to point out the *consentaneous practice* of the Hebrews, in the construction of their sentences. What is peculiar to this language; what differs from the general usage of other languages; what would puzzle the student to unravel, in his state of imperfect knowledge;—all this must be explained by reference to the *syntax* in the Grammar, where he will see the subject developed in its proper relations. To repeat in the Notes what is there said, would be more than superfluous.

The student has now before him the *three-fold* object to be attained, by aid of the Notes which follow. I can only say to him, (which I do say without the least doubt or hesitation): MAKE HASTE SLOWLY. Every step that you take in attaining a knowledge of either the *orthography*, *the forms of words*, or *the syntax*, is so much clear gain toward a radical and fundamental knowledge of the Heb. language. Everything which leads you to this, at the outset, is preparing to make you advance rapidly in the sequel. Your whole gain, within a given time, at least if this comprise several months of study, will be much greater than could be made by the mere study of the *meanings* of words, in the use of lexicon only.

It is indeed indispensable, of course, that these *meanings* should be learned. But the common method of studying languages, i. e. a mere slight and temporary attention to grammar, and after that a constant reading on, merely to gain a knowledge of the meaning of words from the lexicon, will certainly disappoint the hopes of the student. Any body can learn to *translate*, where the meaning of the words is plain, and the syntax in requisition is merely what belongs to universal grammar. It is idioms, peculiarities, departures from usage elsewhere, or even from what is normal and common in Hebrew, that truly bring the student to the trial. His *lexicon-knowledge* fails him here. The very passages where the power of grammatical criticism is needed, and must be applied in order to elicit any tolerable sense, are those very passages in which the mere *lexicon-learner* will see that he is utterly *non-plus'd*. In a word, all the *proper avails* of philology and criticism, in cases of difficulty, will be beyond his power; for as to passages which are so plain that 'he who runneth may read,' criticism in a higher sense is needless. And when he *does need* it, then he finds himself incapable of employing it.

If I know anything of philological study, I know this for certainty, viz. that every learner who calculates on nothing more than to attain to the *lexicon-meaning* of words, must find himself entirely incapacitated, when a serious difficulty occurs, not only to solve it himself, but even to judge whether others have properly and satisfactorily solved it; for how can he judge of the appositeness of arguments, the value of which he cannot estimate? Fully believing this, I invite his attention to a different method of study, one which shall put it in his power to judge and decide respecting the *orthography, the forms of words*, and *the syntax*, of the Hebrew, as well as in regard to the *meaning* of particular words. Without the first three of these, the latter cannot, in many cases where the sense of a word is modified by position and syntactical relation, be at all truly attained. Let the student then be *patient* in the labours requisite to take the proper stand of *critical* knowledge; and let him not feel, as is too often the case, that he is making but little progress in the knowledge of Hebrew, because he travels over but comparatively little ground. A few chapters radically studied will give him more power of progress, than whole books run over with nothing but the *lexicon* in hand.

With these things premised, in the way of explaining and vindicating the course of the following Notes, I proceed to the work before me.*

Notes on Gen. I. 1.

(1) בְּרֵאשִׁית,† Dagh. lene in ב, 21, 1; Sheva under it, 100, 1. רֵאשִׁית

* In the editions of my Hebrew Chrestomathy, printed formerly in a separate volume with the Hebrew text, I inserted several *Exercises* on the verbs and nouns, which the student was advised to go through. Then followed a series of short sentences, selected here and there from all parts of the Hebrew Scriptures. Both of these I now dismiss, inasmuch as the publication of Prof. Hackett's little book of *Practical Exercises* will supersede them, and be far more thorough and useful to the student.

I have already mentioned, that for *Chrestomathic* purposes, it matters not where we go for text, excepting that the more difficult passages of prose or of poetry are inapposite to the beginner. To read on *continuously* through a connected narration, is incomparably a better way than to read mere apothegmatic sentences, having no connection, and constantly presenting new words. The student is apt to be disheartened by this process, because he finds so many new words to be difficult to remember, and seems to get little aid from what he has already done, to assist him in what he is doing. The repetition of known words in simple narrations, are little spots of vegetation in the desert which he seems to be traversing, and he is encouraged and excited to go on by the influence of these cheering places upon his mind. The *repetition* of many words also fixes them in his memory. Hence I have selected some of the most simple, and at the same time most perfect, specimens of a pure Hebrew style, from the book of Genesis, as the best adapted for an introduction to the Hebrew.

† The notes first in order pertain to the orthography or vocalization. Daghesh, and the like: then they go on to the *form* of the word, and lastly to its grammatical relations.

might be written without the א, and is so written in Deut. 11: 12, comp. § 8, 4.—The form is that of a *denominative*, 85, 2. 6, comp. 83, 16, derived from רֹאשׁ.—Office of בְּ, 153, 3. *a*. Position of the whole word, which is used adverbially, 142, 1. *d*.—(בָּרָא)* Dagh. lene in ב, 21, 2.—form, 73, 1.—position in the sentence, 142, 1. *a*.—Tense, 124, 1.—(אֱלֹהִים), א guttural and vocal, 23, 2; composite Sheva under it, 22, 4. n. 2; the Hholem in the plural written *defectively*, i. e. without the ו which belongs to the sing. אֱלוֹהַּ, 8, 4. *a*; for Mappiq in ה of the sing. form, see 14, 1; plur. ־ִים, 86, 1.—*Plur.* noun subject of a verb *singular*, 143, 2. (אֵת), א vocal, 23, 2.—אֵת sign of the Acc., 115, 2, see n. at the bottom of the page. (הַשָּׁמַיִם), הַ article, with Dagh. forte after it, 35, also 137.—For the peculiar form of the plur. (like the dual), see 86 b, 1, n. 2. The now obsolete sing. doubtless was originally שָׁמַי shā-măy. Usage retained the accent on the ultimate of the sing., which made the present form (penult accent) of the plur. necessary. (וְאֵת), וְ, 102, 2. *a*. אֵת as before. (הָאָרֶץ), הָ, 35, 1. אֶרֶץ instead of אֶרֶ֫ץ, 29, 4. *a*; for the Silluq (ֽ), see 15, 3. A. 1. For the Segholate form of the word, see 83, No. 11. Dec. VI.

Note on the accentuation. The pause-accent (־֫) is here placed on אֱלֹהִים; which is full proof that some other purpose than that of separating clauses and distinguishing the sense, is and may be attached to the *accents;* for how would look in English: *In the beginning God created; the heavens and the earth?* It is the same in Hebrew, if the *Athnahh* (־֫) is to be regarded only in the light in which we regard our English punctuation. Beyond all reasonable doubt, the Athnahh is here a sign of *cantillation*, that is of a pause in it, or a stress of voice laid on the pause-syllable. This seems, moreover, to be the true reason why the pause-accents so often prolong the vowels on which they fall; a circumstance that connects merely and only with the cantillation, for it makes not the slightest change in the meaning of a word, nor even substantially in its relation. The simple truth seems to be, that the cantillation, for the most part, is adapted to the sense, and pauses where that does. But where the verse, like Gen. 1: 1, has no pause as to sense, one is made, as we see, in the cantillation. From all this we draw the important inference, that the accents do not bind us, as to our punctuation; that they are sometimes employed, (I mean the *distinctive* ones), where we cannot put even a half-comma; and also that, while we may safely follow them in most cases, we are always at liberty to make an English punctuation that is best adapted to the sense.

(2) וְהָאָרֶץ, וְ, 102, 2. *a;* the rest as before, excepting that here is not a larger pause-accent to make אָ into אָ֫. Nor does it need one; for a peculiar usage here always assigns the form אֶרֶץ to the word *when it has the article.* (תֹּהוּ וָבֹהוּ), Methegh after (־ֽ), 9. n. 1. *a*, comp. 16, 2;—3 fem. of the verb הָיָה, 74, 4, with n. 1, also Parad. P.—Arrangement of subject and predicate, 142, 1. Expression of the copula (*was*), 141, N. B. (תֹּהוּ), תֹ

* To save the multiplication of paragraphs and the space necessary for it, I have included each Hebrew word on which remarks are made, in a parenthesis; merely that the eye may easily and readily catch them, and thus save delay in hunting for them.

without Dagh. lene because it comes between two vowels, 21.*—Form seen under תָּהָה in Lex.; properly of third class of Segholates, 91, 6. 3 = תֹּהוּ, which goes into the more facile and euphonious תֹּהוּ tō-hû, which is indeclinable. The cases are few in Hebrew, (the suff. pronoun of third pers. masc. excepted), in which *Vav* is permitted to retain its consonant power at the *end* of a word. The predicate here (תֹּהוּ) as a *noun*, but in sense an *adjective*, 141, note. This mode of expression in the Hebrew, is frequent, and is also intensive. (וָבֹהוּ), וָ, 102, 2. *d;* ב no Dagh. lene, for it is between two vowels, like ת above; form, same as above, see בָּהָה in Lex.; meaning as a *predicate*, in the like predicament. (וְחֹשֶׁךְ), וְ as before; ךְ, Sheva silent written out in final ך, 10, 3. *a*.—Form, 91, 6. 3. (עַל פְּנֵי), עַל, 151, 3. *b;* omission of the verb *was* before it, 141. פְּנֵי, פ with Dagh. lene, 21, 1; form of const. plur. from פָּנִים, 87, 2. *a*, (obsolete singular פָּנֶה, Dec. IX. p. 171, see in Lex.). As to the Gen. (תְּהוֹם), ת, no Dagh. lene, because it is between vowels; formed from תּוֹם by prefixing ת, 84. IV. 27; for Gen. relation, see 87, 1. (וְרוּחַ), וְ as before; חַ *ʰh*, Pattah furtive, 22, 2. *b;* in const. state before אֱלֹהִים, but without change, see in Dec. I. p. 170. For (אֱלֹהִים), here in the Gen., see on v. 1. (מְרַחֶפֶת), Part. Piel from רָחַף; short vowel under ר, and no Dagh. forte in ח, 63, 3, comp. Par. *E*.—For the *fem.* form here (to agree with רוּחַ), see 49, 3, and comp. 92, 2; stands in the place of a verb in the Perf., 131, 2. *c*. (עַל פְּנֵי), as before. (הַמָּיִם), הַ, 35; מָיִם for מַיִם, 29, 4. *a;* peculiar plural form, 86 b, 1. n. 2. For the Silluq (ֽ), 15, 3, A.

(3) וַיֹּאמֶר, for וַ, see 48 b, 2; for the verb in the Imperf., 67, 1; for the final syllable מֶר instead of מַר, 29, 3. *a*. The Seghol is considered as being shorter than the Pattah; see 27, n. 2. (וַיְהִי), apoc. Imperf. of הָיָה, 74, 5, and n. 3, *e*, of the same. The normal abridged form here, provided with a final helping vowel (note 3, *a*, ut supra), would be וַיְהִי or וַיֶּהִי; but a *final* י Yodh with a *Seghol* before it, is an impossible syllable in Hebrew; consequently the regular *Segholate* form of the verb is exchanged for that form which belongs to derivatives of לֶה, comp. in 91, 6. 6, and the final syllable thus ending in a *quiescent* Yodh, and being *long* and demanding the accent, the usual vowel under the praeformative (וַ or וַי) is excluded, as also the tone upon it, and *Sheva* takes the place of a proper vowel, because it is essential to the Segholate form in question, comp. 91, 6. 6. As to the ־ה at the end of the *full* form וַיְהִיָה, see 74, 5. As to the nature and design of the *apoc.* form, see 48, 2, 4, and 126, 2. For the regular short Hhireq before a Guttural in the full form, see 62, Note 5. (אוֹר), Dec. I. p. 170. If it be not an *original* root, it comes from the verb אִיר; see 84. IV. 3. (וַיְחִי) same apoc. verb as before, but with *Vav consec.*, 48 b, 2, and 74, n. 3, *e*. As to the Dagh. forte omitted in the (י), see 20, 3, Rem.

* Where only the (ֽ) is referred to as here, that which *comes first*, and has no number affixed to it, is aimed at by the reference.

(4) וַיַּרְא, apoc. Imperf. of לה״ verb, רָאָה, 48 b, 2. The final helping vowel is omitted, 74, n. 3, *c. a;* the nude form would normally be וַיִּרְא (א otiant, 23, 1), but the ר makes it יַר, 22, 5. *b.* As the א is not sounded at all, it has no Sheva, see 10, 3. *b.* (אֶת־), as above, excepting that Maqqeph follows it, which shortens the vowel (ֵ), 29, 1 and 27, 1. (הָאוֹר), הָ article, 35, 1 and 22, 1.—(כִּי), 152. II.—(טוֹב), ב *Raphe*, i. e. without Dagh. lene, because it is preceded by a vowel, comp. 21, 2. Here the accent (ֽ) stands rightly as to marking the sense. Verb *to be* omitted before טוֹב, 141. N. B. —(וַיַּבְדֵּל), stem בָּדַל, Hiph. Imperf. with Vav consec., 48 b, 2. *b*, and 52, 2 with n. 1. Also Synt., 126 b, 1.—(בֵּין), prep. 101, 3. Example.—(הַחֹשֶׁךְ), see under v. 2. For the article, 35, 2. A. *a.*

(5) וַיִּקְרָא, stem קָרָא verb לא״; Imperf. with Vav consec., 48 b, 2. *a.* Synt. as above.—(לָאוֹר), לָ prep., pointing, 100. *c.*—(יוֹם), Dec. I. as to the sing., the plur. is irregular; see on p. 182, and also Lex. For לָאוֹר after יִקְרָא, see 137, *b.*—(לַחֹשֶׁךְ), prep. לַ has the vowel that belongs to the article which is here dropped, 35, n. 2. For the (ַ) of the article, see above, v. 4, last word. (קָרָא), 73, 1.—(לָיְלָה *lāyᵉlà*), ground form לַיִל *la-yĭl*, Dec. VI.; the ָה is an addition, originally marking *time when*, 88, 2. *c;* but gradually incorporated with the word itself, see Lex.; it is toneless, 88, 2. Rem.; לָ for לַ, because of the (ֽ), 29, 4.—(וַיְהִי), see in v. 3. (עֶרֶב), Dec. VI, comp. 83, No. 11.—(בֹּקֶר), ב omits Dagh. lene, because it follows a vowel, 21, 1; Segholate form, 91, 6. 3.—Both times the וַיְהִי here is followed by Maqqeph, 16, 1; no accent on either וַיְהִי, because both are united by a Maqqeph to the noun that follows, and in each case both are read as *one word*, 16, 1; hence the *Methegh* in both cases (in וַ) stands on the *fourth* syllable back of the tone (p. 45. *d*), beginning the count with the tone-syllable (the penult) of each noun; comp. also (*e*) on the same page, where the same principle is exhibited. Possibly the Methegh in וַיְהִי־ may be explained, by saying that it is on the *antepenult* (16, 2) of what would be the tone-syllable, in case the word was accented. But this seems to contradict the theory of Maqqeph, which makes *both* words into *one.* Of course the accentuation must conform to this.—(יוֹם) Acc. of *time*, 116, 2.—(אֶחָד) instead of אַחַד, 27, n. 2. *b;* the (ָ) under the ח occasions the exchange of vowels under the א, *ib.;* this cardinal number, also, is used as an *ordinal* adjective, 95, 1.

(6) וַיֹּאמֶר, see v. 3.—יְהִי, v. 3.—(רָקִיעַ), participial form, from the stem רָקַע, 83, 5; with Pattah furtive, 22, 2. *b;* Dec. III, 91, 3.—(בְּתוֹךְ), בְּ, 21, 2; תּוֹךְ const. form of תָּוֶךְ, see Par. VI. *G.* p. 170, also 91, 6. 5.—(הַמָּיִם), see v. 2, מָ for מַ, because of the pause-accent (ֽ).—(וִיהִי *vî-hí*), made up of יְהִי and וְ; for the pointing (וִ) here, see 102, 2. *c;* for the dropping of the Sheva under the first Yodh in יְהִי, see 24, 1. *a.* This apoc. form is *jussive*, 48, 4, (comp. in v. 3 above), and not the Imperf. of *narration* with *Vav consec.*, which would be וַיְהִי as above; translate: *And let it be.*—(מַבְדִּיל), Hiph.

Part. of בָּדַל; this Part. with the preceding וַיְהִי is a periphrasis for the Imperf. *jussively* employed, 131, 2. *c*, comp. 48, 2, 4.—(בֵּין), see in v. 4.—(מַיִם), 86, 1. n. 2; old sing. מַי.—(לָמַיִם), לָ for לְ, 100, 1. *c*; מָ for מַ, because of the Silluq, 29, 4. *a*. In the expression בֵּין מַיִם לָמָיִם, the בֵּין . . . לָ seems to be merely an *abbreviated* formula, instead of בֵּין . . . וּבֵין, which is found in vs. 4. 7. Lev. 20: 25. In Is. 52: 2, we meet with לִבֵּין . . . בֵּין; but in Ezek. 22: 26, we have twice, לְ . . . בֵּן; all with the same meaning. The form in Is. 52: 2 casts light on that now before us, and shows, that for brevity's sake, in the second case, the בֵּין is not repeated, but merely the ל employed. בֵּין properly means *interstice*, p. 193, Examp.; the *waters* on either side are its *boundaries*, so that the literal idea seems to be: The *interstice* (i. e. the space between) from the waters on the one hand, *to* the waters on the other; or simply: the *between* of the waters (limited by waters) on the one hand, *to* (לָ) the waters on the other. (So, for substance, Ewald, Heb. Gramm., p. 414. edit. 5. Tuch, Comm. in loc.). Comp. 152, 3.

(7) וַיַּעַשׂ, stem עָשָׂה, a verb לה; Imperf. with *Vav consec.*, 48 b; form, in 74, n. 3. *d*; synt., 126, *b*.—(אֶת־), with Maqqeph, see v. 4.—(הָרָקִיעַ), see v, 6; for art. הָ, 35, 1.—(וַיַּבְדֵּל), see v. 4.—(אֲשֶׁר), see 36.—(מִתַּחַת) = מִן תַּחַת, compounded of two prepositions, 151, 2; ן assimilated, 19, 2. *a*.—(לָרָקִיעַ), לָ has the punctuation of the omitted article הָ (see above), 100, 1. *b*; we may translate: *From the under part* OF *the firmament*, or *from the lower part* TO *the firmament*; for the first, 113, 2; for the second, 115, 1; the meaning is the same in both cases.—(מֵעַל), compound of עַל and מִן, 151, 2; the Dagh. forte (as in מִתַּחַת above) cannot be employed here, 22, 1, and for the prolongation of the vowel, see 27, 2. *b*.—(וַיְהִי־), see v. 5.—(כֵּן), כ Raphe, after a vowel.—כֵּן means *right, just*, and as an adverb of condition here, it corresponds to our English *just so*.

(8) וַיִּקְרָא, see v. 5.—(שָׁמָיִם), מָ for מַ, by pause-accent; 86, *b*, n. 2 for form.—(יוֹם), Acc. of time, 116, 2.—(שֵׁנִי), *ordinal* from שְׁנַיִם *two*, 96.

(9) וְיִקָּווּ, Niphal, 3 plur. Imperf. Jussive of קָוָה, Vav remains a regular consonant, 71, n. 10; comp. Par. *P*, Imperf. Niph.—(אֶל), 151, *d*.—(מָקוֹם), Inf. form from קוּם, 83, 14, and 84, IV. 14; Dec. III. 91, 3.—(אֶחָד), see v. 5.—וְתֵרָאֶה, Niph. Imperf. 3 fem. sing. of רָאָה; the normal form would be יֵרָאֶה, but ר excludes Dagh. forte and prolongs the vowel, 27, 2. *b* and 22, 5. The וְ here stands before a second *Jussive* form in connection with the preceding, and is merely *and*.—(הַיַּבָּשָׁה), fem. of יַבָּשׁ with the article, 83, No. 6; used here like the Greek ἡ ξηρά, *the dry land*, the word *earth* being omitted in both languages by brachylogy.

(10) לַיַּבָּשָׁה, לַ takes the vowel of the article, which is elided, 100, *b*.—(יִקְרֵאת), וּ, 102, 2. *b*; מִקְוֵה, 84, V. 14, comp. 83, No. 14; the form וֵה– exhibits a *const.* vowel, see Par. IX. p. 171.—(יַמִּים), from יָם, see Par. VIII. *a*, p. 171, comp. 91, 8; etymology uncertain.—(וַיַּרְא), see v. 4.

(11) תַּדְשֵׁא, apoc Imperf. Hiph., jussive, 3 fem., from דָּשָׁא, 52, n. 4; Me-

thegh on a *penult closed* syllable here, p. 45, *c*.—(דֶּשֶׁא), א here is treated as a consonant, the Segholate being of the regular form; and so elsewhere; but not always, e. g. חֵטְא.—(עֵשֶׂב), 91, 6. 2; in the same case as דֶּשֶׁא, not exactly *explanatory* apposition, but apposition *expanding* the idea, and unconnected by a וְ conjunction. The larger vegetation, producing *seed*, is meant by the word. Brachylogy omits the appropriate verb, unless we expand the idea of תַּדְשֵׁא so as to apply to it. The like applies to עֵץ, in the sequel.—(מַזְרִיעַ), Hiph. Part. of זָרַע, 64, 1. *a*.—(זֶרַע), with Gutt. in the ultimate, 91, 6, in the remarks on such Gutturals; in connection with the Part. preceding, which is from the same root, 135, 1. n. 1.—(עֵץ), etymology doubtful, Dec. VII. *b*, p. 171, also 91, 7.—(פְּרִי), 91, 6. 6. Par. VI. *i*; פְּ with *Dagh. conjunctive*, 20, 2. 1; read *ʿō-sĕp-pʿri*; lit. *tree of fruit* = *fruit tree*, 104, 1.—(עֹשֶׂה, *ʿō-sê*), the point over the right tooth of the ש is a *Hholem* which belongs to the preceding letter; the point over the left tooth marks the letter as *Sin* = *s*, 8, 2. *a*; Pres. Part. of the verb עָשָׂה; with final ־ֶה, 74, 1. Par. *P*; means *producing*, like the Greek ποιεῖν.—(לְמִינוֹ), לְ prep.; מִין, Dec. I.; ־וֹ suff. pron., 89, 1; 3 sing. masc., in reference to עֵץ.—(אֲשֶׁר בּוֹ . . .), *in which*, 121, 1; it relates to the פְּרִי that precedes.—(זַרְעוֹ), suff. form of זֶרַע, see in Par. VI. p. 171; ־וֹ as before. Translate: *in which is its seed*; for the verb of existence is implied, 141.—(עַל־הָאָרֶץ), *upon the earth*, i. e. 'Let the earth cause to grow (תַּדְשֵׁא) herbage, seed-plants, and fruit-trees upon it, viz. upon its surface.'—(וַיְהִי־כֵן), see the close of v. 7, where, as here, the Athnahh stands on the next *preceding* word.

(12) וַתּוֹצֵא, Hiph. Imperf. of יָצָא, 3 fem. sing. with Vav consec., 48 b, 2. *b*; verb פ״י, first class, 68, 1.—(דֶּשֶׁא . . . . עֹשֵׂה־פְרִי), in the same order and meaning as before, and without any וְ conjunction between the particulars, showing that it is the *apposition* of *expansion*.—(פְּרִי), as before, with Dagh. *conjunctive*, 20, 2. 1.—(אֲשֶׁר . . . בּוֹ), as in v. 11.—(לְמִינֵהוּ), above it is לְמִינוֹ, see suff. in Par. *A*. p. 289. Gen. suff. A. 3 pers.; the meaning is the same in both, but the (־וֹ) is an abridged form of ־ֵהוּ.—(וַיַּרְא), see v. 4.

(13) שְׁלִישִׁי, an *ordinal*; see form in 96.—יוֹם, time *when*, Acc., 116, 2.

(14) מְאֹרֹת, *mʿăō-rōth*, *Vav* omitted after א and ר, 8, 4, comp. *a* ibid.; plur. of מָאוֹר, masc. Dec. III. This word has plurals both masc. and fem. as to form, 86, 4; formation of the sing., 84, IV. 14, comp. 83, No. 14; *plur.* form of noun joined to the preceding verb *sing.*, 144, 1. *a*.—(בִּרְקִיעַ), const. form of רְקִיעַ, Dec. III.; the article belongs here, but cannot be employed before a *const.* noun, 109, 1; it is expressed before the following word in the Gen., ib.—(לְהַבְדִּיל), Inf. Hiph. of בָּדַל; for the לְ before it, 45, 3; Inf. retains the formative הַ here, after the preposition לְ, 52, n. 7. (בֵּין וּגוֹ), see above, at the end of v. 6.—(וְהָיוּ), Kal, 3 plur. Perf. of הָיָה, with Vav consec., 48 b, 3, and used here as a *Jussive*, comp. 124, 6. *a*.—לְאֹתֹת, *Vav* omitted (as above), after א and the first ת, 8, 4; plur. of אוֹת = אֹוֶת, which is common gender; for the form, see 84, VI. No. 4.—(וּלְמוֹעֲדִים), וּ, 102, 2.

b; prep. לְ, 100, 1; the noun is the plur. of מוֹעֵד, Dec. VII, 91, 7; stem יָעַד, see Lex.; formation, 84, III. 14, comp. 82, No. 14.—(וּלְיָמִים), וּ לְ as before; for יָמִים, see יוֹם on p. 182.—(וְשָׁנִים), sing. שָׁנָה fem., with plur. of masc. form, 86, 4. The לְ is omitted before שָׁנִים in order to connect this word more closely with the preceding one. Translate: 'For appointed seasons, both for days and years;' this last clause is added so as more specifically to limit the preceding noun—*seasons*.

(15) וְהָיוּ, see above.—(לְהָאִיר), here with only one *Vav* omitted, above with two; pointing of the prep. לְ, 100. Punct. *a*.—(בִּרְקִיעַ), pointing of בְּ, 100. Punct. *a*; רְקִיעַ const. form of רָקִיעַ, Dec. III.—(לְהָאִיר) לְ before the Inf., 46, 3; verb יָרַד; for הַ praeformative and its vowel, הָ, see 71, 3; stem is אוֹר verb middle O, 71, 2; see in Par. *M*.

(16) וַיַּעַשׂ, see v. 7.—(שְׁנֵי), const. form of שְׁנַיִם, see on p. 183.—(הַמְּאֹרֹת), see same orthography in v. 14; here the art. precedes; for syntax, 118, 1. *a*. —(הַגְּדֹלִים), plur. of the sing. גָּדוֹל, Dec. III.; Vav after ד omitted, 8, 4. *a*; article before the adjective, 109, 2.—(הַגָּדֹל), *the great one*, i. e. the larger or largest, 117, 2.—(לְמֶמְשֶׁלֶת), const. form from מֶמְשָׁלָה, Par. *B*. p. 179, and 93, 1, in the second e. g.; an Inf. form with an active or gerundial sense.—(הַקָּטֹן), *the lesser*; see הַגָּדֹל above.—(הַכּוֹכָבִים), with article, see v. 5 for the word.—(כּוֹכָבִים), see Lex. under sing. כּוֹכָב (Dec. III.) for etymology and form; Acc. after וַיַּעַשׂ.

(17) וַיִּתֵּן, Kal, Imperf. of נָתַן, with וְ consec.; see p. 122, at the top, also Par. *H*. p. 300; also 65, n. 3.—(אֹתָם), made up of אֹת and a suff. pronoun, 101, n. 1. The *arrangement* should be noticed here; which is *verb*, *object*, *subject*; the reason of which seems to be that אֹתָם expresses what ם־ (the verbal suffix) would do in וַיִּתֵּנֵם, and on this account is brought into proximity with the verb. The placing of the pronoun in a separate way, makes it more noticeable. As to the rest of the verse, see above.

(18) וְלִמְשֹׁל, וְ *and*; לְ, with short Hhireq, p. 190, at the top; מְשֹׁל, Inf. form before which is לְ, 45, 3.—(בַּיּוֹם), prep. בְּ having under it the vowel of the article elided, 100, *b*.—(וּבַלַּיְלָה), וּ, 102, 2. *b*; בַּ prep. with the vowel as before. The use of the article in these cases, is like the same in our English idiom; for we say: *To rule over the day and over the night*, as contradistinguished from each other; and this is made more expressive by the article. That בְּ has the sense of *over*, in connection with מְשֹׁל, is plain; see 151, 3. *a*. 2.—(וּלְהַבְדִּיל), וּ as above; לְ prep.; see the word in v. 14.—(הַחֹשֶׁךְ), see v. 4.—(וַיַּרְא), v. 4. (19) רְבִיעִי, *ordinal*, 96.

(20) יִשְׁרְצוּ, Kal, Imperf. Jussive, 48, 4, second paragraph; translate: *Let the waters swarm with reptiles*; for שֶׁרֶץ in connection with a verb from the same root, see 135, 1, n. 1.—(נֶפֶשׁ), lit. *breath*; with חַיָּה it means properly *living breath*; in apposition with שֶׁרֶץ, 111, qualifying it by showing that it comprises *living and breathing animals*, in distinction from vegetable life.—(חַיָּה), fem. adj. from חַי *vivus*, root חָיָה, and hence the Dagh. forte,

when the adjective receives an accession, comp. 66, 3.—(וְעוֹף), for form, see 84, IV. 11; of Dec. I.; prop. *wing* = *winged bird*.—(יְעוֹפֵף), stem עוּף; Imperf. Pilel, 71, 7, Par. *M.* p. 304, comp. 54, 2.—(עַל פְּנֵי), *in front of*, or *before the face of*, see Ges. Lex. פָּנֶה, G; const. form before רְקִיעַ, which again is itself of the const. form before הַשָּׁמָיִם, 112, 1. The phraseology is somewhat obscure; but the meaning seems to be: 'Let the winged bird fly *near the firmament*, i. e. mount high aloft.'

(21) וַיִּבְרָא, 48 b, 2.—(הַתַּנִּינִם), here as a *noun*, but prop. an adjective meaning *huge*, from תָּנַן *to extend;* form, 83, 7; plur. with article; the adjective that follows (הַגְּדֹלִים) makes the meaning more intense = *huge monsters*, applying to those of either water or land.—(כָּל־ *kōl*), original form כֹּל, vowel shortened by Maqqeph, 27, 1, comp. 16, 1. This word is not employed as an *adjective* in the Hebrew, but always as a *noun* = *universitas, totum*. Of course the noun following it is in the *Gen.*—(נֶפֶשׁ), here *breath* = *breathing creature*, abstract for concrete, 104, 2, second Par. under e. g.—(הַחַיָּה), art. הַ, 35, 2. *a*, the Dagh. forte is dropped because the next letter will not admit it, 22, 1. If הַחַיָּה is an *adjective* here, then the presence of the article makes a difficulty on the ground of general principle; see 109, 2. But still, the Heb. not unfrequently superadds the article to the *adjective*, when the noun is destitute of it, 109, 2. *a*. I deem the true construction, in all such cases, to be the same as when the article is employed before a participle, i. e. it is then a *relative-demonstrative* pronoun (107), making a clause by itself; e. g. in the present case, הַחַיָּה, *which* [is] *living*. And this is confirmed by the very next word—(הָרֹמֶשֶׂת), *which*, or הָ, *the which;* for the (ָ) see 35, 1, and 22, 5; Part. from רָמַשׂ, used instead of the normal רֹמְשָׂה fem., 49, 3. 92, 2. 93, 3; translate *creeping*, or (more literally) *which creepeth*.—(שֶׁרָצוּ), for Methegh after (ֶ), 16, 2, in Remarks.—(לְמִינֵהֶם), for suff. ־הֶם, see 89, 2, n. 1, which shows that a *Yodh* is omitted here after the נ in the word, which would be an *index pluralitatis;* see suff. in Par. *A.* p. 289.—(כָּל־) as before.—(כָּנָף), lit. *of wing* = *winged*, 104, 1.

(22) וַיְבָרֶךְ, 48 b, 2; Dagh. forte omitted in the (ר), 20, 3. *c.* Rem.; (ֶ) in the final syllable instead of (ֵ), because the tone is drawn back to the penult, 29, 3. *a*, comp. 27, 1.—(אֹתָם), see v. 17; the order here is *predicate, object, subject*, the same as there.—(לֵאמֹר), contract-form for לֵאֱמֹר, prep. ל with the Inf.; the pointing לֶ (in the full form), p. 190, *a;* see also 23, 2. *a*, which shows that א in the contracted form is *quiescent*. The ל is used here in a peculiar way; for the meaning is not properly an Inf., viz. *to say*, but *gerundial* = *dicendo*. The לְ sometimes denotes *by*, in the sense of designating *instrumentality* or *causation*, Ges. Lex. לְ, 4. c. Similar to this it seems to be in לֵאמֹר (*lē-mōr*), which may be translated *by saying*. Our idiom more naturally omits the *by*.—(פְּרוּ), Kal, Imper. of פָּרָה, 74, 3, Par. *P.* p. 308.—(וּרְבוּ), וּ, 102, 2. *b;* stem רָבָה; form same as above.—(וּמִלְאוּ), וּ conj., 102, 2. *b*, latter part; א has a *consonant* power here, 23, 2.—(בַּיַּמִּים),

בְּ prep. with the pointing of the article elided, 100, *b*; for the noun plur., see Dec. VIII. p. 171 and 91, 8.—(וְהַשּׁוֹקֵץ), הַ art., 35, 2. 2, *b*.—(וּרְמֶשׂ), from רָמַשׂ, Imperf. Jussive, 74, n. 3, and 74, 5.—(בָּאָרֶץ), בְּ, 100, *b*. (23) חֲמִישִׁי, 96.

(24) וַיּוֹצֵא, see v. 3.—(תּוֹצֵא), Jussive Imperf., from יָצָא, see, as to the form, in v. 12.—(בְּהֵמָה), p. 179, Par. *B*.—(וַיְהִי כֵן), וְ, 102, 2. *d*.—(חַיְתוֹ), for const. חַיַּת, from חַיָּה; see 88, 3. *b*; Dagh. forte in (י) omitted, 20, 3. *b*. The suffix paragogic (וֹ) seems to dispense with the *article* after it, (as in this case in respect to אֶרֶץ); and so in all cases, e. g. Ps. 50, 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. In this last case, by changing the mode of expression, we have חַיְתוֹ בַּעֵר, i. e. we have the article (in בַּ) before the second noun; but the same expression, without the preposition, omits the article in Ps. 104: 20; and v. 25 here supplies it, when the וֹ– is omitted.—(לְמִינָהּ), הָ– third fem. suff., Par. *A*. p. 289. col. A., referring to the fem. חַיָּה.

(25) חַיַּת הָאָרֶץ, where the article is supplied, although omitted in the preceding verse after חַיְתוֹ.—(הָאֲדָמָה), הָ, 35, 1; noun fem. Par. *B*. p. 179.

(26) נַעֲשֶׂה, first plur. Imperf. of עָשָׂה, for the first two vowels, see 62, 2; for the last vowel, 74, 1. e. g.; hortative, 125, 3. *b*; as to the *plural* here, it is probably of the same nature as that in 106, 2. *b*.—(אָדָם), seems to be a *participial* of אָדַם *rubuit*, 83, 1, indicating the colour of an Asiatic. If the rules of formation would permit, the context would agree better with a derivation from דָּמָה *to be like*, but they do not; the noun is of Dec. IV, and is *generic*, as v. 27 shows.—(בְּצַלְמֵנוּ), suff. form of צֶלֶם, Dec. VI. *a*; ־ֵנוּ, suff., p. 289, under A.—(כִּדְמוּתֵנוּ), כְּ *as, according to*; for the vowel, p. 190, *a*; form of the noun, 84, V. 13; immutable; ־ֵנוּ as before.—(וְיִרְדּוּ), Kal Imperf. of רָדָה, verb לה; hortative, and therefore the Vav is pointed וְ, and not וַ as it would be in the narrative Imperf. with וַ consec.—(בִּדְגַת), בּ *Raphe* because it follows a vowel; גּ *Raphe* because derived from דָּגָה, 21, 2. *a*; const. of Dec. II. fem. The בּ is connected with, and required by, the preceding verb, 137, *b*, and must be translated *over*.—(הָרֹמֶשֶׂת), see in v. 21; הָ *which, the which*, 107, first Remarks (2).

(27) בְּצַלְמוֹ, suff. state with וֹ–, as above.—(אֹתוֹ), 101, n. 1.—(זָכָר וּנְקֵבָה), Dec. IV. masc.; Dec. II. fem.; וּ, 102, 2. *b*. In the Acc. in apposition with אֹתָם, and exegetical of it, 111. Put first, so as to be prominent, 142, 1. *c*.—(אֹתָם) relates to אָדָם, v. 26, and shows it to be generic.

(28) וַיְבָרֶךְ, see v. 22.—(לָהֶם), 101, 2. *a*.—For several of the following words, see in v. 22.—(וְכִבְּשֻׁהָ), Kal Imper. of כָּבַשׁ; the וּ after שׁ omitted, and (ֻ) written instead of it, 9, 9. *b*; הָ– verbal suff. pron., Par. *A*. p. 288. A col.

(29) הִנֵּה, 103, 2, comp. 98, 5.—(נָתַתִּי), for Dagh. forte in תּ, see 65, n. 3. —(לָכֶם), 101, 2. *a*.—(אֲשֶׁר . . . עֵץ), *in which* (121, 1) *is the fruit of the tree*.—(זֹרֵעַ זֶרַע), see in v. 12, where, however, the Part. is in Hiph., but here in *Kal*.—(יִהְיֶה), Kal Imperf. of הָיָה, regular pointing, 62, n. 5.—(לְאָכְלָה), lit. *for food*; in English we omit the *for*; see Lex. הָיָה with לְ following, *b*.

(30) וְ *and*, thrice, 102, 2. *b.*—(וֶרֶק וגו׳), *green thing, vegetating substance,* עֵשֶׂב לְאָכְלָה *herb for food*, limiting and explaining וֶרֶק. (31) מְאֹד, 147, 3. *a.* —(הַשִּׁשִּׁי), 96.

Chap. II.

(1) וַיְכֻלּוּ, Pual, third plur., Imperf. with Vav consec., of כָּלָה; Dagh. forte omitted in י, 20, 3. *c*, Rem.—(צְבָאָם), suff. form of צָבָא, Dec. IV.; ָם, p. 289, A. Properly *host* applies only to the *heavens*, which are plur., and means the *stars.*

(2) וַיְכַל, Piel Imperf. of כָּלָה; וַי as before; Dagh. forte omitted in the ל, 20, 3. *a*; apoc. form, 74, n. 9; sing. verb and plur. subject, 106, 2. *b.*—(בַּיּוֹם), בַּ with the vowel of the art. elided, p. 190, *b.*—(מְלַאכְתּוֹ), the regular form (from the stem לָאַךְ) would be מַלְאָכָה; but in the Syriac, (which is occasionally imitated by the Hebrew), where א has a long vowel and is preceded by a Sheva, that vowel falls back into the place of the Sheva, and the א becomes *quiescent.* This being adopted in the present case, gives us the form מְלָאכָה, the מ being forced to drop its Pattah because the ל is taken from it, which was necessary to make the closed syllable מַלְ. Under this new form, the (ָ) remains what it was in the normal form, i. e. *mutable*; hence in suff. and const. state, מְלַאכְתּוֹ and מְלֶאכֶת, the א being practically *otiant.* The וֹ– is suff., p. 289, A.—(וַיִּשְׁבֹּת), 48 b, 2. *a.* The last clause here, viz. "God rested from all his work on the seventh day," makes it clear that the וַיְכַל, at the beginning of the verse, means *made an end of, ceased to continue.* The change of *seventh*, in the first clause, to *sixth*, which is adopted by the Samaritan, the Sept., and the Syriac version, is unnecessary, and merely shows an attempt to remove a seeming contradiction.

(3) וַיְקַדֵּשׁ, Piel Imperf., with Vav consec., 48 b, 2. *a.*—(אֹתוֹ), 101, n. 1.—(כִּי), 152, II.—(לַעֲשׂוֹת), Kal Inf. of עָשָׂה; לַ, 108, *a*; *created and made*, gives essentially the meaning of the last clause in the verse; but lit. לַעֲשׂוֹת may be translated *faciendo, by making*, or *for making*, or *to be made*; see 129, 3. n. 1. The writer seems to express the *original bringing into being*, by בָּרָא, and the subsequent formations and arrangements by עָשָׂה; although the words are sometimes used interchangeably.

(4) אֵלֶּה, § 34.—(תּוֹלְדוֹת), first ת *Raphe*, after a vowel in the preceding word; pl. noun, stem יָלַד; formation, 84, III. No. 27. It does not mean *history* simply; it may naturally mean *genealogy*; but here the meaning is *genetic history*; plural, because it comprises narrations of a variety of things; see 106, 2.—(בְּהִבָּרְאָם), lit. *in the being created of them*, i. e. when they were created, 129, 2; treated here as a *nomen verbale*, with prefix prep., and suffix ָם, 129, 1; Inf. const. form of Niphal.—(בְּיוֹם), although definite, has not the article, 108, 2.—(עֲשׂוֹת), Inf. of עָשָׂה, used as a noun in the Gen., 129, 1. *b.* It has a subject here, (יְהוָה), standing next to it, and in the Gen. after it, 129, 2; *order* of words in the clause, 142, 1. *a.*

(5) שִׂיחַ, *shrub* or *plant*, from שִׂיחַ (verb ע״י) *to produce;* form, 84, IV. No. 11.—(הַשָּׂדֶה), with the article; Dec. IX.—(טֶרֶם), adverbial Acc., = *not yet*, see Lex. s. v. No. 3. Standing before יִהְיֶה here, it makes it expressive of the *past time*, 125, 4. *a;* regular pointing of יִהְיֶה, 63, n. 5.—(בָּאָרֶץ), בָּ with the vowel of the article implied, 100, *b*, and 35, 1.—(יִצְמָח), Imperf. made expressive of *past* time by טֶרֶם as above; Qamets under מ instead of (ַ), because of the pause-accent, 29, 4. *a*.—(לֹא), position, in relation to the verb, p. 268, par. 2.—(הִמְטִיר), Hiph. in its proper *causative* sense, 52, 2.—(אַיִן), *was not*, the subject is here expressed, viz. אָדָם; see אַיִן on p. 268.—(לַעֲבֹד), vowel of לַ, p. 190, *a;* Inf. form, 45, 3.

(6) אֵד, origin somewhat uncertain; the Chald. has אֵיד, which shows that the word may be derived from a root ע״ו or ע״י; comp. גֵּר in 84, IV. 2.—(יַעֲלֶה), Kal Imperf., showing the real nature of this tense, viz. as designating imperfect or unfinished action, and so of continued and repeated action; which last is the exact shade of meaning here, 125, 4. *b*.—(וְהִשְׁקָה), Hiph. Perf. of שָׁקָה; put in the same condition here as the preceding verb, in respect to meaning, by the Vav prefixed, 124, 6. *d*.—(פְּנֵי), const. plur. of פָּנֶה; we say *face*, the Hebrew says *faces*, 106, 2. *a*.

(7) וַיִּיצֶר, Imperf. with Vav consec.; written *plenè*, p. 127, bottom; the accent (little Telisha, p. 42, No. 28), being *post-positive*, marks not the tone, 15, Rem. 2; the tone syllable is the penult here, 29, 3. *a*, and 48 b, 2. *b*.—(יְהוָה אֱלֹהִים), the junction of these two names, here and in chap. iii, and in some other portions of Genesis, has given rise to a great variety of critical and grammatical conjectures and speculations; see in Rosenm., or Tuch, Comm. on Genesis. I regard them as in *apposition*, an apposition that unites the special and the general name of the Godhead—somewhat like *God, the Omnipotent*.—(עָפָר), Dec. IV. here a second Acc. of *material*, 136, 2.—(וַיִּפַּח), Kal, Imperf. with Vav, from נָפַח, נ assimilated, 65, 2; Pattah in final syllable, 64, 1, 2.—(בְּאַפָּיו), suff. dual form of אַף, absolute dual אַפַּיִם; see Lex. The Dagh. forte in פ comes from the assimilation of נ in אֶנֶף, *nostril*, which is the real ground-form, 19, 2. *b*. n. 1; suff. ָיו, p. 289, col. B. third pers. sing.—(נִשְׁמַת), const. form of נִשְׁמָה, 87, 2. *b*.—(חַיִּים), plur. of חַי, Dec. VIII.; plural in accordance with 106, 2. *a*. Here the *order* of the clause is, *subject* (implied in the verb, *he*), *predicate*, *circumstance of manner*, *object;* comp. 142.—(וַיְהִי) stands connected with לְנֶפֶשׁ חַיָּה, see Lex. הָיָה seq. לְ. *b*.

(8) וַיִּטַּע, Kal Imperf. of נָטַע; form of the same, 65, 2; for final Pattah, 64, 1. 2.—(גַּן), formed from גָּנַן, 84. II. No. 2; Dec. VIII.—(בְּעֵדֶן), lit. in a *pleasure-place*, or *pleasant-place;* form 2 of Dec. VI.—(מִקֶּדֶם), *eastward*, lit. *away from before;* which of course means *eastward*, because the Hebrews reckon position or direction, from the place of sun-rising, or from the assumed fact, that the face is turned to the rising sun. *Eastward* from the place of the writer, is here doubtless meant.—(וַיָּשֶׂם), apoc. Hiph. Imperf.

of שׂוּם, a verb עוּם; accent thrown on the penult, 29, 3. *a*, and so the normal final Tsere goes into Seghol, 27, 1. *a*.—(שָׁם), *there*, 127, 1. Par. 2.—(רְצֵר), with pause-accent (Silluq), so written instead of the usual רְצַר, 29, 4. *a*; has the sense of *Pluperf.*, 124, 2.

(9) וַיַּצְמַח, apoc. Hiph. Imperf.; final Pattah, 64, 1. *c.* in third par.; *causative* meaning, 52, 2, *made to grow* or *shoot up*.—(נֶחְמָד), Niph. Part., with (ֶ) under the praeformative נ, p. 118, near the top; translate: *to be desired* = desirable, lovely.—(מַרְאֶה), form from רָאָה, 84, V. No. 14.—(לְמַאֲכָל), form from אָכַל, 83, No. 14.—(הַחַיִּים), ה, 35, 2. *a*.—(בְּתוֹךְ), const. form of תָּוֶךְ, 91, 6. 5.—(הַגָּן), Qamets under ג instead of (ַ), 29, 4. *a*, the pause-accent being Zāqēph Qātōn, p. 42, II. 5.—(הַדַּעַת), fem. Inf. *nominascens*, with article, from יָדַע, 68, n. 1.—(וָרָע), וְ, 102, 2. *d*; Qamets under ר instead of Pattah, 29, 4. *a*.

(10) נָהָר, form, 83, No. 1. Dec. IV.—(יֹצֵא), Part. of יָצָא, used for a verb in the Perf., 131, 1, or ib. 2. *c*.—(מֵעֵדֶן), מִ for מִן, 22, 1.—(לְהַשְׁקוֹת), Hiph. Inf. of שָׁקָה; ה praeform. retained, 52, n. 7.—(מִשָּׁם) מִ with Dagh. forte after it = מִן, 19, 2. *a*; compound form of the word, 151, 2.—(וְיִפָּרֵד), Niph. Imperf., *it was divided*; used to express *past* time, 125, 4.—(לְאַרְבָּעָה), fem. form with masc. noun, 95, 1; the numerals 3—10, although *plural*, do not possess plural forms; see Par., p. 183.—(רָאשִׁים), *heads* or *sources*; sing. רֹאשׁ for רֹאֵשׁ, Dec. VI, and so plur. contracted as above for רָאָשִׁים; see Lex. The full form would be of Dec. VI.; the contracted one is Dec. I.

(11) שֵׁם, Dec. VII. p. 171.—(הָאֶחָד), הָ art.; for the word, see notes on Gen. 1: 5, at the end.—(פִּישׁוֹן), prop. name, but probably formed from פּוּשׁ; see in Lex.; for the form, 83, No. 15.—(הוּא), pron. = *αὐτός ἐστι*, *the same is it*, 119, 2.—(הַסֹּבֵב), *which encompasses*, הַ a relative demonstrative here, 109, 2. *a*; Part. used for a verb, 131, 2. *a*.—(הַחֲוִילָה), prop. name with the art. before it, contrary to more common usage, 108, 1, and indicating that the name is of the *appellative* kind, 107, 3.—(אֲשֶׁר שָׁם) *where*, 121, 1.—(הַזָּהָב), Dec. IV, with the article, contrary to our English idiom; see p. 206, *b*.

(12) וּזְהַב, וּ, 102, 2, *b*; זְהַב, const. form; (ַ) under ז instead of (ָ), 10, 2, n. No. 1.—(הַהוּא) = *τὴν αὐτήν*, *that same*; has the article because its noun has it, 109, 2.—(טוֹב) *is good*, the copula being implied, 141.—(הַבְּדֹלַח), article again before the generic name of a substance, p. 206, *b*. The same in הַשֹּׁהַם.

(13) הַשֵּׁנִי, art. here, 109, 2.—(גִּיחוֹן), form 83, No. 15, from גִּיחַ, = *the impetuous*.—(הוּא וגו׳), as above.—(הַהֹלֵךְ), like הַסֹּבֵב above, *which proceeds along*.—(קִדְמַת) const. fem. form, Dec. I. of the fem.; the Acc. after the preceding Part. (135, 3. *d*) presents essentially such a construction; or it may be classified with the adverbs in 147, 1.—(הַנָּהָר הָרְבִיעִי), both with the article, 109, 2; Nom. absolute, which we must translate: *as to the fourth river, it is* (הוּא = *αὐτός ἐστι*), etc., 119, 2.—(פְּרָת), פ *Raphe*, after a vowel; meaning: *sweet river*; as to form, comp. 83, No. 13.

(15) וַיַּנִּחֵהוּ, see 65, n. 2, and comp. 19, 2. *a. b.*—(וַיַּנִּחֵהוּ), Hiph. Imperf. with Vav consec., from נוּחַ, written *defectivè*, the *Yodh* after נ being omitted; of the Chaldaic form, 71, *n.* 9; ־הוּ, suff., p. 288, A. With such a Vav, we should of course expect the form would have a short vowel, like וַיַּנַּח, (48 b, 2. *b*); but when the *suffix* is added here, the (־) long remains under the נ; see in Fürst's Concord. Heb.—(לְעָבְדָהּ), Inf. with לְ prep., and suff. ־הָ, p. 288, A; for Inf. *form* in this case, see 60, 1, also in Par., p. 293. —Same in respect to the next word.

(16) וַיְצַו, apoc. Imperf. of Piel from צָוָה; Dagh. forte omitted in (י), 20, 3. *c.*—Dagh. forte omitted in the final *Vav*, 20, 3. *a.*—(לֵאמֹר), see in 1: 22.—(הָגֵן), in pause.—(אָכֹל), Inf. abs. before a kindred verb, 128, 3. *a.*—(תֹּאכֵל), 73, 2.

(17) יוֹמָם, ו, 102, 2. *b*; מָ = מִן, the נ would be represented by a Dagh. forte in the מ (19, 2. *a*), if it could receive it; but as it cannot (20, 3. *c*), so the vowel is lengthened as a compensation, 20, 3. *a.* Dec. VII.—(הַדַּעַת), (רַע), see v. 9 above.—(תֹּאכַל), with final *Pattah*, (in the preceding verse, with final *Tsere*), because its *jussive* nature shortens the form, 126, 2.—(מֻמָתוּן), 101, 2, see also the Par. on p. 192.—(בְּרוֹם), although definite, omits the article, 108, 2.—(אֶצְלָהּ, אֶ֫צֶל-khōl-khā), Inf. with suff., 60, n. 2. Par. of Inf., p. 292.—(מוֹת), Inf. abs., 128, 3. *a*; form of it, 74, 1. *c.* Inf.—(תָּמוּת), Kal, 2 sing. Imperf., 71, 3, for the vowel of the praeformative; render: *thou shalt surely die.*

(18) הֱיוֹת הָאָדָם, Inf. *nominascens* of הָיָה; lit. meaning of the clause: *the being of the man by himself* [is] *not good*; הָ art., because the noun here designates an individual; לְבַדּוֹ, lit. *in his loneliness*; לְ of condition, Lex. B. 3; בַּד from בָּדַד, 84, II. No. 1, which accounts for the Dagh. forte in the ד above, Dec. VIII.; ־וֹ suff., p. 289, A.—The predicate, לֹא טוֹב, 142, 1. *b*; copula (*to be*) omitted, 141.—(אֶעֱשֶׂה-לּוֹ, אֶ֫עֱשֶׂה-sēl-lō), with Dagh. conjunctive in לְ, 20, 2. 1; Imperf. of עָשָׂה, first pers. sing.—(כְּנֶגְדּוֹ), כְּ, pointing, 100, 1; נֶגְדּוֹ, suff. form of נֶגֶד; we should naturally expect נִגְדּוֹ or נַגְדּוֹ; the Segh-hol under the first radical in the suff. form, is an exception to the usual vocalization, as it belongs to Gutturals in such cases. For the peculiar meaning here, see in Lex.

(19) וַיִּצֶר, written *defectivè*; see full form in v. 7 above.—(וַיָּבֵא), Imperf. Hiph. of בּוֹא, see Par. p. 310, 48 b, 2. *b*; in the Hiph. sense, *caused to come* = *brought*.—(לִרְאוֹת), Inf. with לְ, p. 138, near the top; also 45, 3.—(מַה-יִּקְרָא-לּוֹ, read: māy-yīq-rà lō), מַה followed by Dagh. *conjunctive*, 37, 1. *a*; repeated Maqqeph, 16, 1; יִקְרָא followed by לְ = *to name*, 137; ־וֹ suff., p. 289, A.—(נֶפֶשׁ חַיָּה), in apposition with and explanatory of לוֹ, 111. The prep. need not be repeated; this principle is virtually exhibited in 151, 4.—(הוּא), *the same was*; as above in v. 11.—(שְׁמוֹ), suff. form of שֵׁם, Dec. VII.

(20) *And Adam called the names*, לְכָל *of every*, etc.; the לְ here, and in

two following cases, is a circumscription of the *Genitive*, 113, 2.—(וּלְאָדָם), וּ, *and yet, but still*, 152, I. B. *b*; *for Adam* לֹא מָצָא, *one found not*, 134, 3, = *there was not found*.—(כְּנֶגְדּוֹ), as in v. 18 ad fin.

(21) וַיַּפֶּל, Hiph. Imperf. with Vav consec., from נָפַל, 65, 2; for shortened form, see 48 b, 2. *b*; *caused to fall*, 52, 2.—(תַּרְדֵּמָה), form like nouns in 83, IV. 27.—(וַיִּישָׁן), Kal Imperf. of יָשַׁן, 69, 1; in pause, and so the (ַ) of the ultimate is lengthened.—(וַיִּקַּח), see in v. 15.—(אַחַת), fem. of אֶחָד, p. 183; the like of this in 19, 2. *b*, n. 1.—(מִצַּלְעֹתָיו), מִ with Dagh. forte = מִן, 101, 2; the noun is from צֵלָע, Dec. IV, 91, 4, common gender, with plur. of both forms, see Lex.; יו plur. suff., p. 289, B.—(תַּחְתֶּנָּה), תַּחַת with a verbal suffix, 101, n. 3, p. 289, B. of the verbal suffix.

(22) וַיִּבֶן, Kal Imperf. with Vav, from בָּנָה, 74, n. 3.—(לְאִשָּׁה), lit. *for a woman*, so as to denote the object for which the rib was appropriated; we say: *formed the rib into a woman*; אִשָּׁה (for אִנְּשָׁה), fem. of אִישׁ *man*, with the *Nun* of the masc. assimilated, 19, 2. *a*.—(וַיְבִאֶהָ), Hiph. Imperf. with Vav; Dagh. forte omitted in (י), 20, 3. *c*. Rem.; retains the prolonged form (although ֶ is written *defective*), because of the suff.; see on וַיַּנַּחֵהוּ in v. 15; הָ suff., p. 288, A.

(23) חַפְּצַם, 107, Rem. under first Par.—(מֵעֶצְמַי), מֵ = מִן; suff. plur. form of עֶצֶם, p. 171 in Par. VI.; with plur. suff. ַי.—(מִבְּשָׂרִי), מִ with Dagh. forte = מִן; the noun is *const.* form of Dec. IV. p. 170.—(לְזֹאת), *on account of this*; see Lex.—(יִקָּרֵא), Imperf. of Niph., *it shall be called*, or rather, *there shall be called* אִשָּׁה, *woman*.—(מֵאִישׁ), מֵ = מִן.—(לֻקָּחָה), Pual 3 fem. for לֻקְחָה; the Dagh. forte being omitted, the composite Sheva is taken in its stead, 10, 2. 2. *b*; for Methegh after לֻ, see 16, 2.—(זֹאת) = *αὐτή*; with Dagh. conj., 20, 2. 1.

(24) עַל־כֵּן, 152, 2. *d*.—(יַעֲזָב *ya'zōbh*), 62, 2; the final Hholem is shortened into *Qamets Hhatuph* by the Maqqeph, 29, 1 and 3.—(אָבִיו), *his father*; see in 94, 2, and in Par. *A*, p. 289.—(אִמּוֹ), suff. form of אֵם, Dec. VIII, as if from אֵמַם; see 30, 2.—(וְדָבַק), with the sense of a future, 124, 6. *a*.—(אִשְׁתּוֹ), with suff., p. 182, at the top; *irregular* in its forms.—(וְהָיוּ לְ), tense as before; this verb followed by לְ means *to become*, 137; see in Lex.

(25) וַיִּהְיוּ, Imperf. of הָיָה with Vav, p. 238, second par. from the top.—(שְׁנֵיהֶם), suff. form of שְׁנַיִם, 95; הֶם– suff., p. 289.—(עֲרוּמִּים), plur. of עָרוֹם; form, 83, No. 21, Dec. VIII.; the Dagh. forte in מ appears contrary to 26, 5, but as (ֻ) often stands for Shureq (וּ), 9, 9. 1. *b*, so the latter is now and then used as if it were the short vowel (ֻ), i. e. in a closed syllable unaccented. The Shureq is often *short* in the Chaldee. The Masorites have marked this anomaly. A *star* over the word remits the reader to the margin; where a Hebrew note informs him, (as something unusual), that Dagh. forte follows Shureq; see in 27, 3. *c*. n. 1.—(וְלֹא יִתְבּוֹשָׁשׁוּ), verb from בּוּשׁ, in Hithpalel, 54, 2; comp. 71, 7; Imperf., p. 133 at the top; שָׁ for שׁ because of the pause-accent, 29, 4. *b*; properly of a *reflexive* meaning:

did not shame themselves. The לֹא (*not*) qualifies the verb and must stand next to it, p. 268, second par.; consequently the *Vav consec.* (that would be attached to the verb if it had no *negative* before it), is remitted to a place before the לֹא, and has, in such a case, the same effect in making the verb significant of *past* time, as if joined to the verb, 126 b, 1.

Chap. III.

(1) וְהַנָּחָשׁ, see 152, 1. for וְ, which here marks *continuation* of narration, even where there is a transition to a new subject; like δέ in Greek. It covers the ground of both δέ and καί, in its general usage; הַ article because a distinction from other creatures is designed.—As to *serpent*, in what light the N. Test. writers viewed the meaning, is evident from Rev. 12: 9. 20: 2. Rom. 16: 20. Luke 10: 18, 19. John 8: 44.—(הָיָה) *was;* al. *became;* which may be defended by הָיָה in v. 22 below.—(עָרוּם), participial adjective, 83, No. 5, *cunning*, here in a bad sense; the root עָרַם means (1) *Nudavit;* and from this comes the participial in 2: 25 above; it also means, (2) *Callidus fuit;* and from this is the present word. The two different derivates are distinguished by their vowels; as was very natural.—(מִכֹּל), i. e. מִן = *rather than, more than*, 117, 1.—(אַף כִּי), in a question: *is it verily so that?* 152, 2. *a.*—(תֹּאכְלוּ), 67, 1.

(2) עֵץ, although specific and filling the place of a Gen. after פְּרִי, yet is itself before another Gen., and therefore cannot have the article, 108, 2.—(נֹאכֵל), Imperf. 1 plur., *potential* mode, 125, 3. *d.*

(3) תִּגְּעוּ, Kal Imperf. of נָגַע, 65, 2; has an *Imper.* force here, 125, 3. *c.*—(בּוֹ), the ב belongs to the verb, 137, comp. 151, 2.—(פֶּן), p. 269, second par.—(תְּמֻתֻן), for the normal תְּמֻתוּ; the וּן– is the *old* ending, and is mostly retained where the verb is emphatic, 47, 3. n. 4; accent on the ultimate, (as here Silluq); which is usual in all such cases, *ib.*, e. g. Joel 2: 4, 7, 9. Of course, the tone being thrown forward by the pause-accent (71, 6 gives the normal place of tone here), the Qamets under תְּ praeformative is dropped, 27, 3. (4) מוֹת, 128, 3.

(5) יֹדֵעַ, Part. pres.; for Pattah furtive, see 22, 2. *b.*—(אֱלֹהִים *a^khöl-khem*), Inf. as a noun, 129, 1; as to the form, 60, 1. n. 2.—(וְנִפְקְחוּ), Perf. Niph. with *Vav*, 124, 6. *d;* וְ *then*, 152, 1. B. 1.—(וִיהִיתֶם), Perf. Kal of הָיָה, 2 plur.; without וְ the form would have a composite Sheva (ֱ) under the ה, which, however, in this form becomes Sheva simple, and so Vav takes short Hbireq, 102, 2. *c.*—(כֵּאלֹהִים), contract form of כֶּאֱלֹהִים, a contraction of (ֱֶ) into (ֵ), occuring in לֵאמֹר, Gen. 1: 22, and often elsewhere. The *comp.* Sheva, in this case, is treated as a *simple* Sheva (at the end of a syllable and under the letter א) would be treated, 23, 1; but see in particular, 23, 2. *a*, showing that comp. Shevas may go to form *contracted* vowels.—(יֹדְעֵי), const. form of pl. Part., stem יָדֵעַ, 132, 1. *b.*—(יָדַע), עַ, 102, 2. *d;*

רַע (from רָעַע, 84, II. 2) is the ground-form; which becomes רָע in pause, 29, 4. *a.*

(6) וַתֵּרֶא, apoc. Imperf. Kal of רָאָה, 3 fem., with (ֵ) under the praeformative תּ, 74, n. 3, *b*; for Seghol under ר, see *ib.* n. *a*; synt., 126 b, 1.—(טוֹב הָעֵץ), copula omitted, 141.—(תַּאֲוָה), formed from אָוָה, 84, V. 27; *object of desire*; abstract for concrete = *desirable, optabilis.*—(הוּא) *was it*, 119, 2.—(וְנֶחְמָד), Niph. Part.; for נֶחְ, see p. 118, near the top; = *desiderandum*, 131, 1.—(הָעֵץ), copula omitted before it, 141.—(לְהַשְׂכִּיל), Hiph. Inf. with לְ; הַ retained, 52, n. 7.—(וַתִּקַּח), Imperf. with Vav, 3 fem.; see וַיִּקַּח in 2: 15.—(מִפִּרְיוֹ), מִ with Dagh. forte = מִן; the noun in suff. state, p. 171, VI. *i.*—(וַתֹּאכַל), Imperf. 3 fem. with ו consec.—(וַתִּתֵּן), 3 fem. Imperf. of נָתַן, 65, 2, comp. 47, 3. n. 2.—(לְאִישָׁהּ), ָהּ, 3 fem. suff. pron., p. 289, A.—(עִמָּהּ), *with her*; suff. as before; prep. as if from עָמַם, like Dec. VIII.; comp. 101, 1.—(וַיֹּאכַל), כַּל for כֵּל, p. 70, at the bottom.

(7) וַתִּפָּקַחְנָה, Niph. Imperf. 3 plur. fem. of פָּקַח, with Vav consec.; for the penult קַחְ, p. 120 at the bottom; fem. because its subject (עֵינֵי) is so; the latter is the dual const. form of עַיִן.—(וַיֵּדְעוּ), Kal Imperf. with Vav, 68, 1. *a* and n. 3.—(עֵירֻמִּם), *Yodh* of the plur. ending omitted; a diverse form (from עֵירוֹם) from the same root and of the same meaning as עֲרוּמִּים in 2: 25 above, while here the penult has the proper short Qibbuts (ֻ).—(הֵם) = *were they*, 119, 2.—(עֲלֵה), const. form of עָלֶה, see 91, 9 and Par.—(תְּאֵנָה), without the article, apparently contrary to the principle laid down p. 206, *b.*—(לָהֶם), 101, 2.—(חֲגֹרֹת), written *defectivè*, and omitting a ו after ג, and another after ר, plur. fem. of חֲגוֹרָה.

(8) מִתְהַלֵּךְ, Hithp. Part., *walking to and fro*, connected with יְהוָֹה.—(לְרוּחַ *lᵉrûᵃhh*), *during the breeze*, or *at the cooler season*, לְ being put before nouns indicative of season or time; see Lex. לְ. B. 2.—(וַיִּתְחַבֵּא), Hithp. reflexive, *hid himself*; verb *sing.*, agreeing with the nearest subject, viz. הָאָדָם. (9) אַיֶּכָּה, 144, 3. 5, *a*; ֶכָּה, like a verbal suff., see 57, 3. n. 1.

(10) קֹלְךָ, *object* placed first, 142, 1. *c.*—(וָאִירָא), Kal Imperf. of יָרֵא with Vav consec., which before א is pointed וָ, 22, 1; form of the verb, 68, 1. *b.*—(אָנֹכִי) *was I*, 119, 1.—(וָאֵחָבֵא), Niph. Imperf. first pers.; אֵ because the next letter excludes the Dagh. forte which would be inserted here in a letter not Guttural; וָ, 22, 1.

(11) הִגִּיד, Hiph. Perf. of נָגַד, 65, 2; *has told*, Pluperf., 124, 2.—(אָתָּה), אָ in pause.—(הֲמִן), הֲ interrogative, 150, 2.—(צִוִּיתִיךָ), regular form of Piel from צָוָה, with suff.—(לְבִלְתִּי), p. 269 at the top.—(אֲכָל־ *ᵃkhŏl*), the Hholem of the Inf. shortened by the Maqqeph's throwing off the accent.—(מִמֶּנּוּ), p. 192 at the bottom.—(אָכָלְתָּ), *hast thou eaten?* כָּ, 29, 4. *a.*

(12) נָתַתָּה, instead of נָתַנְתָּ; for Dagh. forte in תָּ see p. 122, n. 3; תָּה for תָּ, 44, n. 4, *b.*—(עִמָּדִי) = עִם, used only with first pers.; *apud me* = my associate.—(הִוא), *she*, 32, n. 6; *before* the verb, in order to give emphasis,

134, n. 2.—(כִּי), כ with Dagh. conjunc., 20, 2. 1.—(וְאֹכַל), Imperf. first pers. sing. with Vav; א of the root omitted in the first pers., 67, 2.

(13) זֹאת מָה, Dagh. conjunc., 20, 2. 1.—(עָשִׂית), 2 *fem.* of Perf.—(הִשִּׁיאַנִי), Hiph. Perf. of נָשָׂא, 65, 2; נִי־ suff., p. 288, A.

(14) זֹאת, with Dagh. conjunc., as above.—(אָרוּר), Part. pass.—(אַתָּה), *art thou*, 119, 1.—(מִכָּל־), 117, 1.—(גְּחֹנְךָ), suff. form, with ךָ–; formation, 83, No. 3.—(תֵּלֵךְ), second pers. Kal Imperf. of הָלַךְ, 68, n. 8.—(חַיֵּי), const. form of יָמִים; Acc. of time, 116, 2.

(15) וְאֵיבָה, root אָוַב, contract form for אֲאֵבָה, 83, No. 2.—(אָשִׁית), Kal Imperf. first pers., from שִׁית; אָ, 71, 3.—(הוּא), *emphatic* by position.—(יְשׁוּפְךָ), Kal Imperf. of שׁוּף; Qamets under the praeform. י dropped, because the accent is thrown upon the suff. ךָ–, 29, 2 and 27, 3.—(רֹאשׁ), Acc., 116, 3.—(תְּשׁוּפֶנּוּ), second pers. with suff. having נ demonst., p. 289, B. on the left.—(עָקֵב), Acc., 116, 3.

(16) הַרְבָּה, Inf. abs. of Hiph., from רָבָה, 128, 3. *a*.—(עִצְּבוֹנֵךְ), form, 83, No. 15; ךְ־, fem. suff., p. 289, A; noun in the suff. form, Dec. III, 91, 3.—(וְהֹרֹנֵךְ), ךְ־ suff. as before; ה immutable here, and so the noun is to be assigned to Dec. I.; formation like to 83, No. 15.—(תֵּלְדִי), 2 fem. Imperf. Kal of יָלַד, 68, 1. *a*.—(בָּנִים), plur. of בֵּן, p. 182.—(אִישֵׁךְ), ךְ־ fem. suff., p. 289, A.—(תְּשׁוּקָתֵךְ), suff. form with ךְ־ fem.; formation, 83, IV. 27.—(יִמְשָׁל־ *yim-shōl*), Hholem shortened by Maqqeph.—(בָּךְ), fem. suff., p. 289, A. The prep. ב is connected with and modifies the preceding verb, 137.

(17) אֲרוּרָה, position as predicate, 142, 1. *b*.—(בַּעֲבוּרֶךָ), 99, 1. *b*; or the word may be regarded as a compound preposition with a suff., 151, 2; ךָ instead of ךְ, because of the distinctive accent (֑) over it, 29, 4. *b*.—(תֹּאכְלֶנָּה), second sing. Imperf., with suff. נָּה־, p. 289, B. on the left, בָּ instead of בְּ, 10, 2. 1. *b*.

(18) תַּצְמִיחַ, Hiph. Imperf. 3 fem.; objects *before* the verb, 142, 1. *c*.—(לָךְ), in pause, for לְךָ out of pause, 101, 2; *Dativus incommodi*.

(19) זֵעַת, const. state of זֵעָה, which is of Dec. I. fem., the Tsere being impure and immutable because it is derived from זוּעַ.—(אַפֶּיךָ), suff. dual from אַף, which last is for אַנְפַּיִם, and the suppressed נ appears in the dual by a Dagh. forte in the פ, 19, 2. *b*. n. 1; suff. יךָ־, p. 289, B.—(שׁוּבְךָ), Inf. with prep. before, and suff. after, 129, 1; translate: *until thy return*, or *until thou returnest*, 129, 2.—(מֻצָּאתָ), p. 192, sing. third pers.—(לֻקָּחְתָּ), קָּ for קַּ, in pause.—(תָּשׁוּב), Kal Imperf. 2 sing. of שׁוּב.

(20) חַוָּה, from חָיָה *to live*, therefore חַוָּה, *producer of life, source of life*.—(הִיא *hi*), 32, n. 6.—(כָּל־חָי), lit. *of the whole of the living*, or *of all living*, viz. rational beings; חָי in pause, חַי out of it.

(21) וַיַּעַשׂ, 74, n. 3, *d*.—(כָּתְנוֹת), Dec. III. fem., from sing. כֻּתֹּנֶת, plur. כָּתָנוֹת, *const.* as in the text.—(וַיַּלְבִּשֵׁם), Hiph. Imperf. with Vav; long vowel (בִּי = בִּ) retained because of the suff.; see the like in 2: 15; ם־, suff., p. 288, A.

(22) חַי, 103, 2.—(הָיָה), *has become*, Pluperf. 124, 2.—(כְּאַחַד), const. form, p. 183.—(מִמֶּנּוּ), p. 192.—(לָדַעַת), fem. Inf., 45, 2. *b*, and 68, n. 1; לְ, 100, *c*.—(פֶּן), p. 269, second par.—(יָדוֹ), from יָד.—(וְלָקַח), 124, 6. *a*. (גַּם), 152, 2. *a*.—(וְאָכַל), as before, 124, 6. *a*.—(וָחַי), Perf. Kal of חָיַי, verb עַ"ע; synt. as the preceding verbs.—(לְעֹלָם), עֹ for עוֹ, 7, 2. *c*.

(23) וַיְשַׁלְּחֵהוּ, Piel Imperf.; י without Dagh. forte, 20, 3. *c*. Rem.; ־הוּ suff., p. 288, A; this and the following וַיְגָרֶשׁ, both in Piel, denote a *thorough* sending away and expulsion, 51, 2.—(מִשָּׁם . . . אֲשֶׁר), 121, 1; *whence*.

(24) וַיְגָרֶשׁ, the י without Dagh. forte, as above; Piel, but ר prevents the insertion of Dagh. forte in the middle letter, and prolongs the vowel under ג, 22, 5; the (־ֶ) of the ultimate is shortened, because the accent is on the penult, 29, 3. *a*.—(וַיַּשְׁכֵּן), our *located, made to dwell*.—(מִקֶּדֶם וגו׳), lit. *on the part of the front to the garden*, etc.—(לְגַן) may also be translated as Gen., 113, 2. The circumstance of *place* immediately *after* the verb, and before the object, 142, 1.—(הַכְּרוּבִים), plur. with the article distinctive of genus, 107. See in Tuch's Comm. all manner of conceits respecting this word; also Rosenm. Comm., and Ges. Lex. Comp. Ps. 18: 11. 80: 2. Ezek. 1: 10. —(לַהַט הַחֶרֶב), lit. *the flame of the sword, = a glittering sword*; הַ art., 107, n. 1, *b*. Our idiom, in the second translation above, rejects the article.—(הַמִּתְהַפֶּכֶת), Hithp. Part. of הָפַךְ; הַ, relative demonstrative, 107; ending ־פֶּכֶת for ־פְּכָה 93, 3; *turned itself*; our Version: *turned every way*, is well.

[My advice to the learner now is, that he would recommence with Gen. 1: 1, and carefully review every part of what he has been over, looking again in the Grammar for all the solutions of difficulties which he does not recollect. This will tend to fix all the principles of analysis and syntax more firmly in his mind, than if he goes immediately on to the investigation of new ground. If he does this *faithfully* and *thoroughly*, he will be enabled to dispense with copious Notes in the sequel; for these three chapters exhibit a great portion of the phenomena in the language, which have respect either to the *orthography*, the *forms*, or the *syntax* of it. It will be well, moreover, after the familiarity which he may now be supposed to have acquired with the Grammar, to leave him, more than heretofore, to his own resources. I shall therefore limit myself, in the sequel, mostly to those things which seem to present any difficulty, or which serve in a special manner to illustrate *principles* either of form or of syntax.]

Chap. IV.

(1) וַתַּהַר, apoc. of תָּהַר, third fem., 74, n. 3, *d*.—(וַתֵּלֶד), id. from יָלַד; final *Seghol* for Tsere, 68, n. 3.—(אֶת־) *with*, p. 191, n. 1; like the Greek, *σὺν θεῷ*, *by divine aid*.

(2) וַתֹּסֶף, תּוֹ for תוּ, from יָסַף, 68, n. 7.—(לָלֶדֶת), לָ, p. 190, *c*. 68, 1; translate the two words: *she again bore*, 139, 2.—(אֶחָיו), אָח, p. 181.—(הֶבֶל), in pause, for הֶבֶל.—(רֹעֵה), const. form of Part., 132. 1. *b*.

(3) מִקֵּץ יָמִים, *at the end of some days, after some time*. The absence of the article before יָמִים, gives to it this indefiniteness.—(מִנְחָה), Acc. after וַיָּבֵא; circumstances thrown in between the two words, 142, 1.—(לַיהוָה), see p. 190, 4. Note.

(4) גַּם־הוּא, *he too, he likewise.*—(צֹאנוֹ tso-nô), *contract* of צֹאן.—(וּמֵחֶלְבֵהֶן), חֶלֶב suff. form of חֵלֶב, 91, 2; ־ֵהֶן, suff. plur. with Yodh omitted before the הֶ, p. 166, n. 1; abstract for concrete, and so we may translate: *fatlings of them*, the ־הֶן referring to צֹאן, *flock.*—(וַיִּשַׁע), from שָׁעָה, 74, n. 3, *a.*

(5) וַיִּחַר, impersonal, from חָרָה, 74, n. 3, *a;* followed by לְ pointing out the subject of the anger; lit. *it was hot to Cain*, i. e. matter of anger; see 134, 2.—(וַיִּפְּלוּ), Kal Imperf. from נָפַל.

(6) לָמָּה, p. 190, 4.—(הָרָה לָךְ), lit. *is it hot to thee;* לָךְ in pause, 101, 2. (7) הֲלוֹא, *is there not?* הֲ interrog., 150, 2; לוֹא for לֹא, with a Vav which is merely a *fulcrum*, or sign of long O.—(תֵּיטִיב), Hiph. Imperf. of יָטַב, 69, 2. —(שְׂאֵת), Inf. fem. of נָשָׂא, contract form for שְׂאֵת; *elevation*, i. e. *lifting up*, viz. of the face, which had just been described as *fallen.*—(לַפֶּתַח), לַ with the vowel of the article; translate: *at the door sin* [is] *a lier-in-wait;* for רֹבֵץ is a participial predicate = a noun, 144, n. 2, and therefore need not conform in gender to חַטָּאת. This last word is a contract form for חַטַּאַת, fem. Segholate.—(תְּשׁוּקָתוֹ), וֹ masc. suff., in reference to רֹבֵץ.

(8) וַיֹּאמֶר, prob. *told* [*it*], viz. what the preceding verse contains; for the *it* is frequently omitted after this verb; *told it*, so as to simulate friendly colloquy.—(בִּהְיוֹתָם), with prep. בּ and suff. ־ָם, Inf. of הָיָה, 129, 2.—(וַיָּקָם *văy-yā qŏm*), 71, n. 4.—(אֶל) *against* = עַל, Lex. A. 3.—(וַיַּהַרְגֵהוּ), 62, 3, for vowels; ־ֵהוּ suff., p. 288, A.

(9) אֵי, 147, 5.—*I know not*, Pres., 124, 3.—(הֲשֹׁמֵר), *the keeper* (הֲ interrog.) *am I?* אָנֹכִי. (10) דְּמֵי, const. pl. of דָּם, Dec. II. For the use of the plur., 106, 2.—(צֹעֲקִים), Part. plur., in which the Part. conforms to the plur. דְּמֵי, instead of קוֹל.—(אֵלַי), like the plur. with suff. ־ַי, p. 193, Examp.

(11) מִן־הָאֲדָמָה, either in a compar. way: *more than the earth*, or, more probably, it is a *constructio pregnans*, 138, where the verb of *departure* is implied, e. g. תֵּלֵךְ, [*thou shalt go away*] *from this land.*—(פָּצְתָה), 3 fem. Perf. of פָּצָה.—(לָקַחַת), לָ prep., קַחַת Inf. of לָקַח, 65, n. 2.—(מִיָּדֶךָ), מִ prep.; דֶּ, 29, 4. *b.*

(12) כִּי, *when*, see Lex.—(תֹּסֵף), 2 sing. Hiph. apoc. Imperf. of יָסַף; תֹּ for תוֹ.—(תֵּת), contracted Inf. for תֶּנֶת, 19, 2. n. 1; from נָתַן, 65, 1; this and the preceding verb together to be rendered: *shall no more yield*, 139, 1.

(13) עֲוֹנִי *ᵃvō-nî*, from עָוֹן *ā-vōn*, with suff.—(מִנְּשׂוֹא), מִ . . . גָּדוֹל, *greater than*, 117, 1; נְשׂוֹא Inf. const.; render: *endurance*, 129, 1.

(14) גֵּרַשְׁתָּ, Piel, ר excludes Dagh. forte, and lengthens the preceding vowel, 22, 5.—(אֶסָּתֵר), Niph. Imperf. first pers.; Seghol in אֶ, 50, n. 4.—(מֹצְאִי), Part. as a noun with suff., 132, 2.

(15) לָכֵן, p. 266, *e.*—(שִׁבְעָתַיִם), p. 185, n. 1.—(יֻקָּם) in pause; Hophal Imperf. of נָקַם, 65, 2; as to the (יֻ), see 52, n. 9; *he shall be avenged*, i. e. Cain, see v. 23; or if the verb is applied to the *slayer*, then render: *he shall suffer vengeance.*—(וַיָּשֶׂם), Hiph. Imperf. with Vav, tone retracted, and (־ֶ) of the ultimate shortened.—(לְבִלְתִּי), p. 269, at the top.—(הַכּוֹת), Inf. Hiph. of נָכָה.

(16) וַיֵּשֶׁב, Imperf. with וַ of יָשַׁב, 68, n. 3.—(קִדְמַת), const. form, in the Acc., 116, l. 1. (17) וַיֵּדַע, 68, n. 3.—(וַתַּהַר וַתֵּלֶד), see in v. 1.—(וַיְהִי בֹּנֶה), *and he built*, 131, 2. *c.*—(בְּנוֹ), from בֵּן with suff.

(18) וַיִּוָּלֵד, Niph. Imperf. with וַ from יָלַד, 68, 2.—(אֶת־עִירָד) Acc., seemingly *Nom.* to the verb before it; but see 140, l. *a.* (19) שְׁתֵּי, const. dual of שְׁתַּיִם, p. 183.—(נָשִׁים), irreg. plur. of אִשָּׁה, p. 182, at the top.

(20) אֲבִי, const. form of אָב, p. 181.—(יֹשֵׁב), generic; translate: *of him who inhabits* tents, 135, 3. *c.*—(וּמִקְנֶה), *and* [the father] *of herdsmen*, מִקְנֶה *herd*, generic, and this is used as concrete; or if this be not allowed, then translate: of *herd-keeping*.

(21) לֹטֵשׁ וגו׳, lit. *a sharpener of every cutting instrument of brass* or *copper*. —(וַאֲחוֹת) const. form, see p. 181. (23) שְׁמַעַן, apoc. form of Imper., 46, n. 3.—(הַאְזֵנָּה) Hiph. Imper. hortative, 48, 3; the נ of the root is contained in the Dagh. forte inserted in נּ; the נָה– is plur. fem. ending.—(לְפִצְעִי), with prep. and suff., from פֶּצַע; for פִּ with *Hhireq*, instead of פַּ the normal pointing, see p. 174, par. 1, 2 at the top.—(לְחַבֻּרָתִי), לְ prep.; חַבּוּרָה sing. ground form; formation, 83, IV. 27. For the numbers at the close of the verse, see pp. 183, 185; *seventy and seven; the reverse*, as to the *order* of the composite numbers, is general in the older Hebrew, p. 185, second par. Here the later order is observed. [Is it *poetic license*? for the passage is poetry]. A great disagreement of opinion has existed, in respect to the meaning. I would translate thus: *Although* [כִּי, Lex. 6, *e.*) *I have slain a man to my wounding, and a youth to my harm* (lit. stripes); *yet truly* (כִּי, Lex. 6, *c.*) *Cain shall be avenged seven-fold; Lamech, then*, (וּלֶמֶךְ, p. 278, *d.*) *seventy times seven*. That is: 'Although I have exposed myself to wounds by the slaughter of a young man, yet if any one kills me for this, I shall be entitled to much greater vengeance than was promised to Cain, in case he should be slain.' In this way all is plain and applicable. In other words, he intimates that his guilt in killing is far less than that of Cain; but he does not tell us *why*.

(25) וַיֵּדַע, Imperf. Kal with וַ; which shows that this mode of narration may be employed at the beginning of a new transition or paragraph. The *connection* (126 b, 1), in such cases, is of *events*, and of the *general purpose* of the narration; see p. 238, second par.—(כִּי), *because*, implies the verb אָמְרָה, *said she* after it; as the quotation of her words show.—(אַחֵר), form with *Dagh. implicitum*, which is excluded by the ח, 22, 1. e. g.—(כִּי), here in its original meaning, Lex. כִּי, A. = אֲשֶׁר, and to be joined with the suff. of הֲרָגוֹ, and then rendered *whom*; the verb is in the suff. form; see in Par. p. 292, 3 masc. sing.—(קָיִן), in pause.

(26) גַּם הוּא, *to him likewise, was born*, etc., 119, 3. It *specializes* the narration.—(הוּחַל), Imperf. Hoph. of חָלַל; *there was a beginning, coeptum est*, 134, 2.

[The following chapter it will require but a slight effort to read. Its value to the student, viewed simply in the light of *grammatical* study, consists mainly in leading him to a knowledge of Hebrew idiom with regard to *numbers*. The repetition of numbers is so frequent, and the whole lies within so small a compass, that the learner will do well to become familiar with the words of this nature and their peculiarities, by a faithful study of the whole.]

Chap. V.

(1) תּוֹלְדוֹת, *genetic histories* or *genealogies*.—(בְּרֹא), Inf. in the Gen., 129, 1. *b*; אֱלֹהִים the *subject* of it, 130, 2; lit. *in the day of God's creating man*. (2) בָּרְאָם, with suff. ם־; form of the verb with suff., 58, 2.—(שָׁמָם), from שֵׁם, in suff. form.—(הִבָּרְאָם), Niph. Inf. with suff.; lit. *of the being created of them*, i. e. *of their being created*, 129, 1. *b*.

(3) מְאַת, const. of מֵאָה, p. 185, fourth par. from top; synt. 118, 1. *a*, ad fin. This word is treated like the units 2—10, see 118, 1 seq.; and so שָׁנָה, the sing. of the noun is used after שְׁלֹשִׁים, 118, 3.—(וַיּוֹלֶד), Hiph. Imperf. with וַ, and ultimate vowel shortened by a removal of the tone.

(4) הוֹלִידוֹ, Hiph. Inf., with prep. and suff., 129, 1, from יָלַד; lit. *after his begetting*, but to be expressed by *after he begat*, 129, 2.—*Eight hundreds as to year*, 8 takes the plur. מֵאֹת, 118, 2; as to שָׁנָה, virtually the rule is in 118, 3.

(5) חַי, Perf. of חָיָה, verb Ayin doubled.—(וּשְׁלֹשִׁים שָׁנָה), 30 *as to year*, 118, 2. (6) שָׁנִים, plur. after חָמֵשׁ, 118, 2.—(מְאַת), const. state, 118, 1. *a*. (9) תִּשְׁעִים שָׁנָה, 90 *as to year*, 118, 2.

(22) וַיִּתְהַלֶּךְ, Hithp. Imperf. with וַ; *walk with God*, means to follow him as the leader, to have familiar intercourse with him; comp. 1 Sam. 25: 15. Ps. 35: 14.

(24) וְאֵינֶנּוּ, *and he was not*, i. e. was no more extant among the living; see אַיִן, p. 268. The suffix constitutes the *subject* of the verb.

(29) יְנַחֲמֵנוּ, Piel Imperf. with suff. נוּ־, 59, n. 4.—(מִמַּעֲשֵׂנוּ), מַעֲשֶׂה, Dec. IX, with suff. נוּ־ which causes the final letter with its preceding vowel to fall away; see in Par. *C*.—(וּמֵעִצְּבוֹן), const. of עִצָּבוֹן, formation in 83, No. 15.—(מִן), *on account of*.—(אֲרָרָהּ), Piel of אָרַר, long vowel before the ר, 22, 5; (ָ) under the ר, 10, 2. note, 1. *a*; see also 59, n. 4.

(32) בֶּן, const. form of בֵּן; *the son of* 500 *years*, is the Hebrew mode of designating age.

Chap. VI.

(1) וַיְהִי = *καὶ ἐγένετο* of the N. Test.; the usual mode of transition from one paragraph or subject to another.—(הֵחֵל), Hiph. Perf. of חָלַל, see 66, 5. —(לָרֹב), לָ prep.; רֹב, Kal Inf. of רָבַב, 66, n. 2.—(יִלָּדוּ), Pual, plur. (2) וַיִּרְאוּ, Imperf. of רָאָה.—(הֵנָּה), fem., *they were*, 119, 2.—(לָהֶם), *for themselves*, *Dat. commodi*.—(בָּחֲרוּ), in pause. See, in the Commentaries, the great diversity of opinion respecting the meaning of the *sons of God*; who are re-

presented (1) As angels; the whole *book of Enoch* is built on this supposition, which shows that the opinion is very old. (2) The descendants of Seth. (3) Magistrates, nobles, etc.; for these are called אֱלֹהִים in Ex. 22: 28. Ps. 82: 6. As the *sons of Israel* means *Israelites*, so *the sons of Elohim*, may mean *princes, magistrates*, in the same way. The passage, in its connection, seems to my mind like a description of the mingling of the chiefs or heroes with the *Cainitae*, i. e. the progeny of Cain. Where, in all the O. Test., is there a hint of such an absurd thing, as the mingling of the angelic and the human in sexual intercourse?—(יָדוֹן), Imperf. of דּוּן, a long controverted word; the passage probably means: *My Spirit shall not always be humiliated*, or *vilely treated, by man*, etc.; where *spirit* appears to mean *the breath of life* given by Jehovah, see 2: 7. Job 33: 4. 27: 3. 34: 14. In other words: This divine part shall be withdrawn.—(בְּשַׁגָּם), not שֶׁ for אֲשֶׁר, as most have taken it; for then the pointing must be בְּשֶׁגַּם, but בְּ prep.; שַׁגַּ Inf. of שָׁגַג, 66, n. 3; ם suff. plur., referring to אָדָם *generic*, which of course occasions, in order to pronounce it, the Dagh. forte in the ג; translate: *In their erring* or *wandering*.—(הוּא בָשָׂר), *he is flesh*, i. e. carnal, fleshly inclined; as σάρξ in the N. Test.—(וְהָיוּ), וְ *and yet*, or *but yet*, p. 278, *b*; sentiment: 'God, being merciful, will give him ample space for repentance and reformation.'

(4) הַנְּפִלִים, art. הַ, p. 286, *b*; פִּ for פִּי; for meaning, see Lex.; that of *fallers on* = *praedatores, raptatores*, ἐπιπίπτοντες, seems most consonant with the text; and falls in well with etymology, if we make נָפַל the stem, and take the meaning 2. *d.* in Lex.—(הָהֵם), synt. of the art. in 109, 2. The sequel runs thus: *and also, after it was so that the sons of God went in*, etc., or *afterwards when the sons*, etc.; for אֲשֶׁר will bear either rendering; see Lex. B. 1, or B. 5.—(הֵמָּה), *the same were*, 119, 2.—(הַגִּבֹּרִים), art. as in הַנְּפִלִים above.—(הַשֵּׁם), *of name*, i. e. of renown; for the art., p. 206, *c*.

(5) רָעַת, const. of רָעָה.—(מַחְשְׁבוֹת), const. plur. of מַחֲשָׁבָה.—(לִבּוֹ), with Dagh. forte in ב, because the stem is עֵ֫ב, e. g. לֵ֫בָב, as in the other form; see לֵב in Lex.—*Only evil all the day*, i. e. evil constantly, or at all times. (6) וַיִּנָּחֶם, Imperf. of Niph., impersonal; *it repented*, 134, 2; or rather, *Jehovah repented, that*, etc., 50, 2. *a*. In the same way: *He grieved himself at his heart*, Hithp. of the verb being *reflexive*. (7) אֶמְחֶה, first pers. sing. Imperf. of מָחָה.—(מֵאָדָם וּגְ׳), lit. *from man to beast, to reptile*, etc.; i. e. these being taken inclusively.—(נִחַמְתִּי), Niph.; Piel has the same form, but usually a different sense. The נ radical is dropped here, 65, 2.

(9) צַדִּיק תָּמִים, both adjectives qualifying אִישׁ, וְ between omitted, 152, I. *a*.—(בְּדֹרֹתָיו), written *defectivè* twice; *among his generations*, i. e. contemporaries, a secondary but frequent sense of דּוֹר.—For the rest of the verse, see in 5: 24.

(11) וַתִּשָּׁחֵת, Niph. Imperf. with וַ.—(חָמָס), Acc., 135, 3. *b*. (12) נִשְׁחָתָה, Niph. Perf. 3 fem. in pause. (13) לְפָנַי, *before me*, like plur. with suff., 101,

3.—(וַהֲנֵנִי), i. e. הֵן *lo!* with a verbal suff.; *behold I.*—(מַשְׁחִיתָם), Hiph. Part. with suff.; synt. 131, 1.—(אֶת), *with*, p. 191, at the top.

(14) עֲצֵי, const. pl. of עֵץ; pl. because of the quantity required, 106, 2.—קִנִּים, Acc. pl. of קֵן; lit. *nests* = *cells, small separate lodging-places;* the double Acc. here, 132, 2.—(מִבֹּרִית), as a compound prep., 151, 2; and מִבַּחוּץ the same.—(בַּכֹּפֶר), with the art., p. 206, *b.* (15) וְזֶה, *and this is*, like הִנֵּה.—After אַמָּה, (Acc. of measure, 116, 3), lit. 300 *as to cubit*, the verb *shall be* is of course implied.—(רָחְבָּהּ rŏhh-bâh), suff. state of רֹחַב, Dec. VI. הָ־, p. 289, A.

(16) צֹהַר, *light*, or as a collective here, *lights;* which were to be only one cubit high, as the sequel shows.—(תְּכַלֶּנָּה), Piel Imperf. of כָּלָה, with suff. נָּה־, p. 289, *A.* on the left.—(מִלְמַעְלָה), 151, 2, comp. with מִ and לְ, prep.—(בְּצִדָּהּ), suff. form of צַד; for צִ with Hhireq, see 91, 8. *b.*—(תַּחְתִּים, etc.), all three composed of adjectives in the plural, = *lower apartments, seconds, thirds*, i. e. of three stories, or a *three-decker.*

(17) הִנְנִי, *behold I*, is designed to give intensity and solemnity to the declaration that follows.—(מֵבִיא), Hiph. Part. of בּוֹא.—(הַמַּבּוּל), from יָבַל, and in its formation, the (י) appears to assimilate, and is expressed in the ב with Dagh. forte, so that it may be classed virtually with forms in 83, No. 14.—(לְשַׁחֵת), Piel Inf., 63, 3.—(מִתַּחַת), 151, 2.—(וְגָעָה), with ו a regular consonant, and in pause.

(18) וַהֲקִמֹתִי, orthography, 8, 4; Hiph. from קוּם; synt. 124, 6. *a.*—(אִתָּךְ) in pause; for forms, p. 191, top. (19) הָחַי, generic, with the article, p. 206, *b.*—(לְהַחֲיֹת), Inf. Hiph. of חָיָה; ו omitted after י, (see the last word in this verse); *to keep* or *save alive.*

(21) קַח, 65, n. 2. (22) כֵּן *just so*, giving intensity to the designation of obedience.

Chap. VII.

(1) אֹתְךָ, *thee*, object placed first, to make it emphatic.—(בַּדּוֹר), *among this generation*, בְּ like *ἐν* in Greek. (2) שִׁבְעָה שִׁבְעָה, distributively, 106, 4, in remarks, and 119, 5.—(אִישׁ וְאִשְׁתּוֹ), here for *male and female.*—(שְׁנַיִם) *two*, i. e. *by pairs.* (3) לְחַיּוֹת, Piel Inf. of חָיָה, *to keep alive.*

(4) לְיָמִים, *after days*, so לְ before time, Lex. לְ, B. 2, *c.*—(הַיְקוּם), article with Dagh. forte omitted, 20, 3. *b;* יְקוּם from קוּם is an unique form. (5) צִוָּהוּ, Piel of צָוָה, with suff. הוּ־.

(6) הַמַּבּוּל, usually joined with the following מַיִם, as though the latter were Gen. and the former in the const. state. But the article before the former disproves this, 109, 1, as also the position of מַיִם *after* the verb; consequently, to render the passage literally, we must say: *And the flood was, waters over the earth*, the latter clause being in apposition with the first, and explicative of its extent.

(7) יָבֹא, sing. number, while several subjects follow, 144, 1; more briefly, the verb agrees with its *nearest* subject; an occurrence not unusual in Latin

and Greek. (8) אֲשֶׁר אֵינֶנָּה, the אֲשֶׁר and suff. הֶּ־ make the relative *which*, 121, 1; the אֵין = *was not*. (9) שְׁנַיִם שְׁנַיִם, 118, 5.

(10) לְשִׁבְעַת, ל *after*, see in v. 4; the numeral in the const. state, 118, 1. *a*; lit. *after a heptade of days*.—(וּמֵי), const. form of מַיִם; וּ = *then*, continuative, 152, I. B. 1. (11) בִּשְׁנַת וגו, lit. *in the year of* 600 *as to year* (Acc.) 118, 4.—(לְחַיֵּי), lit. *in respect to the life of Noah*, etc.; or it may be rendered as a Gen., *of the life*, etc.; 113, 2. *b* or *d*.—(לַחֹדֶשׁ), לַ with the article-vowel, and a sign of the Gen. here, as above.—(מַעְיְנוֹת), const. plur. of fem. form, from מַעְיָן.—(וְאֶרֻבֹּת), noun of Pilel formation, 83, III. 21; prob. it means *cataracts*.—(נִבְקְעוּ), in pause; Niph.; *were opened, let loose*.

(12) הַגֶּשֶׁם, *the copious shower*, like to the *thunder shower*, and so it takes the article. (13) בְּעֶצֶם, 122, 2. n. 3; lit. rendered, the whole phrase runs thus: *On that self-same day*.—(וּשְׁלֹשֶׁת), const. form, p. 183, and 118, 1. *a*; lit. thus: *A trio of the wives of his sons*.—(אִתָּם), *with them*, 101, n. 1. (14) כָּל־כָּנָף, usually rendered: *of every wing*, as in the Gen.; this may be done, see 104, 1, but it is better to regard it as in apposition with the preceding noun: *every winged creature*.

(16) וְהַבָּאִים, Nom. absolute; lit. *as to those which entered in, male and female of all flesh* [i. e. of every kind of beast] *entered in*; for case abs., see 143, 2.—(אֹתוֹ), *him*, i. e. Noah.—(בַּעֲדוֹ), *behind him*, 151, 1. *a*. (17) וַיִּשְׂאוּ, Kal Imperf. of נָשָׂא with וַ; Dagh. forte omitted in שְׂ, 20, 3. *c*. Rem.—(וַתָּרָם *văt-tā-rōm*), Kal Imperf. of רוּם, with tone retracted by the וַ, and so the ultimate is shortened from *rōm* into *rŏm*.

(18) וַתֵּלֶךְ, Kal Imperf. of הָלַךְ, see 68, n. 8. (19) מְאֹד מְאֹד, 148, 2.—(וַיְכֻסּוּ), Pual Imperf. with וַ, from כָּסָה; Dagh. forte omitted in the (י), 20, 3. *c*. Rem.—(הֶהָרִים), plur. of הַר; art. with הָ, 35, 2. B. *a*. (20) *Fifteen as to cubit upward*; אַמָּה, as usual, in the Acc., 116, 3. (21) In the three words beginning with בָּ, בַּ, בַּ, all these have the article-vowel; for the use of it, see p. 206, *b*.—(הַשֹּׁרֵץ), this, as well as the preceding הָרֹמֵשׂ, illustrates the true nature of the so called *article* before *participles*, i. e. such instances show that it is a *relative demonstrative*.—(וְכֹל הָאָדָם), generic = *all the human race*, or *all mankind*.

(22) כֹּל וגו, *all whose breath of the spirit of life* [*was*] *in his nostrils*.—(בֶּחָרָבָה), *on the dry land*; בְּ with the art. vowel.—(מֵתוּ), verb midd. E, Inf. מוּת, see 71, n. 1. (23) וַיִּמַּח, apoc. Imperf. of Kal from מָחָה, 74, n. 3, *a*.—(הַיְקוּם), see in v. 4.—(וַיִּמָּחוּ), Niph. Imperf. of מָחָה.—(וַיִּשָּׁאֶר), Niph. Imperf., with tone retracted, and the ultimate (ֶ) shortened; *and there was left*. (24) וּמְאַת יוֹם, lit. *a hundred of day*, or *a hundred as to day*, 118, 1. *a*.

Chap. VIII.

(1) וַיַּעֲבֵר, apoc. Hiph. Imperf. with וַ; *caused to pass over*.—(וַיָּשָׁכּוּ), Kal Imperf. of שָׁכַךְ, 66, 3 and 5, Par. *G*. (3) וַיָּשֻׁבוּ, Imperf. of שׁוּב; שָׁ for שׁוּ, p. 28, *b*.—(הָלוֹךְ וָשׁוֹב), Inf. abs., 128, n. 3; = *continually retreating*.—(וַיְחַסְּרוּ), Kal, 62, 2, comp. 3 in e. g.—(מִקְצַה), const. form of קָצֶה, Dec. IX.; מִ without its Dagh. forte in the קּ, 20, 3. *b*.

(4) וַתָּנַח, 3 fem. Imperf. Kal of נוּחַ, 71, n. 4 at the close.—(לַחֹדֶשׁ), *of the month*, 113, 2. *d.*—(הָרֵי), const. *plur.*; either a mountain-ridge consisting of several prominences, or it may refer to the greater and lesser Ararat; or perhaps the name is that of the *region*; see in Lex. (5) הָלוֹךְ וְסוֹר, Inf. abs., see in v. 3; *continually turning back.*—(בָּעֲשִׂירִי), ב with Dagh. lene although preceded by a vowel, on account of the pause-accent before it, 121, 1, and of course the ב here begins a *clause*, 21, 1; בָּ with art. vowel; *on that tenth* [month], *on the first of the month*, i. e. first day; just like our brachylogy in English; לַחֹדֶשׁ, 113, 2. *d.*—(נִרְאוּ), Niph. of רָאָה, *were seen.*—(רָאשֵׁי), without article, 109, 1.

(7) יָצוֹא וָשׁוֹב, 128, 3. *b*; *continually going and returning.* (8) הַיּוֹנָה, *the dove*, (and so *the raven* in v. 6), where the article serves to distinguish from other species of birds.—(מֵאִתּוֹ), lit. *from within*, 151, 2.—(הֲקַלּוֹתִי), הֲ interrog., 150, 2; in *indirect* questions (as here), p. 271, third par.; קַלּוֹתִי, Kal Perf. from קָלַל, 66, 3. (9) רַגְלָהּ, suff. form of רֶגֶל, having the fem. suff. הָ־.—(וַתָּשָׁב *vāt-tā-shōbh*), apoc. form with Vav, and ultimate vowel (long *ō*) shortened.—(וַיְחַכְּ), 66, n. 2; ־ָהּ, suff.

(10) וַיָּחֶל, from חִיל or חוּל, Imperf. Kal יָחִיל, and then the apoc. form with וַ, as in the word before us, the final vowel (ִ) being shortened by the tone retracted to the penult. So Gesenius; others put this form in *Hiphil* of the same stem. Meaning here, see in No. 7 in Lex.—(וַיִּוָּסֶר), 68, n. 7.—(שִׁבְעַת), 64, 1. *c.* (11) עֲלֵה, const. form of עָלֶה, Dec. IX.

(12) וַיִּיָּחֶל, Niph. Imperf. of יָחַל, here treated as a regular verb, with וַ and a praeformative (יִ), which receives the Dagh. forte that follows the וַ. The rest is *regular*; final *short* syllable, because the tone is *penult*; see 68, n. 5.—(לֶחֶם שׁוּב), p. 256, n. 1; *she returned no more.* (13) בָּרִאשׁוֹן, on *the first* [day], 96, in e. g. (16) צֵא, 68, 1, Imper. from יָצָא. (17) הוֹצֵא, Imper. Hiph. of יָצָא, in which the י radical is restored and regularly pointed. The marginal reading (Qeri) bids us write and read הֵרִצֵא; which is equally remote from common usage. Meaning: *cause to go forth.*—(שֶׁרְצוּ, פְּרוּ, רְבוּ), the first two in Imper. Piel, i. e. are *intensive* forms of the verbs, and very significant here. As to וְרִבּוּ, it is Perf. Kal with וּ, and is thus placed in the same predicament as the other preceding verbs, 124, 6. *c.*

(19) לְמִשְׁפְּחֹתֵיהֶם, לְ prep.; ־הֶם plur. suff.; from מִשְׁפָּחָה. (20) וַיִּבֶן, p. 140, n. 3, *d.*—(עֹלֹת), plur. from עוֹלָה, and written *defectivè* as to both vowels. (21) וַיָּרַח, Hiph. Imperf. of רוּחַ, 71, n. 7.—(הַנִּיחֹחַ), from נוּחַ, formation, 83, IV. 31; *odour of delight = a sweet savour.*—(אֹסִיף), Hiph. Imperf. of יָסַף; for אוֹסִיף the full form, 8, 4.—(רַע), *is evil*, 141.—(מִנְּעֻרָיו), מִ with Dagh. forte = מִן; suff. form of plur. נְעוּרִים, 106, 2. *a.* (22) זֶרַע, [there shall be] *seed-time*, 141. According to the *accents*, the first clause ends with וָלָיְלָה, which has *Tebhir* (p. 42, III. 12) on it. The rest connects thus: *And day and night shall not cease.*—(יִשְׁבֹּתוּ), penult long vowel in pause, 24, 4. *b.*

§ 4.

Notes on some of the Psalms.

The poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of στίχοι or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of syllables, in two corresponding στίχοι or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both,) and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one στίχος may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the στίχοι, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX.; or (to what in some respects is still more satisfactory) to his *Preface* to the *Translation of Isaiah*. He may also consult De Wette, *Commentar über den Psalmen*, Einleit. § 7; Gesenius' Chrestomathy, in his introduction to the *poetical* part; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some re-

spects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives to them.

(*a*) *The choice of words.* Thus אֱנוֹשׁ instead of אָדָם, *man;* אָתָה instead of בּוֹא, *to come;* בְּאָה instead of דָּבָר, *word;* קֶדֶם instead of עוֹלָם, *former time;* תְּהוֹם instead of מַיִם, *water.*

(*b*) *The meaning of words.* E. g. אֲבִיר *strong* for *God;* אַבִּיר *strong* for *bull;* יְחִידָה *the only, the darling,* for *life;* יוֹסֵף *Joseph,* for *the nation of Israel, etc.*

(*c*) *The forms of words.* E. g. אֱלוֹהַ instead of אֱלֹהִים, *God;* הָוָה instead of הָיָה, *to be;* עֲמָמִים instead of עַמִּים, *nations;* עָנוֹת instead of עָנִים, *years;* יָמוֹת instead of יָמִים, *days;* כְּנִי instead of כֵּן, *from;* יַהֲלֹךְ instead of יֵלֵךְ, *he will go.*

(*d*) In poetry, *several grammatical forms are peculiar.* E. g. paragogic ־ָה is suffixed to nouns in the absolute state; ־וֹ and ־ִי are suffixed to nouns in regimen; ־מוֹ suffix is used instead of ־ם *them, their;* ־יהוּ and ־וֹהִי instead of ־ָיו *his;* ־ָכִי fem. instead of ־ֵךְ *thine;* ־ִין and ־ַי plur. instead of ־ִים.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis, etc., are more frequent than in prose.

The design of this brief sketch is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to obtain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the learner can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper to add, that while I have almost entirely adhered to the *στίχοι* marked by the accents, so far as the Chrestomathy goes, yet it is not from any conviction of obligation to do so, on the ground of any real *authority* in the accentuation. It is now settled to the satisfaction of nearly if not quite all critics, that the apparatus of vowels and accents took its rise after the fifth century. But that the inventors of the accents had a profound knowledge of the Hebrew tongue, will not be called in question by any good Hebrew scholar; and therefore, as guides in the business of ascertaining the *limits* of the respective *στίχοι*, the accents are worthy of hearty commendation. I would urge the student to acquire a familiar knowledge of all such as serve in the quality of *pause accents;* among which, those *which regulate the parallel lines* are specially to be mentioned.

[That the book of Psalms consists of *poetry,* none will deny; for the very nature of the book demands this. It is much to be regretted, therefore, that in the arrange-

ment of it, it has not generally been printed in the form of poetry, i. e. each *στίχος* or parallelism in a line by itself. Jahn, in his edition of the Heb. Bible, has made such an arrangement; and so, in the small and beautiful Hebrew Bible, printed at Leipsic by Tauchnitz, and prefaced by Rosenmueller. However, any one who will pay even a little attention to the *distinctive accents*, will find them employed everywhere to mark the *στίχοι*. Some of the accents, as the Table of them in § 15 will show, belong *exclusively* to *poetry*, i. e. to those books which the Masorites deemed to be *poetic*, viz. Psalms, Job, and Proverbs. A very little attention to these will enable the student to avail himself of the judgment of the Masorites, as to the proper division of the *στίχοι*, and as to the intimate connection of words with each other; a judgment, which, although not infallible, is mostly well-grounded and enlightened.

For the rest, I must again advertise the learner, that I am not acting the part of a *commentator*, in the following Notes. My present business is that of a *grammarian*. It will be well, indeed, if the student is prepared, when he gets through with this Chrestomathy, to commence what may properly be called *exegetical study*. He must lay a foundation, before he can erect the superstructure. In a *review* of what he has gone over, he may begin the consultation of Commentaries. The present Notes are not designed to supersede them, or to supply the place of them in regard to matters appropriately belonging to them.]

Notes on Psalm I.

(1) אַשְׁרֵי הָאִישׁ, the first is const. plur. form of אֶשֶׁר; lit. *O felicitates viri!* we translate, *ad sensum*, by *Happy the man*, etc.—(הָאִישׁ), with the article, because of the specifications which follow.—(בַּעֲצַת), בַּ prep., vowel, p. 190, *a*; const. form of עֵצָה, Dec. II. fem.; formation from יָעַץ, 84, III. 10.—(חַטָּאִים), form, 83, 6.—(עָמָד), in pause.—(וּבְמוֹשַׁב), ו omitted after מ; formation, 84, III. 14; in const. form.—(לֵצִים), participial from לוּץ, 84, IV. 2, comp. 71, n. 1.—(יָשָׁב), in pause. The reader will observe the *Merka Mahpakh* (poetic accent) on רָשָׁעִים, the Athnahh on עָמָד, and the Silluq on יָשָׁב; thus marking the three *στίχοι* of the verse. By far the greater proportion of verses, however, have but *two στίχοι*; and then the first has an *Athnahh* at its close, in a great majority of cases; but sometimes a Merka Mahpakh, e. g. Ps. 1: 2. 3: 3, etc. Instead of this last, some of the *greater Distinctives* are occasionally employed in marking the first of three *στίχοι*; e. g. *Rebhia*, Ps. 2: 2, 8, 12. 3: 8. 4: 2. 5: 3, 9,* al.; also Tiphha *initial*, as לְבָבָם, Ps. 4: 3, etc.

(2) כִּי אִם, particles of *contrast*, but explained in a great variety of ways. Simply thus: *but, if*, i. e. (if the brachylogy be filled out), *but* [happiness to him], *if* (אִם) he does what is described in the sequel. In other words, so as to give the simple order of the whole course of thought: 'Happy in case he does not do so and so, but [happy] in case (אִם *if*) he delights,' etc.; see p. 281, *i*.—(חֶפְצוֹ), for חֶ with Seghol, see p. 174, 2.—(יֶהְגֶּה), Kal Imperf. of הָגָה; for יֶ (Seghol), see p. 118, second par. at the top; synt., 125, 2, re-

* Rosenmueller, overlooking the *Rebhia* in these last two cases, has evidently arranged the parallelisms wrongly, in the small and excellent Heb. Bible mentioned above. And so elsewhere, at times.

specting the Imperf. as designating an *habitual state.*—The two following words are used *adverbially;* syllable לָֽי in pause.

(3) וְהָיָה, 124, 6. *a.*—(כְּעֵץ), כ after a distinctive accent on the preceding syllable; omission of the *article* which is usually required after כְּ (107, 3, n. 1), occasioned by the sequel making the word definite; ib. second par.—(פַּלְגֵּי־מָ֣יִם), an illustration of the effect of Maqqeph in constituting two words as *one.* Here the compound accent, *Merka Mahpakh,* is put on both words, the Merka on מָ֣יִם and the Mahpakh on פַּלְגֵּ֫י; i. e. they are treated as one word; מָ in pause; for the last member of a double accent marks the tone, i. e. the left hand accent is, in this case, on the tone-syllable of the compound word. Probably these double accents were first invented, as one means of pointing out the intimate connection of words.—(פִּרְיוֹ), see Par. VI. *i,* p. 171.—(בְּעִתּוֹ), with prep. and suff., from עֵת, Dec. VIII, probably contracted from עֶדֶת, 19, 2. *b,* n. 1; so that the Dagh. forte in the suff. form is *compensative,* being the expression of the suppressed ד.—(וְעָלֵהוּ), עָלֶה with suff. Dec. IX, 91, 9. Rem.—(יִבּוֹל), Kal Imperf. of נָבַל; the ו here is a mere *fulcrum* or sign that a long O is needed; for the vowel is mutable. So oftentimes.—(וְכֹל וגו׳), simply: *All that he will do, shall prosper.*—(יַצְלִ־חַ), Hiph. in a simple intransitive sense, like Kal, 52, 2; or the clause may be rendered: '*All that he shall do, will he manage prosperously,* or *make to prosper;*' thus retaining the proper meaning of the verb in Hiphil. Some apply this clause to the tree spoken of before, as prosperously maturing its fruit; a possible construction, but not probable, for it would be merely a repetition of the preceding sentence.

(4) *Not so the wicked;* where, after הָרְשָׁעִים, the verb יַצְלִיחוּ is to be mentally supplied.—(כִּי אִם), virtually as before; כֵּן is to be mentally supplied after כִּי, and then we have it thus: *but* [as] *if like the chaff, which,* etc.; a simple solution of the meaning.—(כַּמֹּץ), for מוֹץ, 8, 4; with the article, p. 205, *a.*—(אֲשֶׁר . . . ־ֶנּוּ), *which,* 121, 1.—(תִּדְּפֶנּוּ), Imperf. Kal of נָדַף; with suff. ־ֶנּוּ, p. 289, *B.* on the left; verb fem., agreeing with רוּחַ.

(5) עַל־כֵּן, lit. *on account of so,* = *because that,* p. 280, *d;* introducing a reason for the preceding assertion.—(בַּמִּשְׁפָּ֫ט), with art., and therefore lit. *in the judgment,* i. e. in the acknowledged judgment of God in respect to the wicked; *generic,* most probably, comprising any and all judgment.—(וְחַטָּאִים), *nor* (וְ) *sinners,* the לֹא of the preceding clause, with its verb, is implied after וְ. If supplied we should translate: *And sinners shall not stand;* as it is, in order to give the same sense, we must render וְ by *nor.*—The three words, *ungodly—sinners—righteous,* (and the same in the next verse), are all here anarthrous; for the idea is not simply *one collected totality,* but that of *some, any,* or *all* of each class; which indefinite form of expression demands the *omission* of the article.

(6) יוֹדֵעַ, 131, 2. *a.* More than mere knowledge intellectual is here intended; *knoweth* = *recognizes as friends,* i. e. the righteous are the Lord's

familiar acquaintance, so to speak, or, he takes knowledge of them.—(וְדֶרֶךְ), metaphorically, *manner of life, purpose.*—(תֹּאבֵד), fem. of Kal Imperf., (תֹּאבֵד is *common* gender), in Kal, intrans., lit. *shall perish*, but here, in its application, *shall be frustrated*, or *end in destruction.* De Wette: *shall lead to destruction;* good, as to the sense, but hardly close enough to the *Kal* form of verb. It corresponds to *Piel.* Or possibly the idea is, that the path of the wicked will soon end, and they be able to make no more advances.

Psalm II.

(1) לָמָּה, with penult accent, intense form for לָמָה, see under מָה in Lex. —(גּוֹיִם *gô-yîm*), sing. גּוֹי; in plur. one Yodh falls out, so that יִם *yîm* = יִם; *why do the nations*, or *the heathen, make an uproar?*—(וּלְאֻמִּים), plur. of לְאֹם, from לָאַם, 83, III. 22.—(יֶהְגּוּ), see in Ps. 1: 2.

(2) יִתְיַצְּבוּ, Hithp., lit. *set themselves up.*—(נוֹסָדוּ), Perf. Niph. of יָסַד, having a *reciprocal* sense, i. e. *take mutual counsel*, 50, 2. *b.* Both verbs designate what is done, or being done, from time to time; syn. of the Imperf., 125, 2; of the Perf., 124, 3. *b.*—(עַל), *against;* see Lex.—(מְשִׁיחוֹ), suff. form of מָשִׁיחַ, participial noun, Dec. III, 83, No. 5.

(3) נְנַתְּקָה, first plur. Piel Imperf., with the *hortative* ־ָה, 126, 1.—Before this, לֵאמֹר is plainly implied, inasmuch as what follows are words quoted. —(מוֹסְרוֹתֵימוֹ), suff. plur., from מוֹסֵר, which has pl. ־ִים and ־וֹת; ־ֵימוֹ poetic suff., see p. 289, *B.*—(וְנַשְׁלִיכָה), Hiph. Imperf., 1 plur. hortative, as above.—(מִמֶּנּוּ), p. 192, 1 plur.—(עֲבֹתֵימוֹ), const. plur. of עֲבֹת, with suff. ־ֵימוֹ.

(4) יוֹשֵׁב, Part. pres. = *the dweller*, or *he who dwells;* kindred to "Our Father who art in heaven." One would naturally expect the *article* here; but poetic license omits it; or, possibly it may be regarded as in the const. state, notwithstanding the *Beth* which follows, see 114, 1. *a.*—(יִשְׂחָק), חָ in pause; Pattah in the final syllable not in pause, 47, n. 2.—(אֲדֹנָי), so pointed in order to distinguish it from אֲדֹנַי *my master* or *lord.* The syllable ־ָי is so pointed in order to show that it belongs to God, = *my Lord* in the highest sense. The form is *plural*, but the meaning *sing.*, 106, 2. It is usually derived from דִּין *to judge*, with a formative א; but Maurer (Comm. on Ps. 35: 23) suggests, as more probable, the Arabic root אדי, *fortis, robustus, potens fuit;* in which case the formation is the obvious and common one, viz. by adding ־וֹן.—(יִלְעַג), Imperf. with Pattah, 47, n. 2.—(לָמוֹ), p. 191, *a.*— Both of the Imperfect verbs, in the verse, mark *habitual* action, 125, 2.

(5) אֲלֵימוֹ, plur. suff. form of אֶל, with poetic suffix, 101, 1.—(בְּאַפּוֹ), contract suff. form of אַפָּיו, so that Dagh. forte compensates for the י dropped, 19, 2, n. 1.—(יְבַהֲלֵמוֹ), Piel Imperf. with suff. (6) וַאֲנִי, *yet I*, which contradistinguishes between what the rebels do, and what the Lord has done or is doing.—(מַלְכִּי), *my king*, i. e. the king whom I have appointed, 119, 5.—(הַר־קָדְשִׁי), the suff. belongs virtually and properly to the first noun, 121, 6.

(7) אֲסַפְּרָה, Imperf. Piel, with ה־ intensive, 48, 3.—(אֶל), either *in respect to*, or *secundum, according to*; i. e. I will proclaim aloud that which is accordant with the tenor of the decree; the latter now follows.—(אַתָּה) *art thou*, 119, 1.—(הַיּוֹם), *this day*; showing the *demonstrative* power of the article.—(יְלִדְתִּיךָ), from יָלַד, 44, n. 2. (8) שְׁאַל, 63, 2. e. g.—(אֶתְּנָה), Imperf. of נָתַן, with the ה־ intensive.—(נַחֲלָתֶךָ), תְ for תָ because of the pause, 29, 4. *b*; Acc. in apposition with the preceding noun, and explanatory of it. —(וַאֲחֻזָּתְךָ), formation, 83, No. 32.—(אַפְסֵי) const. pl. of אֶפֶס; Acc. in apposition with the preceding, as before.

(9) תְּרֹעֵם, Kal Imperf. of רָעַע, with suff.; תְ for תָ, because the tone is thrown forward.—(כִּכְלִי), כְּ *as*, like; not followed by the article here, because of the *const.* state of the noun, 108, 2.—(יוֹצֵר), *a potter*; but the omission of the article here seems to be the result of poetic license, for in such cases the insertion of it is usual in Hebrew; if so here, then = *the potter*.

(10) מְלָכִים, *O kings*, Voc.—(הַשְׂכִּילוּ), *act prudently* or *wisely*; for such a meaning in Hiph., see 52, 2. Rem.—(הִוָּסְרוּ), Imper. of Niph., *be ye instructed*, or (reflexively) *instruct yourselves*.—(אֶרֶץ), in pause; *anarthrous* by poetic license. (11) וְגִילוּ בִּרְעָדָה, *even fear with trembling*; וְ *even*, 152, I. A. To render גִּילוּ (Imper. of גִּיל) *rejoice*, seems inapposite here; victors rejoice, not the vanquished. The *palpitation* of the heart (*salit cor*) through fear, is the basis of the meaning given above. Thus we have an accession to the idea in בִּרְעָדָה.

(12) נַשְּׁקוּ, Piel Imper.; *kiss*, viz. in token of subjection and reverence. —(בַּר), poetic for בֵּן; the Syriac habitually employs בַּר.—(דֶּרֶךְ), Acc. of manner; after a verb intrans.; *as to your designs* or *efforts*, or *by reason of your conduct*; perhaps *in the way* or *on the way*, i. e. prematurely.—(כִּי), *for*, introducing the ground of monition.—(כִּבְעַט), כְּ part., 151. *f*; render the whole clause: *for shortly will his anger burn.* Last line: *O felicitates omnis confidentis in illo*; or *blessed are all of the trusters in him!*—(חוֹסֵי), plur. const. of Part. pres. of חָסָה.—(בּוֹ), *in him*, a prep. intervening between the const. and the pronoun with which it is connected, 114, 1. *a*. There is an ellipsis, or rather an eloquent *σιώπησις*, before the last clause. The course of thought is thus: 'For shortly will his anger burn;' [when it does burn, כִּי יִבְעַר] blessed, etc., i. e. they only will be safe.

Psalm III.

(1) לְדָוִד, לְ *auctoris*, i. e. לְ designates the idea of *belonging* or *appertaining to*; 113, 2. *a*.—(בְּבָרְחוֹ), Inf. with prep. and suff.; *when he fled*, 129, 2; see forms of Inf. suff., on p. 292.—(בְּנוֹ), suff. form of בֵּן, Dec. VII. (2) מָה, like the Latin *quam*, *quantopere*, *how*, *how much*, in the way of exclamation; Lex. s. v. B. 2.—(צָרַי), const plur. of צָר; רַי for רֵי, the (יֵ) is suff. —(קָמִים), Part. of קוּם, used here as a verb, 131, 2. *a*.—(עָלָי), in pause.—(רַבּוֹת), רַבּוֹתָה, the double *poetic* fem. ending, 79, n. 2. *f*.—(לִי) with

Dagh. conjunc., 20, 2. 1.—(בֶּאֱלֹהִים), -בֶּא contraction of בְּאֶ, 24, 2.—(סֶלָה), see Lex.

(4) בָּגֵן, from גָּנַן, Dec. VIII.; formation, 84, II. 14.—(בַּעֲדִי), *around* (*ἀμφί*) *me*.—(כְּבוֹדִי), suff. form; means either 'the author of my dignity or glory,' or else 'the object of my glorying.'—(וּמֵרִים), Part. Hiph. of רוּם; *the lifter up of my head*; dispenses with the article, because it is in the const. state. (5) קוֹלִי, Acc. instrumental, 135, n. 3.—(אֶקְרָא), habitual or oft repeated action, = *I call*, 125, 4. *b*. It may be translated as simply *future* here: *I will call*; but the meaning suggested is preferable.—(וַיַּעֲנֵנִי), Kal Imperf. of עָנָה, with וַ and suff.—(מֵהַר), מִן = מֵ, 22, 1.—(קָדְשׁוֹ), 119, 6.

(6) וְאִישָׁנָה, Imperf. Kal of יָשַׁן, with וְ and also the intensive הָ—; tone on the penult; שָׁ for שְׁ, because of the accent on it.—(הֶקִיצוֹתִי), Perf. Hiph. of קוּץ.—(יִסְמְכֵנִי), Imperf. with suff.; in the sense of *habitually sustaining*, 125, 4. *b*. (7) מֵרִבְבוֹת, read *mē-ri-bh'bhoth*), form *sui generis*; for רִבּוֹ = רִבְבוֹת. The Daghesh is dropped in the form before us, and the two *Beths* written out.—(עָלָי), suff. form of עַל as if a noun in the plur.; in pause.

(8) קוּמָה, 48, 5.—(הוֹשִׁיעֵנִי), suff. renders the *long* form of the Imper. Hiph. necessary; comp. in Par. *K*, where the 2 fem. and 2 plur. masc., with a vowel ending, have the same lengthened form.—(הַכִּיתָ), Hiph. of נָכָה.—(לֶחִי), לֶ for לְ, 29, 4. *b*; Acc. 116, 3.—(שִׁנֵּי), const. plur. of שֵׁן, Dec. VIII. (9) *Of Jehovah is salvation*, like לְדָוִד מִזְמוֹר, 113, 2; or *to Jehovah belongs salvation*, with לְ before a Dative, i. e. it is his prerogative to bestow it. The art. in הַיְשׁוּעָה, *the salvation*, points to that salvation which has just been described; Dagh. forte left out in (י), 20, 3. *b*.—(בִּרְכָתְךָ), Dagh. lene omitted in כ; the ground-form is בִּרְכָה, Dec. II. fem., the usual const. is בִּרְכַת; but in our text the usual כ is written כ, probably because of the change of tone, 21, 2. *d*; תְ in pause, and this even with a *conjunctive* accent, *Munahh*; which is unfrequent.

Psalm IV.

(1) לַמְנַצֵּחַ, participial noun, form is Part. Piel; the Dagh. forte of the art., which would normally be in מ, is omitted, 20, 3. *b*; and that the article belongs here, is evident from the *Pattah* under the ל. For meaning, see Lex. (2) בְּקָרְאִי, Inf. with prep. בְּ and a suffix, 129, 2.—(עָנֵנִי), suff. form of עֲנֵה, Imper. in לֹה, 74, n. 19.—(צִדְקִי), from צֶדֶק, p. 174, at the top; with *Rebhia* as a divider of *στίχοι*; = *my righteous God*, 104, 1.—(בַּצָּר), בַּ with art. vowel; from צַר, which takes *Qamets*, when it has the article and a *distinctive accent*, (here a ֫, i. e. Tiphha anterius or initial), see p. 42, III. 14.—(חָנֵּנִי *hŏn-nē-ni*), Imper. of חָנַן, with suff. נִי—, 288, A, 66, n. 2.

(3) עַד מָה, lit. *until what?* i. e. what time = *how long?* The next words are literally thus: *my glory for shame*, the copula (*shall be*) being omitted, 141.—(לִכְלִמָּה), the לְ stands connected with an implied יִהְיֶה; meaning: *How long shall my honour be shamefully treated?* viz. by those base men in the eye of the writer; see Lex. לְ, הָיָה. Here *Tiphha initial* is a divider of

στίχοι.—(תֶּאֱהָבִין), with א treated as Guttural, 62, 2; ending וֹן–, 47. n. 4; Imperf. A, and for the (ָ) under ה, see 59, n. 1. Before this *στίχος* עַד בֵּיה is implied.—(תְּבַקְּשׁוּ), Piel 2 plur. Imperf.; Dagh. forte omitted in ק, 20, 3. *b*.

(4) וּדְעוּ, ו *but still*, p. 278, *b*; דְּעוּ, Imper. of יָדַע.—(הִפְלָה), Hiph. of פָּלָה, *distinguished, rendered illustrious*, in contrast with his being *put to shame* by his enemies, as mentioned above.—(חָסִיד לוֹ), *his beloved*, form in 83, 5; לוֹ, 113, 2; entirely = חֲסִידוֹ.—(בְּקָרְאִי), 129, 2.—(אֵלָיו), like a noun plur. with suff., 101, 3. (5) *Tremble, and sin not.* In תֶּחֱטָאוּ, ָ is in pause, 59, n. 1; the Imperf. is used for the Imper., 125, 3. *c*; with *Merka Mahpakh* instead of the usual Athnahh.—(אִמְרוּ), etc., lit. *speak in your hearts*, i. e. commune with yourselves, reflect well upon the matter; לְבַב is the suff. form of לֵבָב, Dec. IV. 97, 4.—*On your beds*, i. e. at a season of retirement.—(וְדֹמּוּ), *and be silent*, or *be still*, the first is the better here, because it stands in direct contrast with the *slander* of which the writer complains; Imper. of דָּמַם, 66, 2 and 3.

(6) צֶדֶק, 104, 1; *sacrifices of righteousness* means, 'such sacrifices as justice or propriety demands for the sins which they had committed,' i. e. expiatory offerings.—(אֶל יְהוָה), *trust in Jehovah*, the Heb. verb taking a prep. after it, in this case, like the English one; or, in other words, אֶל is put before the object of trust, in order to designate the direction of it. (7) יַרְאֵנוּ, Imperf. Hiph. of רָאָה, with suff. נוּ.—(טוֹב), the latter half of the Merka Mahpakh here is written on this word, and the first half on the preceding word, although not connected by a Maqqeph. The like of this may be found elsewhere, but it is not very common. Why an *Athnahh* was not put upon טוֹב, instead of this artificial disposition of the matter, we may ask, but cannot well get an answer.—(נְסָה), Imper., and of the form of verbs לֹא; for a verb לֹה would here be pointed נְסֵה; root נָשָׂא; so that in נְסָה, the ה is put for א, 74, VI. n. 21, *b*; also the ס for שׂ, see letter שׂ in Lex. Some copies, moreover, read נְשָׂא.—(אוֹר פָּנֶיךָ), *light of thy countenance*; the face is *lighted* up by approbation, by smiles; and this is the light here asked for = look propitiously upon us.

(8) נָתַתָּה, 66, n. 3; for תָּה, 44, n. 4, *b*.—(בַּיִּת), מִ, 117, 1. *Gladness* implied after the מִ, viz. *more than* [the gladness] *of the season*.—(דְּגָנָם), [when] *their corn*; for אֲשֶׁר (*when*) is to be supplied here, 121, 3; ָם suff.—(רָבָּה), in pause for רַבָּה, root רָבַב. (9) יַחְדָּו *yāhh-dāv*, lit. *unitedly, at the same time*.—(אֶשְׁכְּבָה), Imperf. with ה, 48, 2.—(וְאִישָׁן), ָן in pause. Meaning: 'I will lie down and sleep both together.'—(לְבָדָד), lit. *in loneliness*, here an adverb, *only*.—(לָבֶטַח), לְ, p. 190, *c*; Lex. לְ, B. 3.—(תּוֹשִׁיבֵנִי), Imperf. Hiph. of יָשַׁב, with suff. נִי.

Psalm V.

(1) הַנְּחִילוֹת, with the article; the like without one, in Ps. iv.—(2) אֲמָרַי, plur. with suff.; *object* placed first, 142, 1. *c*.—(הַאֲזִינָה), Hiph. Imper.

with הָ־.—(בִּינָה), Imper. of בִּין, with הָ־.—(הֶגְיגִי), suff. form of הֶגְיוֹן; *my moaning*.

(3) הַקְשִׁיבָה, Imper., as before.—(לְקוֹל), *to the voice;* we also say: *Listen to*.—(שַׁוְּעִי), suff. form of שֶׁוַע *she-vă'*. (74) בֹּקֶר, Acc. of time, 116, 2. —(אֶעֱרֹךְ־), רָךְ *rŏkh*, short *ŏ* before the Maqqeph; usually explained as meaning: *I will make ready* [my words] *for thee;* I prefer the intrans. sense: *I will make preparation for thee*, i. e. in order to approach thee. Then follows: *And I will look* [toward thee].—(אֲצַפֶּה) is in Piel, which designates *intensity*.

(5) Lit. *for not a God taking pleasure in iniquity art thou*.—(רֵגֶךָ), Imperf. Kal of גּוּר, with suff. taking the tone; ךָ in such a case is permitted by the Heb. idiom, 135, 3. *c*, but not by the English; גּ for גּוּ, 9, 9. 1. *b*. (6) לֹא יִתְיַצְּבוּ, *shall not establish themselves*, Hithp.—(שָׁנֵאתָ), with (ֵ) under the middle stem-letter instead of (ָ), 73, n. 1.

(7) דֹּבְרֵי, pl. const. participial noun, 132, 1. *b*.—(אִישׁ דָּמִים), 104, 2.—(וּמִרְמָה), אִישׁ is implied before it.—(יְתָעֵב), Piel Imperf., Dagh. excluded by the ע, and so we have תָּ, 63, 3; but (ֵ) is usual before ה, ח, and ע. (8) בְּרֹב, *in the abundance*, etc.—(בְּרִיתֶךָ), תֶּ, 29, 4. *b*.—(אֶשְׁתַּחֲוֶה), *Hithpalel* Imperf. of שָׁחָה; the ת prefix and the שׁ of the root exchanged, 53, 2; for וֶה־, see 74, n. 18.

(9) נְחֵנִי, Imper. of נָחָה, 74, n. 19; נִי־ suff., p. 288, *d*.—(הַיְשָׁר), belonging to the *Qeri*, הישר; in the *Kethibh*, the radical י is restored, and regularly pointed; שֶׁר with Pattah, p. 121, second par. from the top. (10) בְּפִיהוּ, *in his mouth*, הוּ– suff.; *generic* here, for it refers to שׁוֹרְרַי.—(נָכוֹנָה), prop. Niph, Part. fem. = *established thing*, *truth*, 105, 3.—(קְרָבָם), for *Hhireq short* here, see p. 174, at the top.—(הַוּוֹת *hāv-vōth*), lit. *mischiefs*, see plural in 106, 2.—(גִּרְנָם and לְשׁוֹנָם), nouns in וֹן־; one with, the other without the ו, 8, 4. —(יַחֲלִיקוּן), Hiph. Imperf.; for the וּן־, see 47, n. 4.

(11) הַאֲשִׁימֵם, Hiph. Imper., with suff. ־ֵם.—(וְיִפְּלוּ), Imperf. of נָפַל.—(מִמֹּעֲצוֹתֵיהֶם) מִ prep.; ־ֵיהֶם suff.; ground-form מוֹעָצָה, Dec. II.—(פִּשְׁעֵיהֶם), ־ֵיהֶם suff.; for פִּ, p. 174, at the top.—(הַדִּיחֵמוֹ), Hiph. Imper. of נָדַח, 65, 2; ־ֵמוֹ poet. suff.—(מָרוּ), verb מָרָה.—(בָּךְ), in pause, 101, 2; see also 137. (12) חוֹסֵי בָךְ, see in Ps. 2: 7.—(וְרַנְּנוּ), Piel Imperf, 3 plur., the (ֵ) under נּ restored by the pause-accent, *Tiphha initial;* which, though *prepositive* (15, Rem. I. 2), influences the tone on the penult syllable, 29, 4. *b*.—(וְתָסֵךְ), Hiph. Imperf. of סָכַךְ; lit. *for thou wilt cover over them*, 137.—(וְיַעְלְצוּ), p. 118, second par.—(שְׁמֶךָ), 29, 4. b.

(13) תְּבָרֵךְ, Piel; for בָּ, 22, 5. *a*.—(כַּצִּנָּה), article after כּ, 107, 3. *a;* fem. of צִנָּן, from צָנַן, 84, II. 10, 11.—(רָצוֹן), second Acc. after תַּעְטְרֶנּוּ; ־ֶנּוּ suff., p. 289; for תַּעְ instead of תַּעֲ, see p. 118, second par. from top; for double Acc., see 136, 2. Sentiment: 'Thou wilt encompass him [with] favour, as a shield [encompasses.']

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